

Interview 6 w. Emma Kauhi for Hawaii Volcanoes National Park  
5/27/98  
Translation

CL: Let's start with Lae`apuki.

EK: That's below.

CL: Can you tell me about the house your father built and his work there and so on?

EK: Yes. That house was inside that stone wall, that is, before there a houseyard wall, stone wall. And inside that wall, that's where the little house was. A little house, not a very big one. But, we slept inside that house when we went there, sometimes we stayed for a night. In my childhood we two went there and my father went down to Laelapuki to release the windmill, fill up the watertank to water the cattle that came down from up above. I walked with my father from Kapa`ahu and went down to Lae`apuki, released the windmill until the watertank was full, then returned to Kapa`ahu. That was the main job at that time. With my father. There were two watertanks there. The place where the cattle came to drink.

CL: What were those watertanks like?

EK: As I remember a low tank.

CL: Made with wood perhaps?

EK: As I remember, I was the same as our watertank at Kapa`ahu. Round, low.

CL: Oh, perhaps it was purchased.

EK: Yes, perhaps. You're right I think, a boughten tank, not home-made. Yes.

CL: Did you witness the fishing there at Lae`apuki?

EK: What?

CL: Did you see people fish at Lae`apuki?

EK: Yes. The fishermen came there regularly. Me and my father, after he released the windmill, while the windmill was pumping water from the waterhole into the tank, we went pole-fishing. Because there was a fishing pole there, ready. So we went to the edge of the pali a me with my pole, he with his, fished. Sometimes we caught, sometimes not. But that was our occupation until the tank was full, and when it was done, we returned the fishing things to the house, locked the house, and went back.

CL: I heard that sometimes you could catch `ohua (baby manini) there. Did you see that?

EK: No. Because that thing, the `ohua, that's found in shallow pools, not deep, that's where you get the `ohua. In Kalapana I saw the wife of Kanoelehua, I saw her go netting `ohua. Behind the schoolhouse in Kalapana. But at Lae`apuki, there wasn't a proper pool. I did see, a moi hole was pointed out to me there. Close to the place of the windmill, on the Hilo side. There was a moi hole there. That's where the popele went to throw net. But the `opihi, the limu, those things were there, it was well-supplied. People went often to fish for that.

CL: One time you told me about a mountain house at Pānau. Where

was that house?

EK: Do you know the house foundation of Pe`a folks?

CL: Yes.

EK: On the Hilo side of their house. Not too close. But on the Hilo side. There, not too far inside, kind of like the Pe`a house, but toward Hilo. And it was a house with an upstairs and downstairs.

CL: Oh, kind of big.

EK: Yes, kind of a big house. A person was living there, Akoni.

CL: Was he Chinese?

EK: My remembrance, a daughter of his family was living in Kapoho. She married this man, Kobayashi perhaps. A daughter of Akoni. She was big compared to me, however, I didn't meet her. So that part, I don't know, where Akoni came from.

CL: Seems like I heard he was a Korean.

EK: Yews, that's what I remember. How did I think he was Korean, but when you said that... I think he was Korean, my memory of him now, if I think about it, I picture him, yes his face was kind of like a Korean. He was the only one living in that house.

CL: Was he a worker for your father?

EK: Yes. What I remember, plenty of people said of Akoni, he didn't like to live where there were lots of people. He wanted to live in a lonely place. \_\_\_\_\_ in that house.

So, when the time for rounding up cattle came, he used to go with the cowboys on horseback. I was the only child. With my father and the cowboys. We went, rounded up, went as far as P\_nau, slept. We slept at P\_nau and the saddles were outside the house, seems like there was a pole to hang them on.

CL: Yes a stanchion [sic].

EK: That's where the saddles were left, and there was a place to sleep...it had a room, one room, wide. The people slept [there].

And it was Akoni who would cook. Prepared the food, finished, next morning early he prepared food again for breakfast, and we ate with the cowboys. Finished, we mounted the horses again and went back to rounding up cattle. And the cattle were herded to Lae`apuki, and sometimes to Kamoamo. Because at Kamoamo there was that corral. That's where the cattle were separated, separated into one corral and another corral. And then, that's where the ears were cut, the cattle were branded, and when that was done they were let loose.

CL: There wasn't a corral at Lae`apuki?

EK: No, no cattle enclosure there. The thin at that place was a watertank. Only that.

CL: At that house where Akoni lived, was that house close to the trail?

EK: It was too far from the trail that when to volcano, yes, not too far.

CL: Perhaps that house has disappeared now.

EK: I don't know, what has happened [to] that house. Maybe it's lived in, maybe not, perhaps it's rotten, I don't know. Because when I got married I left, and my connection ended.

CL: Was there a cookhouse outside?

EK: At that house at Pānau? Say, I forget. It had, it must have

had. Because I remember Akoni, he was the one who cooked all the food. Probably it had.

CL: Another subject, hve you heard the name Wilipe`a? I saw it on a map.

EK: Who? Not Kaleikini [Pe`a]?

CL: No. Not a man's name, a placename. Lae`apuki is on this side, and on this side in P\_nau Iki was written Wilipe`a.

EK: I haven't heard that name before.

CL: So, that's my question. Most people haven't heard it.

EK: The usual names... Paliuli. Where is Paliuli?

CL: Above.

EK: Yes, that's the familiar thing. Where's Kapa`ahu? Because the plants didn't grow up too much, if you started to come from P\_lama, from those places, you looked, the trail was clear, the trail going to volcano. You could see that trail up to Paliuli. At Paliuli the trail entered [the growth], couldn't be seen. But it was a straight trail. Good trail. This is the first time I hear that name Wilipe`a. This is at the shore.

CL: Perhaps the map is wrong, that's what I think.

CL: What about this cave `Oloua?

EK: `Oloua, I haven't heard that. `Aikua, yes, I've heard `Aikua. It's beyond Waha`ula, yes.

[bit omitted]

CL: What about Pu`u Manawale`a, close to Lae`apuki, have you heard that name?

EK: No, because Papa...every time I went to Lae`apuki I went with my Papa. If I'd gone with the kupuna there, perhaps, they would have said this is such and such, yeah?

Yes, that's the reason... but those days I was excited if I think about it when we went to Lae`apuki. Going by foot.

CL: You didn't go on horseback?

EK: Not on horseback.

CL: Your father too?

EK: Yes, seems like it wasn't a big think. Seems like...to my thinking it seems like it was a fun thing. Perhaps because I was young.

CL: Right.

EK: But I was excited to go with my papa.

CL: At the time you're a little older, you probably wouldn't be excited.

EK: Probably not excited, yes.

[bit omitted]

CL: Let's move to Waha`ula. A question that the park workers are asking is what is the meaning of that name Waha`ula?

EK: They're the ones that said "Red Mouth."

CL: Who?

EK: I haven't heard that, it's just recent that transltion "Red Mouth." However, before my hearing of that haole name, it was just Waha`ula.

CL: You didn't think about the meaning, yeah?

EK: It wasn't said, it wasn't asked about, it wasn't heard.  
CL: The reason for this question, someone says it isn't "Red Mouth," it's "Lobster Mouth."  
EK: Au. Lobster Mouth? Waha`ula? Waha ula. It could be.  
CL: I'm kind of doubtful.  
EK: Ula, lobster. But, I haven't heard any story about lobster. My idea of that name, it was given concerning Pa`ao. That's my thought. It's concerning him, his story, his sort of person. Because I read this book about Pa`ao, he's from Kahiki, seems like a sorcerer. So, that kind of sorcerer person, ooh, they have mana. That's my kind of comparison, that name is connected to Pa`ao. If you speak of something red, it's like fire.  
CL: So, because of his mouth.  
EK: The mana of the mouth. Yes. That's my idea. I don't know. Maybe that's right and maybe not, but that's my idea. Because that place Waha`ula, I know, from my childhood up to the time before Pele covered it up, the mana continued. It continued, the mana. It wasn't ended, the mana. And I wasn't the only one who thought that way. The kūpuna, some of the kūpuna working at Waha`ula, they said... ...it seems like those people [spirits] are still there. So it was remembered it was higher in mana, the meaning of that place is connected with mana. And that mana is connected with the person who built it. Who was it who gave that name "red lobster." Maybe it was Jack in the Box. That's not appropriate. There's no lobster hole there, that kind of thing, wanting to compare. Yes. That place, it's a place on the edge of the pali, proper for fishing. From where is the lobster? It's below in Kapa`ahu, that's where you have the lobster hole.

CL: Let's move to the crater. I've heard you telling a story about Uw\_kahuna. Could you tell that story?

EK: Yes. It was told to me about that place Uwēkahuna, a story about that place. That is, a kahuna came there, a high kahuna. He came to the crater and met Pele. And he said--he came with his many kāhuna, kāhuna under him--he said he wanted to compete with Pele at hōlua sledding. That kahuna said he could beat her at hōlua sledding. so he came with his many kāhuna to the crater, talked with Pele, she agreed. So they started to race. This race, Pele won. She moved ahead, he fell behind, so Pele won. However, this story is also about Halema`uma`u. When the many kāhuna arrived, this high kahuna and his many kāhuna, they built a house there, not inside but on the side of the crater. They built a house of `āma`u fern. That's a kind of hāpu`u with small leaves. The name is `āma`u or maybe ma`u. And that was the leaf that was used for that house, for those people to stay in. And that's the reason it got that name Halema`uma`u. So then this high kahuna and his people stayed there in this house that they built. And this race started between Pele and this kahuna, Pele won. And this kahuna didn't think carefully, he asked Pele to race again. And they raced again and the victory went to Pele. This kahuna lost again. So they returned, this high kahuna and

his servants, came as far as this pali. There they gathered together and stayed for the day and wailed. Because he hadn't gained the victory. That's the reason that place is called Uwēkahuna ("Wailing of the kāhuna"). The kāhuna wailed. That's the story I heard.

CL: Who told that story to you?

EK: Auntie [Luika Kaawaloa] perhaps, Uncle Kaipo [Kaawaloa] perhaps. I forget. One story that Uncle Kaipo told me, told us children: That `a`ā ground of Waha`ula, if you remember it, inland from that place there's no `a`ā. And farther inland, how far, maybe a mile and a half, you see that `a`ā, you can see the place where the lava flowed from the mountain to that `a`ā. And that place is called Pāpua`a. Uncle Kaipo told the story of that, about this kahuna, high kahuna. The lava is flowing down from... it's called Royal Gardens, in Poupou... flowing toward the sea. So this high kahuna came, and told the people there he could stop that lava flow there. He told some people to go and cook pig in an imu, one pig. After it was cooked, it was carried forth and given to this kahuna. And this lava is flowing. And this kahuna, this is his sacrifice, sacrifice to Pele, and probably he prayed and did that kind of thing. The lava flow stopped there. Then this kahuna boasted of his mana [spiritual power]. He had won over Pele because of his mana. But, they turned [toward the sea] and there was the `a`ā lava [flowing farther seaward], that `a`ā of Waha`ula.

CL: That kahuna, was he the high kahuna of Waha`ula?

EK: It wasn't said by Uncle Kaipo who that kahuna nui was. From Waha`ula? [named] Waha`ula? What did you say?

CL: Well, that was my idea, maybe that's wrong.

EK: I want to connect it. Perhaps there's a connection between that name Waha`ula and this man, this kahuna. A story told by Auntie Luika, that's the wife of Uncle Kaipo, Auntie Luika the sister of my mother, and she said [it was] a story told by her uncle--whoever that was. This uncle told her this story. One time when the lava was burning, many people got ready to go to the lava flow, up to the crater. The lava was flowing, not inside the crater, somewhere. So, these people got ready to go to the lava flow, cooked one pig in the imu. This pig was hoisted onto a horse. And this pig, you couldn't eat one piece of it. It was kapu [forbidden]. This pig was put onto this horse, by these people. They went to the crater, and when they returned that's the time the uncle told Auntie Luika. While they were at the crater, one of them was a kahuna, high kahuna. He prayed, he gave the sacrifice, and he walked over they top of the burning [lava]. Went over to one side and came back. So, she said, "Yes, it's true, that story was told to me." It's really true, isn't it? Auntie Luika said it like this, that's true, and by her manner of speaking it was the truth. Therefore, boy! Powerful the mana [of

that kahuna].

CL: What's the nature of your family's relationship to Pele?

EK: They didn't tell me the relationship, not like the Kū`oko`a family, Kū`oko`a in Kalapana. Maybe you know...

CL: I know that name. Kū`oko`a Kakeiki, yeah?

EK: Yes, Kaheiki. Their father Kū`oko`a. Concerning them, one time the relatives of Kū`oko`a, namely a daughter Kanoho, the one that married William Pele[iholani]. Concerning them--Kanoho was the one that talked about it--I heard Kanoho say one time their family was from Tahiti. Something Kanoho said, I heard it, one of their family was given a name, I can't remember the name. It was a name pertaining to Pele. Therefore it was shown to them, somehow, by a dream perhaps, that kind of thing, it was shown. The baby was born... I don't know what child it was that was born... but it was called by that name. And it was a sacred name, pertaining to the crater. So, if I hear that kind of story, they have the interest.

CL: It wasn't said that Pele was an `aumakua for you folks?

EK: No. Our `aumakua is a shark. That's what my mother told me. But, concerning Pele, my mother and Auntie Luika had a lot of..what's the right word, reverence? I forget the Hawaiian. They had a lot of reverence for Pele. My mother told me, if you travel on the road, and see a woman walking, stop the car, pick her up. Because that's probably Pele. If a woman comes to the house and wants water, wants food, feed her. That's probably Pele. That's the kind of story I heard. And I was big, and I'd already heard my mother tell me, but some stories I didn't hear just once, some stories I heard two, three times, yeah? If you drive the car and see a woman on the road, better pick her up. So, I really remembered that story. And I lived in California for years, and I returned to retire. I was driving this car, from Hilo to Kapa`ahu. Just me alone. Travelled until I was in Kalapana. Straight road. I see this person standing, I drive my car. And it's a woman. Oh, in that instant this thought began to start awake, the thing my mother had said. "If you see [a woman] better pick her up." But I had come from California, and in California the rule of that place is don't pick up anybody in your car. Because you'll have trouble. So I pondered a long time, driving and thinking, should I stop the car, shouldn't I. I was really confused. I didn't know what I should do. I kind of slowed the car, I see that it's a haole. I changed my action. My thinking was, if it was Hawaiian I would have stopped, but if it was a haole, no. I wasn't going to stop. Afraid, yeah? In California, people are shot, killed if you pick up people.

CL: Yes, that's what you hear.

EK: Yes. That's what I was thinking, I saw the haole, oh... So my thinking was kind of confused. My mother, if we went to Waha`ula, me and my brother, went to pick grass for the horses. when the work ws done, we could play. We'd say, "Work is finished, let's go into the heiau." If we went with Mama, she'd say about that walled place, "You can't speak with a voice. You go [there], only look, that's all. You can't talk. We were forbidden. So we had lots of respect. As for me, I heard the voice [there]. That's how I knew, that's a thing I heard with my ears. But when I returned home I talked to Auntie Maraea. She said that was the ancestors.

CL: Another questions, do you know any little place names at the crater, like Wahinekapu or Ka Pali Uw\_aloha or `Akanik\_lea?

EK: No.

CL: When you were young, did you go to far places, maybe `\_pua, Keauhou, Halapē?

EK: No, the farthest place I went was Lae`apuki. Beyond that I didn't go. My family used to go, but the went for fishing. They often went to fish. Therefore, going to fish, the children weren't taken. The children stayed in the house. However, if [they] went to the garden, then, the chidlren were taken to pull weeds. But when Uncle Kaipō was going to catch ulua at `Aikua, he took me. I was often taken. That was when I witnessed the nature of that work. He was gentle, he took me.

CL: Did he tell you to keep quiet at that time?

EK: No.

CL: You could talk?

EK: Yes. But if we went holoholo at night, torching--we weren't forbidden to talk, but by the way the kūpuna speak. Don't say you're going fishing, you're going torching, because those people hear and they go. So, don't say you're going torching, don't speak loudly. That kind of thing. So when you go torching, don't talk. Connected to that, one afternoon I saw my cousins, Kaipō and Keala, getting the torches ready--pouring out the kerosene, fixing the gunny sacking, putting it in the openings of this torch. They have the torches prepared, one for Keala, one for Kaipō, lean them on the rock until the evening to go. I ask a question. "Where are you two going? Are you going torching?" "Yes, we're going to go torching." So, close to the time they're going to go I say, "I want to go." "Yes, you can." I take a kerosene lantern, because I know they'll go with the torches along the water. I'll go along farther up. So I choose the kerosene lantern. That's my light to go with. It's completely dark, but we wait a little bit, I hear it said, "The fish aren't asleep, wait a little." We wait a little bit at Pi`ikea, that big rock,

that's where they speak. "Maybe we should go." We go off. This time we went, we went on one side of Ka`uluhao, and also the sea wasn't really good that time. Sometimes big waves would come, then it would be calm, then waves would come. I was up a ways. Hoh, one big wave came, the torches went out. I was the only one with the kerosene lamp. So they came over, no torches, they were out, wet from the ocean. They said, "Let's go back." We go back. And return to the house, climbing up the stairs. And the woman, Auntie Luika, speaks from inside, "Auwē, How was it?" Kaipo, perhaps is the one who replies, "Ah, no more nothing." Auntie Luika says, "How indeed, in the house here it was already over. 'We're going torching.' Auwē nō ho`i e. Those people went and they were there before, and it was over because of you folks." So I thought, maybe that's right.

CL: What's the nature of those people spoken of?

EK: They go, yeah? Spirits. I don't know, good spirits maybe. In addition, it's like the hunting of pigs, hunting of cattle. Our people who go hunting, if you go to the mountain [for hunting] you say you're going to the coast. And if you're going to the coast, you say you're going to the mountain. Perhaps to confuse the spirits, yeah? Auwē nō ho`i e. Clever that thinking, yeah?

CL: Well, maybe that's enough conversation, because I've finished my questions.



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