

Mr. Sam A. Cooke

(CSH prepares questions, begins interview). Part 1

CSH: So what is your name?

SC: I am Samuel A. Cooke.

CSH: Where and when were you born?

SC: I was born 1937 in Kapi'olani Maternity Hospital.

CSH: Kapi'olani seems like everybody was born there. They are planning that big expansion. Did you grow up here?

SC: I grew up right next door.

CSH: Right next door, great. Right here in Mānoa.

SC: My grandparents lived here.

CSH: Your parents, mom and dad.

SC: My mother was from Kaua'i; she was a Wilcox and ____ (0:01:31.5). My mother was a Wilcox and my father was obviously a Cooke.

CSH: Sure. You are retired now, but had a very busy active life doing so many things.

SC: Right.

CSH: Tell me where your family is from? Is it here?

SC: I am fifth generation Hawaiian. So my original great-great-grandfather came as a missionary in 1837, and he came from Danbury, Connecticut. And he was asked by Kamehameha III, to start the Chief's Children's School. So he taught all the Kamehamehas, and all the Kalakauas. And my great-grandfather's best friend was Pauahi. So there is quite a history there.

CSH: My mom, she passed about 1996, but she was doing research on the Chief's Children's School. That was one of her interests.

SC: There's a book written by Sarah Richards, about the Chief's Children's School, where they taught all the Kamehamehas and all the Kalakauas.

CSH: Oh wow.

SC: My great-grandfather grew up with them. He knew them all. He was the first trustee of the Bishop Estate.

CSH: The first trustee. That was kind of our family, the Mossmans, we go way back to 1820s, or something like that. So your family goes back to?

SC: 1837.

CSH: 1837, wow.

SC: Here, right here.

CSH: Did they settle in Mānoa Valley?

SC: No, they settled around, actually the old home is where the Honolulu Academy of Arts is. The family gave that to the city. Mrs. Cooke, my great-grandmother, moved up to Makiki Heights after she built the academy.

CSH: In fact, I think I was just reading about that...I remember reading about Academy of Arts and moving up to the Makiki area.

SC: It's where the contemporary art museum is now.

CSH: Yes, what's that area called...

SC: Makiki Heights.

CSH: Ualaka'a.

SC: No that's not Uwaoloka'a. Uwaoloka'a is on this side. Ualaka'a means the hill of the rolling sweet potato. And lots of sweet potatoes grow there.

CSH: I see. That's more on the other side. I'm just getting my geography of the Academy of Arts.

SC: It's Uwaoloka'a, and then Makiki.

CSH: Great. But this place was built in 1911. So you live here today, and you lived right next door your whole life.

SC: My whole life. I went away to school, after I graduated from Punahou. I did come back and lived here my whole life. We've been in this house since 1970.

CSH: I see. If I may ask, when were you born?

SC: 1937.

CSH: So your family has some connection with Mānoa here.

SC: They have. This piece of property was given to my grandfather by his father as a wedding present. It was about 30 acres. My grandfather's hobby was dairy cattle. We had a dairy up here called "Ka'imi Dairy."

CSH: That was his hobby.

SC: That was his hobby. There were cows everywhere, all around us. Over the years, we've had to sell it off because the taxes are so high. But we have a *heiau* up here. It's called Kūka'ō'ō Heiau (0:06:04.1). When the architects were going to build the house, they wanted to put the house where the *heiau* is, because that was the best view. But my grandfather said no, he respected the Hawaiian religion, and he said leave the *heiau* alone and put the house back over there.

CSH: Does anyone do any practices at the *heiau* or anything?

SC: No, we have what we call the Mānoa Heritage Center. We give tours of the *heiau*. We have 22 docents and we'd had over 2,000 people this year, 1,300 school kids.

CSH: It's a historic place.

SC: The house that when Mary and I die will become a house museum; it will be open to the public.

CSH: You have so much vigor: I'll bet it's a long time from now. Do the Kids come by and see the *heiau*, do they ever do any---?

SC: A lot of immersion schools come and chant. It's a very sacred place. It's old. We did radiocarbon tests out there years ago, and it dated back to almost 1,000 years. It was Menehune-built. It's like the fishpond in Kaua'i, the same kind of construction. When we restored it, we restored it with a mason by the name of Billy Fields who found three different styles of building in the *heiau*. So it has been completely restored. I will show it to you after.

CSH: Thank you. I know there are different types of *heiau*, other than it is a Menehune *heiau*, is it any?

SC: It's an agricultural *heiau*.

CSH: Oh, I see.

SC: It's not a *luakini*.

CSH: An agricultural *heiau* makes complete sense here in this valley.

SC: The valley was full of taro, sweet potatoes, bananas. It was kind of like the breadbasket of Waikīkī.

CSH: Going back way, way way back, was it always the breadbasket of the area?

SC: There's still gardens and Mānoa lettuce came from Mānoa, and there are lots of flowers and fruit in the upper valley but it has become very residential, extremely residential.

CSH: But it makes sense that they have the *heiau* there.

SC: My grandfather wouldn't touch it. It stayed.

CSH: It's great that it has been preserved. So many... There was those *pōhaku* that was in Mānoa there, that eventually when they widened the road, over on the east side, when they widened the road there, they got rid of all those.

SC: My grandfather was very much associated with the Hawaiian community here. His life was saved by a *kahuna lapa'au* when he was a little baby. He was born premature down at Kawaiaha'o Church, and western medicine couldn't save him. They put him in a shoebox, for a cradle. He was two-and-half pounds. My great-grandfather went to Kona and found this *lapa'au* by the name of Ka'āina. She came to Honolulu and saved his life, by treating him with Hawaiian herbs and teas, oils and things. She remained his nanny and stayed with him all his life. She died when she was 114 years old. I have her obituary. I have to say that she was a *kahuna lapa'au*, born the date Kamehameha I died. Her real name meant "The Last Supper." She went on to say that she never married, but she had one son, a *haole* boy, by the name of Bobby Cooke (0:10:18.5)? My mother was terrified of her. She was a dark Hawaiian with blue eyes.

CSH: Really? A dark Hawaiian with blue eyes. Did she have 'ehu hair?

SC: She had white hair.

CSH: 114. It reminds me of the stories of Liholiho and Kamehameha III. How he had a similar thing where he needed to be revived by a *kahuna lapa'au*. So she stayed here?

SC: She stayed here.

CSH: Do you remember... what year did she pass?

SC: It was about 1923 or something like that. She was born in 1819.

CSH: I've heard that in the Hawaiian Kingdom, some people who were *la'au* were registered as *la'au* practitioners.

SC: Could be. There were a lot of more then than there are now. But she saved his life. I wouldn't have been here if he had died.

CSH: Sure. I hurt my Achilles tendon and went to a Western doctor and they couldn't do a thing. I went to Papa Auwai? and my Achilles tendon is fine. Do you know of any people who may have knowledge of the valley or Makiki or?

SC: There's one. There's an old Hawaiian woman by the name of Woolsey. Merriam Woolsey. And her family goes way back. They had a big *lo'i* here and a poi factory. She married a man by the name of Woolsey. That's somebody that could give you lots of information.

CSH: I'll try to get in touch with her.

SC: She's on East Mānoa Road, she's in her 90s now. Wonderful person.

Part 2

CSH: So now we are getting to the information about the water in this *ahupua'a*, when you think about the *ahupua'a* of Mānoa, Kaka'ako, etc., when you think of water in the area, what comes to mind that is the most significant?

SC: It rains a lot up here. Lately it has been fairly dry, but I think the whole state has been dry. But Mānoa has been very, very wet.

CSH: Now do you remember if it was raining more, before?

SC: Yes. When I was a kid, we had to build a playhouse, because it was so wet outside. So we played inside. Very wet.

CSH: And that was at back over here?

SC: Over here.

CSH: Was it just a tree house, on the ground?

SC: It was part of the house, another room.

CSH: Along those lines, do you remember floods happening before 2004?

SC: No, I don't remember the floods, but in the 1920s, there was a huge flood here that shut down the Woolsey? Poi Factory. It wiped out the *lo'i*(s). There have been big floods. There's

some speculation geologically that Mānoa stream used to be on this side of the island, the valley, and through an earthquake or a geological quake, it moved over to the other side of the valley.

CSH: They say it went way back when one of these *pu'u* went off and that's when it moved. But most significantly you think of the rains that have happened here, yeah?

SC: Right.

CSH: Do you know of any stories about the rains in the valley or any?

SC: There's a wonderful story called Kahalaopuna, about the rains in the valley. It's quite a story about death and dying and monsters, but it's a wonderful legend that's been told. When we were fighting the battle of Waiahila Ridge with Hawaiian Electric Company, the *mo'olelo* of Mānoa of Kamapua'a was very much in evidence. We had it written up in a children's book, and it was very popular. It was one of the things that helped us keep Hawaiian Electric off Waiahila Ridge.

CSH: Was auntie Vicky involved in it?

SC: She was part of it...and the ladies... Leinaala Heine was involved (0:03:08). We had a contested case hearing and we won the hearing. Hawaiian Electric was denied building on the ridge up here.

CSH: So you are saying that that story played into it, how did it, or why did it?

SC: Well it became part of the lore of Mānoa. We didn't want to transgress against it, and say there is nothing important culturally about the valley and that was very much a cultural story that went way back. It was very well accepted.

CSH: So the cultural significance was important, but did it tell anything, explain anything?

SC: Well it was the story of the Princess of Mānoa, who lived here...right here. How she had been wooed and fell in love with this Hawaiian prince, and there was jealousy by another man. If you look up at Wa'ahila, you can see the ridge, it looks like the giant Kali (0:04:22.8), and he is lying on his back looking up at the sun. I'll point it out to you, it's very obvious; there is a giant on that ridge over there.

CSH: I never knew that. I've gone to UH for years, and I have never known that.

SC: Right out here on the balcony; I'll show it to you.

CSH: Do you have any memories of past water use of this *ahupua'a* or anything?

SC: We were never anywhere near the stream (0:04:52.8), so we didn't have any way tapping into it. We have a *lo 'i* here but it's dry right now, it's not a wet *lo 'i*.

CSH: You have a *lo 'i* here?

SC: Right down here.

CSH: Before you were saying they had cattle?

SC: A lot of cattle.

CSH: When they had cattle here, where did they cattle drink?

SC: Water troughs, water troughs.

CSH: So the water was just---

SC: Piped in, piped in.

CSH: I thought they went down the stream---

SC: No, stream's way over there on the other side. We went on Cooper Road all the way to Wai'oli Tea room. That was the farm.

CSH: That was a big farm. And how far down that way?

SC: (unintelligible)...Upper Mānoa Road, Cooper Road, and Wai'oli Tea Room. This was the boonies in those days. Ka'ahumanu died in Mānoa, did you know that? Right up here.

CSH: No, I didn't know that. I know the story about Robert Wilcox here in Mānoa and the hills of Mānoa, but not Ka'ahumanu.

SC: Ka'ahumanu died here in Mānoa.

CSH: Did she have a home here?

SC: She had a home; her tree is actually still there. The same palm tree that was there when she died.

CSH: Was there any particular reason that she had her home here?

SC: Most of the people who lived in Honolulu came out here in the summertime because it was cooler. It was here in Aloha Kahai, in Nu'uauu.

CSH: ...Oh I see. Do you know if she happened to be here because it was summertime or she had a place because it was cooler?

SC: I'm not sure; all we know is that she did pass away here.

CSH: Was there any connection to the *heiau* here, or?

SC: I don't think so.

CSH: Have you ever heard of any *oli* or *mo'olelo*, of any chants having to do with water or water in the area, anything like that?

SC: The house was named after Kualii'i. Kualii'i was a chief who lived here. Kualii'i is mentioned in the Kumulipo. So there is a little bit of Mānoa mentioned in the Kumulipo, I believe.

I know no specific chant of Mānoa, but I wouldn't know because I don't know Hawaiian and I don't speak Hawaiian. We have on our Heritage board, we have a Hawaiian by the name of Nathan Napuka?, and Nathan knows all that.

CSH: I called him, my boss knows him, but he had bad experiences with ethnographic experiences in the past. Very knowledgeable guy (Discussion about Nathan).

SC: A woman lives next to Nathan up there, by the name of Pat Bacon. Somebody you might want to talk to...

CSH: I tried to get a hold of her...do you know of any *oli* or *mo'olelo* as far as it has to do with water in the area?

SC: No.

CSH: Did your family share stories about water?

SC: Not really. When we were kids, we used to swim in pools up here, fed by the Mānoa Stream. Aqua Pond was one of them (0:09:38.0). It was crystal clear blue water, beautiful blue water, but the stream has become polluted. So you can't do that anymore.

CSH: Are the ponds still around?

SC: I'm not sure, I'm not sure. I would think they would be.

CSH: But they were over back there?

SC: They were back up at the end of the valley.

(CSH takes out maps).

CSH: So they were back at this valley, you can use the red pen to mark it somewhere.

SC: They were up in here somewhere.

CSH: I see...it's hard to see some of these places. Aerial photograph...back up at this area

SC: I'm not sure, I'm not sure, just this general area (indicates on map).

CSH: I'll just say generally over here. So you folks used to go to the pools over there...

SC: My kids did too.

CSH: And your kids did too? So that wasn't too long ago that they were still around?

SC: Twenty years ago.

CSH: Where they fresh water or brackish water?

SC: Fresh water.

CSH: But now do people go swimming there?

SC: I don't think so, just because of the pollution, and what do they call that stuff, that's in all the streams, a pollutant from goats and pigs, leptospirosis. That's a real problem and it never used to be.

CSH: I see. When your kids went swimming there, it wasn't a problem then. So it's a fairly recent problem then. When I met with the Wongs, they were saying it was pigs and rats in the area.

SC: Yeah, right.

CSH: But I'm thinking if there were pigs and rats in the area, then there were pigs and rats in the area before.

SC: I don't think anyone knew about leptospirosis before then, they didn't care. They didn't acknowledge it.

CSH: I see, I see. But do you know if people were getting leptospirosis?

SC: No, but I've been told not to do it, not to go in that water, not to drink it.

CSH: I mean, way back when, did people get it?

SC: Not that I remember; if they got it, they called it something else.

CSH: I'm just trying to think if there were pigs and rats in this area...

SC: There were lots of pigs up here. There still are.

CSH: That where here before, why is it that it has come about?

SC: I don't know. I think scientifically, it's been discovered.

CSH: Okay. So you went swimming up there. Do you remember any stories about that area where you folks went swimming?

SC: No, not really.

CSH: Okay, okay. What comes to mind when I say, "wai," or "kai," or "waikai," or anything having to do with water in the area?

SC: Just that there's lots of it up here.

CSH: Okay...

SC: Lots of fresh water. It goes down, gets down by the University of Hawai'i and goes underground. All of that water from Mō'ili'ili is water from Mānoa.

CSH: You bring up a really good point about that Mō'ili'ili aspect there. You have all those caves that are down there, back beforehand, water used to drain to those caves, it still does.

SC: It still does.

CSH: I'm trying to make sense. I've heard of those caves...seen pictures that people cruise around in the boats in there. When you go, you see the flooding information, it goes right across UH but I'm just trying to figure out where the water goes from there.

SC: It goes underground, there's *loi*(s) down there, in the Hawaiian Studies area, and from there it goes underground.

CSH: I see. So what were you saying about the caves and everything, just that it goes underground.

SC: All the water that's in there comes from Mānoa.

CSH: Was the stream always where it is now?

SC: As far as I remember, yeah. The Corps of Engineers re-routed it up here.

CSH: No, I didn't know that.

SC: That's my understanding. If you go up to the bridge, right where Lowry Avenue hits Mānoa Road, that's all been concreted and moved. When we had that huge flood about five years ago, the river came down, overflowed and went straight into the University of Hawai'i. It didn't follow the stream bed. It went down the road, back by at Long's Drug Store, it went over the edge and down into the Hamilton Library.

CSH: There's a person, Kahalaopuna? And I spoke with her on the phone and she remembers when the stream went right behind the graveyard that's over the theatre?

SC: I'm pretty sure the Corps of Engineers rerouted that stream, so when the big flood came, the flood followed the old stream bed, it went down the road to where Long's Drug Store is, and down into the university. Terrible. We were here.

CSH: Were you affected up here?

SC: No, because we are on a hill.

CSH: I thought maybe a tree might have fallen or something. As far as the land here, is there anything that you would like to say about the traditional stories about the places here in Mānoa, or in Makiki or Pālolo? or anywhere.

SC: The places are full of legends. The Kuka'ō'ō, 'ō'ō is a digging stick, and there are many interpretations of the name Kuka'ō'ō, which is the name of the *heiau*. The legend is that the person who was standing on top of the mountains back at the back of the valley, threw his 'ō'ō stick and it landed here. That's where they built the *heiau*.

CSH: This one here, wow.

SC: Then there was a war between the owls and the Menehunes, and the owls won. They came from Kaua'i, and drove the Menehune out. That's a legend; there's all sorts of legends.

CSH: Sure. Any of these legends stand out for you because they have special meaning?

SC: Not really. But the simple fact that we have them and that they exist makes it much more an interesting place.

CSH: Sure, but for you do any of them explain anything?

SC: No, but I respect. I don't go and desecrate the *heiau*.

CSH: Sure, yeah. Okay. That makes sense. I was pausing there because I was remembering a professor before I was in the religion department. He teaches religion but he doesn't really believe religion. At the same time, every time he leaves his house, he is Jewish, he does the

mezusa, and touches it. There's an aspect, of that. So what are the most significant places here in Mānoa, or any of these *ahupua'a*?

SC: I think the *heiau* is. There used to be eight *heiau*(s) in Mānoa. There's only one now.

CSH: Really?

SC: Yes, this one.

CSH: Where did all the other ones go?

SC: Broken down, maybe they're in walls or roads. If you go over to the Mānoa Valley Theatre, the stones there are from an old *heiau*.

CSH: Really? So the one that you are talking about, where the stones are over at the Mānoa theatre, was the *heiau* there?

SC: There was a *heiau* there.

CSH: At Mānoa Valley Theatre. Are there other places where there---

SC: They're all over the valley. There was a huge, huge *luakini* down where La Pietra? School is. There was a huge, huge *heiau*. But the *luakini*(s) up here, I'm not sure of.

CSH: These *heiau*, do you happen to know if any of them were placed for a particular reason?

SC: No, I don't know. This one here is on a hill, overlooks the valley.

CSH: That makes sense. You were saying about the *luakini* by La Pietra. Where there other types of *heiau* that you know of?

SC: Not sure. I only know of the two types. The *luakini* where they have human sacrifices and the agricultural one where they prayed for crops.

CSH: So the other ones, perhaps, were for crops or---

SC: Um-hm. But there are *heiau*(s) all over these islands.

CSH: So here is one of the significant places of this valley.

SC: Not only this valley but it's the only one left on this side of the island. There's a beautiful *luakini* out there in Waianae. And there are *heiau*(s) in 'Aiea. They are all over the place. This is the only one on this side of the island. In the *ahupua'a* of Waikīkī which includes Mānoa and goes all the way to Portlock. The *ahupua'a* of Waikīkī is huge.

CSH: I get so confused on some of these maps. Some of the maps have this as one *ahupua'a* going all the way down, and some have of them have Waikīkī as a separate *ahupua'a*. But I didn't know that it includes Portlock.

SC: All the way to Portlock, the *ahupua'a* of Waikīkī. And the *konohiki*? goes along the beach. So it's big.

CSH: Are there other places, not only in the Mānoa *ahupua'a* but in any of the other *ahupua'a* around here that are important places?

SC: I'm sure there are, but I just don't know about it. Pālolo is full of stuff.

CSH. Yeah.

SC: It's very wet out there, so everything is covered with growth and trees, and things like that.

CSH: Yeah, and moss. Do you know of any other names for this *ahupua'a* or for any of this?

SC: No, I don't know of any other name for this *ahupua'a*. But like I said, we had a very famous chiefess die up here, and we had all sorts of things happen here in the valley. You mentioned the Wilcox revolution. He came here to Mānoa and went up in the valley, barricaded himself up there. Nothing specific other than normal happenings.

CSH: Do you know of any names of places that are the old names, but they have changed? Or?

SC: No. Punahou was given to the missionaries by Boki and Liliha. And Ka Punahou the spring there, has been there as far as I know. And I know of no changes up here in names.

CSH: Any of these ridges up here, or the place where you folks went swimming, did that have a special name?

SC: It's called "Aquapond?"

CSH: How come?

SC: It's a *haole* name, I don't know. Probably had a Hawaiian name in the old days. I'm sure Tantalus was named a Hawaiian name. I can't think of it.

CSH: I was just looking at it earlier today...because sometimes, some of these names say something. Do you know of any places within this *ahupua'a* with the word "wai" in the name?

SC: No. Used to catch Hīhīwai in Mānoa Stream. Hīhīwai (endemic grainy snail found in fresh and brackish water) is a freshwater *'opihi* (limpets).

CSH: I guess not anymore.

SC: I don't think so. But in certain places in Moloka'i, in the country, you can still catch *hīhīwai*.

CSH: Really? Where there any other animals or places that had "wai" in the name?

SC: Not that I know of. The 'o 'opu (general name for fishes included in the families Eleotridae, Gobiidae, and Blennidae) is very prominent up here, the fish in the stream. And those are edible, so are the *hīhīwai*.

CSH: Are they still around?

SC: There are 'o 'opu in the stream, there still are.

CSH: Do people catch them?

SC: I don't know. When you go to a luau, I have never seen them.

CSH: Do you know if they caught them down by ---

SC: I just remember my father telling me he loved the 'o 'opu in the Mānoa stream.

CSH: But you don't remember where. Do you know of any names and traditions and practices associated with the area or features of the landscape?

SC: Other than the developers that came into the valley (0:25:44.4) and chewed it up, not ancient.

CSH: Do you remember any people coming up anywhere in the valley and doing ceremonies?

SC: No. I know Ka'ahumanu used to bring her retinue up here.

CSH: Until how long ago did they have the taro farms and whatever around here?

SC: Well, I don't remember the taro *lo 'i* here in Mānoa. But in the 1920s, there were lots of *lo 'i*(s) here, you see pictures of the valley, and it is all *lo 'i* in the floor of the valley.

CSH: Did anybody ever do the ceremonies in Mānoa or anywhere?

SC: I'm sure they did, but I don't know. I'm too young (laughs).

CSH: Yeah, some of these things haven't necessarily gotten out in the open. Are there any ancient or contemporary trails in the area?

SC: There's a Mānoa Valley Trail that goes over this ridge up here and comes down at Lyon Arboretum and you can come down past the waterfall and then come out. And then there's another trail out in Wa'ahila? Ridge that you can take and you get it at the park up here Waiohila Park, above St. Louis Heights. Other than that I don't know of any. I'm sure there were. Mānoa Road used to be the Hawaiian trail (0:27:34.5).

CSH: Did anyone in your family ever mentioned anything about trails or anything like that?

SC: Not really.

CSH: Because sometimes, these things are handed down from families...So what do you remember about the weather patterns in this *ahupua'a* other than it rains a lot?

SC: It rains a lot during winter, and it rains all the way through until March, then it dries off a little bit. The summers have been awfully dry lately. We have dry dry land taro here that didn't do very well.

CSH: So it's drier. Do you remember any stories about weather?

SC: No, other than it was very damp.

CSH: Some people talk about names of clouds, or names of rains, or names of winds.

SC: There are. The rain here is named after Kalahapuna. If you get the story, and read the child's story, they will talk about it, the name of the rains.

CSH: Did the names of the rains tell you anything?

SC: No, there was a name for them. You could look up in the afternoon and see the rain, or see this name rain raining in Mānoa.

CSH: Do you ever see any of those different types of rains?

SC: You see a lot of rainbows, they are beautiful up here. Doubles, and they are gorgeous.

CSH: Do you know any names for clouds?

SC: No.

CSH: Winds? Names of any other rainbows.

SC: I think there are names of certain rains, but I don't know them.

CSH: Or sometimes it is not necessary that you know the name, but you see something different there. Is there anything that you have experienced in terms of the weather?

SC: No.

CSH: Okay. When it rains hard, is there any indication that it's going to rain hard, that it's going to be windy, or that---

SC: Not really. If it rains, it rains, if it flows, it flows. The wind comes down the valley pretty hard sometimes. I have been out at the *heiau* and the wind would be blowing so bad that you can't stand up.

CSH: Really?

SC: Like a hurricane.

CSH: That's really hard.

SC: It's a strong wind.

CSH: Is there anything that gives you an inkling beforehand, or just all of a sudden...

SC: No. All of a sudden it happens.

CSH: Okay. Do you know of any stories of weather formation— you mentioned the rainbow— any stories about when there's floods?

SC: I know there was this huge flood in the twenties that wiped out the Woolsey taro operation. It must have been a real flood because it wiped out all the lo'i walls, and the water rushed out and ruined the poi factory.

CSH: I think you mentioned this, so where was the Woolsey?

SC: Right down here on East Mānoa Road.

CSH: Do you know if anyone died?

SC: I don't think so.

CSH: If bridges were washed out---

SC: If you get to see Merriam Woolsey, you might ask her that. She could give you a lot more information.

CSH: Do you remember if it affected further down?

SC: It must have.

CSH: So are there certain types of rains that cause the flooding, are there any particular type?

SC: Heavy rains.

CSH: Are there any types of rain or water, that is treasured somehow, that people collect?

SC: I don't think so. About four years ago, in the month of February, it rained for forty days straight up here. It got pretty miserable. When that happens, you have a lot of mildew. That's why you see us with all these fans blowing all the time. Because it keeps air circulating so you don't get mildew.

CSH: Have you ever heard of the flow of water or water distribution throughout these *ahupua'a*?

SC: Well, we talked about the stream going down to Mō'ili'ili.

CSH: And how they changed the, the Army Corps of Engineers.

SC: Before the flood. That's why we had the flood. Because if the river had been allowed to follow its own path, I don't think we would have had this problem.

CSH: When did the Army Corp went and switched that?

SC: I am not sure. It must have been 15 years ago. Go over there and look at that, when you go over the bridge at Laurie Ave.

CSH: I go over that all the time, and I never look.

(phone call interrupts conversation, indecipherable due to signal)

SC: ...The stream had been re-routed...it just wiped out all these houses.

CSH: Basically the water starts up from the back of the valley, and ends up down there by Ala Wai, is there any stories or events that you remember that has to do with how water changes or was distributed, or did they once have canals, is there anything like that that you can remember?

SC: Not that I can remember, no. I think the stream was totally dependent on the rainfall. When we had a big rain, we get four or five waterfalls going up here on the back of the valley.

CSH: I know of the three waterfalls, I don't know there were four and five.

SC: When it's heavy rain, there's all sorts of waterfalls.

CSH: This is just a curiosity question, looking at the maps. Did the water, or do you know where most of the water came from? And I don't mean the clouds. Did it come from the east side of the valley, or the east side or the west side?

SC: It came from Mānoa Falls. Mānoa Falls is probably running right now. Probably just trickling. In a big storm, it will get dangerous.

CSH: After the storm, did you see anything around here that was odd? The only reason I mention it is when I met with the Wongs, they talked about having to take pictures of three *pōhaku* that moved upstream. I was just curious if there was anything around this area---

SC: Nothing around here.

CSH: So, you were saying that the water was piped in to get to the cattle, for the house and the cattle. Do you know of any stories before, I guess it came from the stream or how did they get water about?

SC: It was catchment.

CSH: Really?

SC: Like they do at Tantalus (0:36:42.4).

CSH: Oh I see, so there was a catchment thing over---

SC: Your roof would be built such so that water would funnel into a tank. Same thing as being up in Tantalus.

CSH: Yeah. They have those.

SC: And when it gets dry, they have to get water to fill up their catchment.

CSH: So no real canals here, nothing.

SC: Nothing here, no.

CSH: Sorry for asking all these questions. Do you remember places with water where you spent time, like you went up swimming in one of those swimming holes, up by the waterfall. Was that Mānoa Falls?

SC: Mānoa Falls. Most of the falls don't work unless there is a heavy, heavy rain. Then they all start working at one time.

CSH: Do the rivers dry out?

SC: Almost, not completely. You go down to East-West Center, there is a beautiful building there, the Imin Building, the beautiful Japanese garden, the water comes from Mānoa Stream.

CSH: The water for the Japanese garden comes from---? Really.

SC: The stream is right next to it.

CSH: I see it, when they have the big floods, it is really high. But the water for the koi pond, I thought it was always separate. I didn't see how they got it from the stream.

SC: It's piped in from the stream.

CSH: I see. Do you know of any estuaries, or any brackish water?

SC: No, brackish, everything up here is fresh.

CSH: Any springs?

SC: Artesian wells? There's got to be some, but I don't know about.

CSH: This is another curiosity thing. Some people have in some of these valleys, refer to things in back of the valley. Have you ever seen anything in the back of the valley, like *pōhaku* or caves?

SC: No.

CSH: Are there certain places where plants are gathered because of water in the area?

SC: I'm sure there are. Our garden here has 47 different Native Hawaiian plants. That's all we planted. Native Hawaiian. We've lost some, some *ohi'a* trees and things like that. But most Hawaiian plants are tough, and if you take care of them, they will grow very nicely. So I would assume there are plants all along the Mānoa stream, they are there because of the Mānoa stream.

CSH: You mentioned the Mānoa lettuce, and I just thought about this. Do you know where Mānoa lettuce comes from?

SC: Yeah, it was developed by the Japanese farmers here.

CSH: Up in the valley? Was it by chance?

SC: Up in the valley, yeah. They developed it and grew it, and it became extremely popular. Now you can buy Mānoa lettuce, it's really good. It's a type of lettuce, a strain of lettuce.

CSH: It's a strain of lettuce, not actually from Mānoa.

SC: No, uh-uh. But it got its big start here. If you get a menu in Waikīkī, you will see a salad with Mānoa lettuce.

CSH: I always thought it came from Mānoa. So when you were growing up here, did you ever go down by the Ala Wai, or down there where the Mānoa stream comes out? Did it always come out from the same place where it comes out now, or?

SC: As far as I remember, yeah, it came out Ala Wai. Of course, the Ala Wai wasn't dug until the 1920s. They dug it and drained all the taro *lo 'is* in Waikīkī because the tourists were going there and the mosquitoes were driving them crazy. I think that's the main reason, once they developed Waikīkī real property, then they got rid of all the mosquitoes, and close all the taro patches.

CSH: As far as you remember, Mānoa Stream always came out over there. So did you ever visit down there, or see anything down there?

SC: No, it was a place I stayed away from.

CSH: Did you go swimming?

SC: No, not down there.

CSH: Where did you guys go swimming?

SC: Well, we did it up here.

CSH: Did you go down to the beach?

SC: We'd go to Waikīkī every once in a while. We had a home in Lā'ie, so we would go to Lā'ie all the time.

CSH: Much closer to the beach.

SC: Oh yeah, we lived down at the beach in Lā'ie.

CSH: Way back when, did people used to fish in the Ala Wai?

SC: I think they did. Before it became polluted.

CSH: Do you remember people swimming in the Ala Wai?

SC: Yeah. Um-hmm.

CSH: Do you remember when people stopped swimming in the Ala Wai?

SC: No I don't. About the time I graduated high school in 1955. About 50 years ago.

CSH: Did you ever get a chance to swim there?

SC: No.

CSH: What about the beach there, was there places where your family went down to the beach?

SC: We'd go down Halekulani because the Kimo family owned the Halekulani (0:43:19.8) and very close to our family so we would go down there.

CSH: Did people go swimming, diving all kinds of stuff?

SC: Um-hmm.

CSH: Was it the same then as it is today?

SC: There weren't half as many people. My grandmother owned a lot on the beach, and she sold it to Roy Kelley? who built the Edgewater Hotel. I wished she kept it. It's worth a lot of money.

CSH: The Edgewater Beach Hotel. I don't know where that is.

SC: It's next to Halekulani.

CSH: So Halekulani, it's on the Diamond Head side?

SC: It's on the Diamond Head side of the Edgewater, the Reef Hotel and the Edgewater and they both belong to Kelley.

CSH: I know the Reef but not the Edgewater. So sometimes, you folks would go down to the beach there?

SC: Waikīkī, and Kahala was always good. Kahala was a beach house area for people who lived in Mānoa.

CSH: Oh, so in the Waikīkī area, and all along those areas, did people go fishing, go swimming, go diving?

SC: Yeah.

CSH: Did they do the same things then as they do today?

SC: No, you can't do the same things today as you did then.

CSH: How come?

SC: It doesn't exist. There was an island on Kapiolani Park where you could ride a boat. That doesn't exist anymore that's all been filled in.

CSH: That was a natural island?

SC: Yeah, natural island. And there was no Kuhio Beach, in those days.

CSH: What was there?

SC: Just a small strip of land. Kuhio Beach was all manmade. The real beach was down by the Royal Hawaiian and the Outrigger.

CSH: You were saying people fished?

SC: There were a lot of fishermen in Waikīkī there, when I was a kid.

CSH: So what do you remember about the?

SC: During the war, nobody could fish. There was a sanctuary, and barbed wire in all the beaches. No one would go near it. So there was no fishing in Waikīkī for four years. And the fish came back by the droves. It came back everywhere. There was more fish than Hawaiians living here.

CSH: [When] the war is over, okay.

SC: I remember in Lā‘ie, I was having lobsters in water up to my knees and throwing them up on the beach. You just don’t do that anymore. It’s been all wiped out.

CSH: So people would catch lobsters in Waikīkī?

SC: I’m not sure. I believe they caught it in Lā‘ie all the time.

CSH: What did they catch down here?

SC: They caught all sorts of things, like ulua (0:46:24.4), I don’t know, it was a very good fishing area.

CSH: Did they get other things, like on the shore, or other things besides fish-fish? Were there other things?

SC: I’m not sure. All I know is that Waikīkī was not a very popular place to go to in the old days. My great-grandfather built the aquarium. The only reason he built the aquarium was because he owned the bus system. And the only way he would get people to go to Waikīkī on the buses was to go and see the aquarium.

CSH: Really.

SC: So the aquarium now belongs to the University of Hawai‘i. That’s how it worked.

CSH: So where did he get the fish for the aquarium?

SC: He caught them on Waikīkī.

CSH: He caught all the fish in the aquarium. Where there some in the Ala Wai?

SC: I don't think there was anything worthwhile in there.

CSH: The Diamond Head side of Ala Wai, right, is there any drainage?

SC: No. It all drains out in the other side.

CSH: So it doesn't go down underneath?

SC: No.

CSH: Oh.

SC: Ala Wai is all manmade.

CSH: I know. I always wondered...

SC: It's very sloppy, it really is.

CSH: So where is the water quality consumable in this *ahupua'a*?

SC: I don't know. Probably right in the foot of Mānoa Falls, but after that I don't think it is very consumable.

CSH: So all the water they are getting is from artesian wells?

SC: I guess so. I don't know where they are. But water is purified by going through the rock, going into the land (0:48:29.2). And that's pure water. That's where most of our water comes from. So I am sure that Mānoa water does participate through the rocks and goes into the waves?

CSH: So you are saying at the bottom of Mānoa Falls?

SC: I would say yes, that would be the only place I would drink the water, if I would drink it at all.

CSH: I am just trying to figure. Over by where I live, there is that Kanewai, East-West Center.

(discussion on East-West Center).

So has water changed over time in this *ahupua'a*?

SC: Yeah, from pure to putrid.

CSH: Along those lines, when did it changed?

SC: It's been a gradual thing over the years. I am sure when I was a kid it was pure. I used to swim in it and drink it and all those kinds of stuff. You couldn't help but drink it when you swam in it. But I wouldn't do it now. So I think over the last 50 years, as the valley has become more developed.

CSH: Do you know of any names of the area out by Waikīkī, or out by the Reef? Just as up here, we'd have place names, were there any names that you could think of?

SC: No, not that I know of.

CSH: Do you remember when the Ala Wai--?

SC: No, that was before me. It was built by Walter Dillingham (Indecipherable phrase 0:50:51).

CSH: I liked the one about the aquarium.

SC: It worked. All the fill that was taken out of where the Ala Wai was, that was dredged, was put over where Ala Moana Center is, and was the basis for the Ala Moana Center, is fill from the Ala Wai.

CSH: You were saying Kuhio Beach wasn't Kuhio Beach.

SC: It's just beefed up with sand, from other places.

CSH: Do you have any other memories of that area down there or?

SC: When I was a kid, the only hotels down there were the Moana, the Royal, and the Halekulani.

CSH: Wow.

SC: Not now. I can't begin to tell you all the hotels down there now.

CSH: Do you have any recommendations for improving the watershed or the reef in this *ahupua'a*?

SC: I think this is a certainly serious study as to putting that Mānoa Stream back to the old way that it was. It's, the reason for all the heartache and the problems in that storm we had was because the stream had been re-routed by the U.S. Corps of Engineers. Probably 99 percent of the time it works but that one time when the flood came down, it didn't work. I went down to

Longs Drug Store and seeing the fences along the side of the road there, and seeing the debris lined up maybe four and five feet which means the river was that high. There were cars overturned, on that road there. It was just a mess, really a mess. And part of the problem was because the stream wanted to go the old way, and it had the new way, routed for work by Corps of Engineers and it went the old way. Right through houses, and down to the university, and wiped out Hamilton Library. Which is tragic because they lost many of their manuscripts, material there. It's got to stop.

CSH: It was very sad. I went to a luncheon there where people talked about their experiences. Very sad.

SC: Awful.

CSH: Is there anything that I didn't cover, anything that you wanted to add?

SC: Thanks, I've never been that knowledgeable about the water situation up here in Mānoa, other than it rained a lot. I wish I could have given you more information.

CSH: You've given me a lot of information...All the stories that you talked about, the swimming holes that you went, what happened down in Waikīkī, these things you are talking about memories, there's a wealth of information.

SC: I hope it helps your cause. Have you been hired by the Corps of Engineers to do a study of water here, right?

CSH: (Discussion on project)...They asked us to put a report together talking to *kūpuna*. The idea is before they do their big planning, they wanted to have an idea of the cultural landscape so they can take these things into mind as they do their planning. (more discussion about the project).

SC: One suggestion that you might want to take into consideration is that we have the Mānoa Heritage Center here. There is an hour tour through the property. The docents are steeped in the knowledge of what went on here. That might be helpful.

CSH: That would be helpful.

SC: They talk about the *'āina*, saving my grandfather's life, they talk about the white gun and the red gun, the cannons, the pots, the *heiau*, the flowers, the plants.

CSH: When you were talking about saving your grandfather's life, I wonder what plants did they used, or are there any plants in the area?

SC: I don't know. It was things like *kuku 'i* leaves, *kuku 'i* oil, things like that. The ancient way that Hawaiians were taking care of people who were stressed that way. Come I'll show you.
(takes CSH for a tour)

CSH: Is there anyone else, you mentioned two people to talk to.

END