

JOHN D. HOLT & PATCHES

John: The discussions we're going to have have been discussed before.

Lady: Yeah.

John: If you read in the ledger of Kahala, Kahala kupuna, you find the something there that you found in the chair (?) up here you see naming places like akā aka, laughter is projecting this girl mauka range _____.
_____ was the great grand father of Kahala. _____
_____ Maiakikiakua _____ was imagined in there right, to Nalehua akaka which is over at these other parts on the _____ which Olemaunowaiolo and one of the patches of _____.

Lady: Kalehuaekapa is the little blossom which guards the water. Something, you know. The sister guarding, in this case, it's the sister Lehua guarding the her twin brother.

John: Her twin brother. That's right. And then they have a pio marriage, brother sister marriage and, of course, they produce a haukane boy and kauakuahine girl. And, of course, they become the parents of Haloa. I'm sure that there are old names of Manoa. I almost doubt it but, yet these are old names of parts of the valley.

Lady: Right here, these waves that she sees the radiant Kahala opuna in the rainbow. Their in the places, their in the--their named after a management someplace.

John: There is a relationship between man and land and man and nature. That their not divided, you see. Their two different _____ connection is solely by the naming of places and the naming of people. Their sort of not--person and place is kind of _____ though we'd like to very much kind of mention-----

Lady: When I don't understand my mothers notes, I made a geneology in accordance of what she said of the earliest ones. Who and who from the mentions from the stories and I got to work also on a map of the whole ahupuaa of Moanaloa where many of those names, you know, this is messy, you know, the way I work that's

one of the geneology and another is, you know, my own little place name map of Moanalua. So, if a particular chief or chiefess lived in a certain place, at a certain time. Just a couple of opona lived where.

John: ???

Lady: Yes, she lived at the Puo that had been made by Kane and Kanoloa.

Lady: _____ he wanted to know where the puo was.

Patches: From the discription in this archeology thing, it says as though the water fall goes straight down into it.

Lady: But, which one?

Patches: You see, that one, you probably could find if it's kept as you go along you rotate your--you have a great big piece of paper. I went down to the map rooms--where were they, in the record office?

John: Territorial office.

Patches: Territorial office building, and I traced whatever maps they had. 1880

Lady: Yeah, that's been moved, it's now in the--in that-----

Ladies: Kalanimoku.

Patches: Yeah, I traced the differet maps and every place name that there was, you know, put it down, put it down, put it down until you learn where the place is you know are (?).

John: You see, back here in Manoa they have--by studing with legend you can get the needs that to the past backward. And I feel that because this much is--there must be the chant--there must be a chant you'll probably find it in the _____. You probably might find it in the _____ loving collection at the Bishop Museum. Those have never, never been explored you know. You just sit there and _____. But, somewhere there must be a chant that tells the story of the _____. The Hawaiians didn't _____.

Lady: May I speak . You people who belong to me for a while know ~~Gertrude~~ *Tsurudo*?

Lady: Well, I met her yesterday. Ah, I've known her for years. She's a retired librarian and she said "Oh, I'm working on that project. I'm doing--researching the the tenses of Manoa ledgend.

Lady: Good.

Lady: None of you are aware that she's-----

Lady: Maybe Bea knows.

Lady: May Bea knows. Yes. Gertrude Tsurado. She's a retired librarian.

Janet: I think we had somebody like that here once. She said she couldn't come right away.

Lady: Is that _____?

Janet: Yeah, I told her that we were coming today. She was very disapointed. She had _____.

John: That's remarkable. She probably, you know--maybe she knows the existance.

Lady: I sure think so.

Lady: Well, there are so many different versions of that mentioned on there.

Lady: Yes.

John: Yes, there are but it's nice that they _____.

Lady: Yes, oh yes.

John: Because you have Kahau Kane, see. Ah, it's a synonym for Manoa with Kahaukane. You know there _____ might be two _____.

Lady: Mmmm, no, not according to -----

John: Oh, no audadente. _____ and Kaunahenahe.

Lady: Those were the -----

John: breeze and the skinny breeze.

Lady: No, then the drawings.

John: Then Wauhakuk~~kawaa~~ papa Kola's girl _____ meaning the famous mountain.

Meaning the famous: hidden _____ implying the action with itself is.

Kahakukalaa would be stone the catch and raising the _____

it maybe the wester part of the valley. Kanekahilaulai _____ where the stones catch your kalaupake. _____ that day _____.

Kalaupake where the sun raise are captured in the hill _____
_____ kalaupaki.

Lady: But there are stories here too, in lower Manoa--I don't know how far down the ahupuaa you would go in.

John: Going into Waikiki?

Lady: Oh, no. In the ancient days, the ahupuaas you get a _____. Because for example for story of Kahalaopu _____ kauhi is one of the--who's here--suiter who comes from the sharp family --you know, one of Pele's brothers Kamooalii. That kauhi is a Waikiki man. You and he comes and tries to woo her and then some others try to get him back and to get some information about her and so on. And she winds up with mount Kaala or someplace around there.

Lady: Now, we're not going any farther than--was it Beretainia Street or Wilder.

Lady: Wilder Avenue.

Lady: Cause Klein Mann was talking to us and he said that we probably _____ ahupuaa those trails (?) in Hawaii Kai.

Lady: Yeah.

Lady: Some others will then be--but don't discount, don't throw out the ledgends of lower down because Pele and Hiaka at one point were lower down Waieka--ah.

John: Moiliilii.

Lady: Oh.

Lady: So that great chant that Hiaka and Kamapuaa the big god. He had some connection here at one time.

Lady: Has anyone checked into the chanters--the people who are carring on a chant tradition because

Lady: I think Bea was saying she knows a--what's her name--Mc Kinzie?

Lady: Yeah, I've took that very _____.

Lady: Well, somebody is trying to check on the chants on her on Manoa.

Lady: How about Honolulu the kind at schools.

John: Hauulu, Hauulu. _____ the Kamehameha School. She'd be real good.

Lady: Yeah, I think so.

Lady: Hoolu?

John: Hoolulu.

Lady: What was that?

John: Cambra. She was the kumulai. Her mother was a kumulai. _____

Lady: She is a chantress herself and

John: She knows a lot of chants and she might _____. I mean you take
a picture but it _____ no photograph of Honolulu to see what you really want.
_____ up here. This predates it.

Lady: That's Westervelt isn't it or Cronk.

John. Cronk.

Lady: Oh, Cronk.

John: I think so _____ away.

Lady: Oh yeah.

Lady: You know, should we get back the old map that we have of Manoa. Would you like
to see it?

John: Yes.

Lady: Yes.

Lady: Maybe we could put it right down on the floor because -----

John: That's a good version of the Kahalaokino map _____. not too complicated
Sometimes you could get something like that in hi _____. This
is a marvalous project. It really _____.

Lady: Now these have been started 50 years ago, unfortunately.

Lady: This is Ema Napoima's _____. Start of that same story. I think this is the
same photographs of the hau.

John: Yeah.

Lady: Oh, yes. That's the kind of good maps to have. That's where you get---

Lady: What was the date on this? Was it 1870?

Lady: 1882.

Lady: Want me to turn it around, Christy?

Christy: Yeah. why don't we turn it around.

John: It's on Monserrat. Orrrrrrr

Lady: Baldwin.

John: Is it Baldwin or Charleston.

Lady: This top one is a Baldwin. We've got other ones_____.

Lady: You see those are names of people and places.

Lady: Yes, that's why I thought you might see and recognize.

John: Bahila. Here is a Wailele too, you see.

Lady: um hum.

Lady: Oh, yeah, there is a pukaomaumau. Yes, that's where her house ----.

Have you been in touch with--I don't know how long--How long did Lorna Jarrett
live up here in Manoa.

John: Quite a few years. About 40 years.

Lady: Lorna Jarrett?

Lady: Of course, she died.

Lady: No the sister.

John: Eileen.

Lady: Eileen.

Lady: Eileen is still living.

Lady: Eileen is still living.

Lady: Lorna died. Last year.

Lady: She told that Pohanai.

John: Eileen might know. Yeah, she might.

Lady: She may know something of the old chants and then Maggie Todd, have you been
in touch with her.

Lady: Maggie Todd?

Lady: Yes, Margaret Todd.

Lady: Oh,

Lady: She's 90 years old or more and has all her buttons.

Lady: Yup.

Lady: Her mind is clear as a bell. She lives on--oh, it's in the phone book. Todd.
90 years and I think she lived all her years in Manoa.

Lady: _____.

Lady: Yes.

Lady: Those I think would be good sources of Manoa places and ---

Lady: Right.

Lady: What happened.

Lady: If we were going to talk to a Shingle, which Shingle would we talk too?

John: Probably Beth.

Lady: Who?

John: Beth--Alisha's King

Lady: Oh the oldest girl?

John: Um hum. Alisha or her sister Olene. A Mrs.Saudi.

Lady: Oh. lady get her busy on it.

John: yeah.

Lady.Alright.

Lady: Because they must have dozens and dozens of pictures.

John: No, she's not Olene, she's sister.

Lady: Sister. I'm sorry.

John: Lady Baleko. No, it's sister. Sister _____.

Lady: Sister.

John: She's not the oldest. and then I think Red.

Lady: I was going to say that old lady was _____.

Lady: Yes.

Lady: No sisters. Sister is a relation.

Lady: No sister is, is--oh who knows the real names. I don't know. Shingles.

John: I mean really Alisha was a p