

Interview #1 with Helen Aweiro in Kaneohe January 11, 1994

Contents

- p. 1 b. 1915
 settlement around Mauna Horepa at Kawaihae uka
 houses of Puku`i, Iokepa, Nawahie, Kalāluhi
 story of stingy, rich man Nawahie
- p. 4 wild taro, Honoloa gulch road
- p. 4-5 family move to Waimea
 family genealogy
- p. 6 Horepa houselot to Hu`i, Joel Hu`i living there,
 later house burned
- p. 7 Iokepa daughters married Ka`aikala brothers
- p.8 her history--hanai'd, went to school Kawaihae, then Waiki`i,
 then Kohala seminary
- p. 9-13 about various pu`u, Pu`u Lapalapa source of akualele
 p, 13 Anna Lindsey
- p. 14 other families at Mākēlā, net of `auwai's at Keawewai
- p. 15 farming w. `auwai from Waipahoehoe, day-camping with tent
- p. 16-17 growing up innocent
- p. 18 knowledge of Pu`u Ahia (named for Ahia family), Pu`u Mala
 (small so doesn't know about)
- p. 18-19 planted fruit trees farther up, along kahawai
- p. 19-22 lā'au lapa'au when young; her name and hanai
- p. 23 taking care of parents
- p. 23-25 Lincolns, Willy Hook at Kehena
- p. 25-27 Von Holt got their deeds from HH lands; others who lost
 their land
- p. 27 M not given father's name
- after recording:
- p. 28 F's family from Mākālā, M's family from Hoepa

CL: Did you ever hear of this lady, Kapua Pai.

HA: No I didn't. Too far back I think.

CL: That's his greatgrandmother. She died I think around 1924.

HA: Ya, that's too far back. I born already but too young yet.

CL: What year were you born?

HA: 1915.

CL: I think I'll ask you a little bit about where and when first, just to get that straight. Were you born in Kawaihae uka?

HA: Ya. I born in Kawaihae uka. They had a little village up there. You know where you was talking about at Pu'u Lapalapa, as way up I think. But below you can see trees. Had a church but the Kahua Ranch pulled the church over to Kahua. Otherwise it's a land mark.

CL: That was Mauna Horepa.

HA: Ya Mauna Horepa, we right below there. If get there the property is still there. Had a home but then caught fire about two years ago I think. Whoever was using it didn't maybe put out the stove. Only make barbeque outside and caught fire.

CL: What did you call that little village? Kauhale?

HA: Ya.

CL: Did it have a name?

HA: Just Mauna Horepa area. No other name, I never hear any other name.

CL: The pāhale, that didn't have a name either.

HA: No. That's just Kawaihae uka over there. But suppose to have, I'm trying to think you know, that flat... oh Lohi`au. Up there are Mauna Horepa, it's just like one high area. And right before Mauna Horepa there's a flat, I think was, like Lohiau. The thing was kind of, just like you say heiau because it's a flat and get stones but wasn't kapu because the cars park there. It could have been a pahale, that Lohi`au. But that's the only other name you can hear connected to that area, the Lohi`au. Although like your pahale, like Iokepa's and like ours was Puku`i's, you know. (CL: You called yourselves Puku`i's?) My grandmother is a Puku`i. I don't know if connected, you know to the Puku`i, the publisher, or the instructor or teacher. She was some kind of scholar. Maybe related, but her first, not the last name Puku`i, first name

Puku`i. Even this Puku`i suppose to be first name. My grandmother is a Puku`i.

CL: So how many houses was there?

HA: The Iokepas, the Pukui and the well known rich man, Nawahie [or Nawahia] right below. And he owned a lot of land and he was a rancher of that area. A rancher, he's well known, that Nawahie. He's the richest over there. He buried all his money and he don't live high. [bit omitted by request of HA] He don't live like a rich man. He eat poor. Potato and stuff he don't get. You know you rich you can eat well. He can buy nails, you know when they started to have lumber, before that no more wooden house. Only those who can afford could buy. Lumber is cheap but \$1 is like a million dollars maybe eh. And then they had had gold. Kalakaua coins. He had plenty you know. Sometimes they would leave their ____, what they call that kind, crock. Those days no more bottles, mostly wooden stuff or crock. Before they use to make of clay or what. That's why all this kind Kalakaua money. His family found, of Kalakaua money when they changed to the bank and they had \$500 for it. So there maybe was nickles and dimes, I don't know what. But they found all coins. Never had paper money before.

CL: Was he alive when you were young? Did you see him? (HA: No.) He was already dead.

HA: Some of my, the older brothers, I'm number seven, we are fourteen. I'm number seven so maybe already died or maybe when I was three or four years old. He could have been dead already. But my dad tells us stories you know, and sometimes we coming home, we used to live way down, way below had another name too, like I said, Nawahie, and Kalāluhi further down.

CL: Kalaluhi is place or

HA: It's up, it's a family. And then our house way below, about two or three miles down, is our original home. Cause my gramma was still living up here. When she moved to Honolulu, the Puku`i I was telling you about, they were closer up to the road eh, not real close to the road but they were the nearest to the highway. When she moved to Honolulu, then my mom moved up to their house instead of we staying way down eh, too far eh. My dad used to make sled and then with the horse pull eh. You can load all the stuff you know when you need heavy things like that, put down from the road eh, go down. They moved up 1920, to Puku`i house. And that was our residence till my parents, we moved to Waimea, after that they was selling land in Waimea eh. Well for this we talking about Kawaihe Uka eh? And this rich man, he had out in a crock they found all this kind gold money too. Just like quarter size. But the quarter was how much in gold? Hundred I think. Hundred straight I think. I don't know how much they got for it, they

took to the bank. But he's well known, he's so rich but he dig a lot. After that I had nephew in law. I had one nephew about in the 46, 50 like that. He took over the place, our place up there. Everybody turn it to him.

CL: That was Hu`i?

HA: Ya. Then he owned the property up there. He went dig enough. Keep digging, digging. But, like I say, I don't know, the old days, I no care how much, you going get bulldozer, you never can find em. They have to show you. I don't know, spiritually I guess they tell you. And then you find on your way up eh. Like those people they stayed in and out, was in the stone wall, this crock.

CL: So your nephew never found?

HA: No found, no find. But what he came across is barrels of nails. See how selfish he was. He buried, he don't share with the people. Because people going come ask eh. My father say but my father don't like him so he don't ask the man anything. But he know that he has lot of stuff. Nails, he get order by barrels. But you suppose to give eh, the neighbors like that who are in need. But he buries it so they don't see it. So he found barrels of nails.

CL: Were they still good?

HA: No. Was square kind eh. Not the straight, he get square. I remember that too for our house, you know, when my dad fix up the house.

CL: So you folks all had wooden house?

HA; Ya when I came to, but my parents, like my mom, live in grass house. That's why you find if you see, plenty pahale, they call house lot. It's high and people mistake sometime for heiau. That's why when they talk about up here you know that highway and they was, they say heiau this, and darling we talking ? and all us old timers. You know these young people, these young people going up there, they don't, was plenty was grass house, was days way back, they make foundation. Otherwise the water inside, eh. Build them high. And then the water when the rain you know all outside fall all outside, that's why they raise the foundation up. All dirt yet though. I saw the foundation where they live. When we go to the beach ya, we go with horse then. You know my dad had horses and cow, you know milking cow and all that kind. That's farmer's life, ya it's our life. But our food was potato, sweet potato although you get poi once a week. But he cannot eat all day, you know every day because no when last eh. So we never eat rice. Rice was way after I think, I don't know. I don't know what year I ate rice. Till I mingled with oriental.

CL: Did anyone from that little settlement, did anybody grow kalo up high? Cause I did read some...

HA: No. If the plant gotta be, Kohala side, you know from Kahua going down, Kohala, Kehena was plenty people too eh. Was a bigger community than ours. Ours just like a village, theirs a community eh. But if they plant mauka, you know by the mountain, ours, we just like my, we never plant it. But there were taro in the mountains, different kind taro, not a poi taro but some of it you can eat. Just growing wild. Maybe before somebody was planting already and when they left. Because when you look up there you saw the map of what the old day, the road way up, not that highway you know like now. The road was further up. You go by Keawewai the highway wasn't, that's why I never, Anna Lindsey's house is up there. Was close to the road. The road was above the house. You went to Keawewai you didn't go up... You see Anna Lindsey's house, the highway was above there. And when come to Waimea, you know where Anna Lindsey and the highway, on top the Kohala mount, is up there the highway. People lived closer to the mountain, that's for water I guess, I don't know. But the highway, whoever made this, travel on top. That's why wen come by Pu'u Lapalapa, Pu'u Honu, all wagon kind. And even come down to our place, you know that Mauna Horepa, had wagon road go to Kawaihae because get that big gulch eh, Honokoa, all the way down that's a, you go this side of the gulch and the other side, Keawewai people, you know the other side when that Honokoa gulch start from way up and go down deeper. Two side had wagon roads because the boat eh. (CL: boat?) The ship or whatever come in, the first ship come in for load things. When they started to take wood or whatever, the sandalwood, you remember. When you read about it way back. Sandalwood was almost hit Kawaihae, the forest. The forest not how we look now. When I grew up had all trees all way down by our house. But over there kind of open, eh, because when they had that big sale of that sandalwood, to send to England, cut en all down eh. You read stories about it. The manpower was so great eh, and they used to pass by hand. And before get lot of people working, eh, no more wagon yet.

[omited 190 to 286: Kahuā ranch drove cattle down on Waimea side so didn't have to cross Honokoa gulch, they shipped every week, until recently when started using trucks.

They (from Mauna Horepa) went down on Kohala side of Honokoa gulch and then down inside Honokoa (had trouble if it flooded)]

CL: How long did you live up Horepa?

HA: I lived over there till, well I was one that didn't stay with the family. But our family lived there till my brother died on 1931. Because when Waimea was selling lots, 32, that would be 28,29, 1929 my oldest sister bought one lot. They were selling, you know all that house lots coming from the park, you see Waimea Park, come down and get one thing, one church, Door of Faith or

what. You picture Waimea, you coming down the park and Kawaihae, Kawaihae Road, come down then you see one old, suppose to be Chuck's Store, park the other side, left side, right side coming down. You go and then you make one turn like that, still coming, come to what that, the Mauna Kea, was Carter home but now is Mauna Kea, somebody else own em. That big ranch house. Ya Halekea. Before you come to Halekea, it's all house lots eh. Our home is right there, the lots, two acre. So my brother, one of my brothers, he worked good. He wanted one lot, one two acre next to my sister's, the oldest sister's place. That's 1931. He bought it the early part. Maybe 1929, the later part of '29 he bought it. But '31 he died. Then my dad had to change jobs, he have to move, gotta come to Parker Ranch work for pay. The lot not paid yet eh. \$100 one acre, \$200 two acre. But then you know your pay so small and you suppose to pay \$25 a month. But whatever you get balance from you branch pay, they pull em off your pay check eh.

CL: Cause you take stuff from the store? What do you mean from balance?

HA: From you pay check, you know you order food like that. We get the friends? store eh. Then whatever balance, suppose to be \$25, sometimes no make it, but whatever they take. My dad had to go down there work, Parker Ranch. He was working Kahua Ranch all that time. My brother was working Kahua Ranch. But then my sister was making the payments for him. You know he send down to her, but then when he died, they like somebody, you know. My dad had to go over and take, work for the ranch so more sure eh. That's when maybe the family started to move Waimea. It's '32 already down Waimea. But we still have the home there.

CL: Was anybody still living up there?

HA: Ya, I had my oldest brother. While he was married eh so he stayed over there and worked for Kahua.

CL: What's his name?

HA: Sam Awaa. and Junior.

CL: And he's the oldest?

HA: Of the boys. Girl, girl, girl then come him. But he's the oldest of the boys. Brothers only five.

[omitted 360-440 list of her brothers and sisters

CL: The husband of Esther, what was his name?

HA: Joe. He remarried again, after. She died first and he married again. But only one girl I think they get from the second

wife. But he had all his other children.

CL: And he had several sons?

HA: Seven boys, two girls.

CL: Cause I saw on the tax map, Elmer. That's one of...

HA: They was the mother. I think sub lot our property you know, and then divide among us. He didn't want down Waimea. So I gave her all what the others gave me their share, the ? She wanted up there. There's only three of them, between her, Sam and Nancy. So they all went turn it to her. When she passed away their family, you know the brothers and sisters, turned it to our mom. So now he own over there.

CL: Is he the one that was there when it burned?

HA: No, his niece I think, his brother's children.

CL: Cause somebody told me of a guy who lived there, I thought they said his name was Sam.

HA: Well that's Sam, my brother used to be there before, you know, before the thing was divide before, the lot was.

CL: Well it was a Sam, Sam Hu`i they said.

HA: Oh ya ya ya. That's a brother. Elmer's brother. They stayed there little while but he didn't stay, he wasn't the one. Not his children, not in his family's children [when the house burned down].

Side Two

Like his brother. They get Joseph too, senior, the father is senior and Joseph junior, then he had a son. What was his name. He was staying up there. [section omitted by request of HA] He pass away already. He's the one used to live up there. That boy used to live. Something like Joe but... Joel, Joel Hu`i.

CL: So is Elmer still alive?

HA: Ya, he's on the mainland. That place still in the ___ area there. The next family too own over there. Only two property owners, one is Iokepa.

CL: Is there any Iokepas still alive?

HA: Ya my cousin. Get the daughters, you know, they just like me. The children of the Iokepa.

CL: So maybe they married and they have different names.

HA: Ya. Akaikala, Ka`aikala. Two sisters. One is on Lanai, two sisters. One Lanai, that's my first cousin, my mom's sister married Iokepa. One's in Lanai and one up here, Waipio. (CL: Waipi`o on the big island?) Over here get Waipio too. Going to Wahiawa. When you go Wahiawa get one kahawai Waipi`o.

CL: So the two sisters, they have the same last name?

HA: Ya the Iokepa. They were Iokepa and they married, they both `Aikala, they married brothers. There were five of them you know, when they moved to Lanai and had five brothers. Five boys and these five girls married. The oldest went first and then when the others came, I guess they were all single. Was odd but they all passed away. Was funny though but it happened. Their family, what they call the kind, that barge going back and forth, they said they working all that kind, pineapple land in there. They were Maui people though. You know this `Aikala, they're from Maui. Then they were working with the pineapple but handling barge. But one the oldest, the one Annie married, you know the kind winch from Lahaina, the machine, there was on the wharf unloading, loading, you know, he handled that kind. And the others was working all with the pier place you know whatever, the wharf job, stevedore whatever. They get piling up stuff. But some on the barge.

CL: So what's the name of the one who lived at Waipi`o.

HA: Annie. Annie Ka'aikala. And our Grace on Lanai. Had plenty, they had children and had boys. Well known family the Ka'aikala`s.

CL: I listened to that tape that you did with Larry Kimura and I think probably before your family moved to Waimea you went to school down Kawaihae?

HA: Ya. I went all over. Like I said I lived, I was supposed to live with my Aunties. I was hanaid, no adopt, they just stay. I was hanai the earlier age. I wasn't with my parents, I wen born and I stay with my father's sister in, what that place in Honokaa, Haina, I lived over there then my.. I came back again because that family moved to Molokai open up homestead. They moved and then somehow my dad don't want I'm away from the island. So they had to return me. Then I went to live with this other sister in Kona. And there was a minister Keala, if you know the Keala family. The two aunties I have this one I went stay Haina the husband minister but Mormon. The one I go Kona is Congregational. So I was raised Mormon way but not, not much difference the Mormons. It's just that, I don't know, the rules I never understand but when I came older, not much difference the religion is that Mormon is with health and spirit. You know, they encourage health and spirit. Good health, you know health food

like that, no drink, no smoke, is for your health eh. Then carries health and spirit. Congregational just spiritual. Up to you, live your life. They don't make rules about. But Mormon encourage health. That's only the difference.

CL: So then between times, did you stay with your parents?

HA: Ya. I go school. Only on vacation I come back. Then one time, anyway before I went to Kona, no I was Kona already, and somehow had this death thing in between, one other sister, I already tell you the small one, then I had to come back. Somehow the parents, when they lose one child, just like they like all the children back. And all the family together minus one, maybe as the cause of losing one child because you folks put one child over there, you know they think like that. So I come back, then I went Kawaihae School. But then me, William and Aloha, we going Kawaihae. But we have to stay with my cousin down there. So Sunday you go down on the [horse] my [sister] Nancy takes us, drop us off on the horse, bring back the horse. No more place for keep the horse down there. Just drop us until Friday. Come down pick us and we come home. That's how. You have to stay down there. I go school down there. That's how I went to the Kawaihae School and go down like that. Till my oldest sister--in the meantime, her husband is with Willy Kaniho and he is a foreman of the cowboy. And he was giving a job to Humu`ula, and they went Humu`ula and then in the meantime she having children. They ready for school. So the wives, whoever the ranch put up Humu`ula, the wives they give em home is Waiki`i. They stay and the husband still work up there. They stay over there so their children can go school. Waiki`i had a school. So we stopped going Kawaihae. We moved with my sister. The same three. In the meantime we can help her too with the other younger ones. I went Waiki`i School. And after that maybe two years, had the seminary ya, Kohala School. I was old enough to go over there. But I went over there fifth grade. I started at seminary fifth grade.

CL: How old were you then or what year do you think that was?

HA: When I went to the seminary it's a 20, 20 something. I know fifth grade, I don't know how old. I was fifth grade when I went over there so how old you when you were fifth grade. Twelve maybe. The Parker Ranch educate girls, it's free. It's a boarding school, Richard Smart's mom, that's her will.

CL: I didn't realize that. I thought the church started that.

HA: It started but Richard Smart wife left her whatever you put down your will for educate girls, and all the money she get, they kept it. [fixed microphone] They kept that going until her funds ran out and I think was 1950 something when pau, no more school. After that they when make, but now no more Hawaiian Board of Mission. All pau, even Bonds no more fund. So even the Bonds too

they came all pau. I don't how was going on. They had their home or their museum like. I don't how the family's operating. Now no more Hawaiian church too eh. All go under this kind, two, three eh. No more Hawaiian church, no more Hawaiian Board of Missions, no more funds. I don't know how they never, you know, how they managed the money. But then I went over there school. I was ninth grade and then I pau. Maybe was 1932, '33 or something like that. I didn't finish high school. They go to twelfth. They boarding free, kaukau free, but you buy own clothes and stuff like that, you know spending money or whatever. But the rest is lunch money too in the school. Was real good ya. But only girls. So most of you know Waimea, most are girls was educated. The boys no, they just go fifth grade. My brothers, twelve years old they can go work eh, ranch. But they went to whatever grade was elementary eh, fifth grade. Bumby when later on as it came more had ninth grade. So those are like my other Aloha he ended up ninth grade. And the others like Lei them the younger one, they all went till ninth. Because had ninth grade.

CL: Let me ask you a little more about those puu. Besides Puu Lapalapa, do you know Puu Pala?

HA: Well you go from Kahua you get Puu Pili, Puu Holu and Puu Lapalapa. And what is this one? Where is it?

CL: Puu Pala. I'll show you on here [map].

HA: I no remember. We only remember the main outstanding [ones]. This one maybe one kinda low.

CL: I guess it's Puu Mala that I was really more concerned about. That's right here. Puu Pala's back here.

HA: Pu`u Honu is there.

CL: Yeah, Honu is here and Lapalapa is here.

HA: Yeah. Pu`u Iki, and where Pu`u Pili?

CL: Pili is here.

HA: That's why this one, even this Puu La`ala`au, too far in I think [for me to know]. That's why, only the hunters. I had to call my brother yesterday, if he can remember all, because he goes for hunt, my [brother], Aloha, for hunt with my father, he say he can not remember anything. I never call him [for come to the interview] because [he say] you the one. I don't live all the time with them. Like I said I go here and there. Remember I finish up, the seminary I finish, I went to Lanai. I'm just adventure kind type. Little while live with them, then I went to Molokai see how that was my foster parents, see how they're doing on their, I was looking for one job eh but no, Lanai worst. You

gotta go in the field and I say no, I not gonna be in the field. So I went Molokai. I thought I could work beside my foster father. He was raising peanuts. So not much work. That time the peanut was in his head. They had, in other words, they had farm land. You raise what's the money, you know money thing, what's a good price. So they was raising peanuts. Then I stayed with them. Old memories. I stay with them all this time they only petting me. I want to work, I want to work but I'm the queen. I never act like a queen though. But they think of me like that. No need find you one work. You need clothes, you need this? Oh, I wanted to you know, get your own dollar in your hands. They always provided for me. Just like why am I working, I not hardship. But they couldn't understand that myself I wanted, I don't know. That was my desire to earn my own living. And I stay stay there bumby one of the cousins was coming Honolulu to work. I went follow her from Molokai. I followed her, roomed with her. And I work. But I was not used to to town. I had hard time. Visitin people and talking with people. More worse the first job I had was one waitress. They say was good money eh. And you no hungry. Not the money but, you know, you no need worry for eat.

CL: So what about Puu Mala which is here. You don't remember anything about that one

HA: These one I know. This one must be so small, not really hump up eh. I would call it he 'āhua that. Pu`u is, you gotta go up. But sometimes only 'āhua, 'āhua is high ledge or something, rising up. I don't know how you going say in English. Like down is the awawa is going down. Awawa is the valley, it is a dip. Then you come, sometimes some places go [up] like that and they call em pu`u but not suppose to be.

CL: What about Puu Ahia?

HA: Puu Ahia, that one not too bad. Not really high but it goes up, sometimes even the hill like, like in Waimea side you go Kona get plenty see the hill because over there was volcano. This side no more so it's just regular normal, That's why plenty puus. They call all high lumps is all puu. But how they get the name of puu because something have to been happening. They had to do something, a look out place. That's the only reason why they were called puu. And you gotta think way back how like the Indians, high place for warn the other guys. Maybe they make fire and they make something, waving something, signal things. That's the only way they going call this small thing puu.

CL: Did you ever hear any moolelo about any of these puu in here?

HA: The Puu Lapalapa had moolelo, even the Puu Honu that's turtle back you know. I don't know, I didn't really look at that now. Sometimes you gotta look. You grow up there you no think nothing, but sometimes when you talking story, like now you get older, good

to glance at it, maybe you see a shape of a turtle.

CL: So there was a moolelo about Puu Lapalapa?

HA: Ya, not like you say, you know [I had told her what Papa `Auwae said about it.] But we used to hear, but I know the meaning but like you say. Well, like what I hear, just talk story sometime, talk the old story, all da kine. Before plenty spiritual things. You know the fire ball, eh? (CL: akualele?) Akualele, well, that's it, well they say it's the home. It's the home of the akualele. And then if you, you know, they serve you. The kahunas, well the akualele is they sending to that house. Do something to them or what, eh? But when we used to live up there Kawaihae uka, we small and there were times when the akualele dropped by the fence and had one big flame. But my father goes out and urinate and say all this kind you know bad words. Make them. "What you want, drink my piss," you know. Yeah, "I give you my piss," but they no like. They say when you feel something like that, urinate em. If you figure some ghosts around. As right, if you no more ____, all those things, ____. If you no more nothing, you just shishi. Maybe protect it. Sometimes they get hold of you don't know but maybe you feel something or something's holding you or you cannot move or what. It happen, I don't know, the ghost was powerful that time. But that's why we were taught if you see the akualele, yell at em so he fall down. It fall, all come in pieces. My brother's, I was one that cannot see. I never would see it. I never would see the spirit. I ride with my sister. You know that going back and forth Kawaihae. She see em. "Look that lady, look that lady over there." I don look. Oh I know already, I close my eyes. Even the panini tree bang my head, I never, I not guiding my horse. And my horse follow her. I close my eyes all the way till home. But I don't see anything even though I looking. Not everybody can see. And I ask my parents, what's the matter why I cannot see. They say because I'm coward. I'm just afraid, really I'm scared of that kind. Scared people they don't show. They cannot see. Maybe if I see the _____ I die right there. Well through my life, I came across that kind, they mutilated it. Like that `ting. They yell, Oh good for, all fall land in pieces but I look and I not see nothing. But they talking.

CL: Always your father was the one who went out.

HA: Yeah cause he, everybody scared but afterward my brothers, they brave too eh? But nothing that came to for them, but you know in their way when _____. Sometime they say when they cross the pali get block, people stand in front, block. And they jump down. Urinate em. They disappear. They scared for it. I don't know. They cannot stand a human [contact], they spiritual that's why, they cannot _____. They have power to control your mind.

CL: So you think this name Lapalapa, this name of flaming connected to the akualele?

HA: Connected to that flaming, but that akualele helps you too, eh, you know. Those who worship they get their god and then that's their home they say. I don't know if it's their home, And it's a god too, eh, why people going for healing over there. You gotta get some power some way. Like this guy [Henry `Auwae] `e say lapa`au, because there's a god there, and they go. You know, they respect it because they get power, akualele.

Akualele they do, they worship for the evil, they worship for the good too eh? They get good _____ and... Even if they like destroy the other guy, you get the kine can go destroy. But if like help the other guy you go for help and heal em. The healers is good, they saving lives.

CL: They use the akualele for healing too, do they?

HA: Yeah, they carry the message. They carry the message.

CL: Yeah, that sounds like...

HA: Yeah? Whatta you think? I don't know. But I know is the meaning is flaming. So if they say it was akualele, well could be.

CL: So this other one, Puu Ahia, did you ever hear anything about it?

HA: No. But, it come from a man I think, name. Man's name Ahia but the beginning how they named that hill when get the name, through the person. I don't know why, what happened, or maybe was his home. Just like Puamana in Maui. That's a family home that. That's I was thinking, get this family, Ahia family. Maybe way back it's their home.

CL: I know James Ahia. They did come from Kohala side.

HA: Could be that family home. Some hill they name for the family home.

CL: I wondered about this Elmer Hu`i, his name's Ahia too yeah?

HA: No. He come from my family, so... He's Alo. He get Chinese name. My mom's last name. I can say as the only thing I think, I never hear stories about it. Plenty places it's the family homestead, you know. Cause no more now, nobody live, like Puamana still get family but from this side is all gone, eh? And Pu`u M_k_l_ is all in Keawewai side. Where Pu`u M_k_l_?

CL: It's here. (HA: Let's see, Pu`u Loa) Puu Loa.

HA: Yeah. This area here all inside her is where my father's

family raised [around Mākēlā]. (CL: Oh, Not over here at his side [at Horepa]) No, instead he married he go over there. My mom is from this side [Horepa], my dad this side [Mākēlā].

CL: So you know this is the area where Anna Lindsey came from eh?

HA: Yeah, in here some place, because that's Mākēlā is down here [below her area].

CL: Her house was somewhere up in here I think.

HA: Yeah, because was the Lincoln went buy that place. It was Lincoln owned it. Afterward her dad bought it. What was the dad's name, the father's father. Get the story. I read all about it. Get the Lindsey book, the story of Anna's life. Get, they sell. I bought it from the book store Waimea. So you can read. And he get names. Read that, good. Anna's life you know.

CL: Cause they say she's in the care home and doesn't remember any more. I thought of going to interview her but they say cannot.

HA: Too late how you went think. Earlier good. I don't know if she was that bad. But you know her home in Waimea she wants to be museum.

CL: So in later years she didn't live here any more.

HA: No. Her dad, when her dad was running the ranch, he used to be up there, but after they went buy the Waimea home, they stayed down there. And then up there they had working people. Had this Korean family, Chang, Chunggalee we call, C Gay and the last name is Chang, Korean. And they had the dairy up there, milking cows. That's ranch but these guys handle (end of tape one) [the dairy side of it].

Tape 2

CL: So during your years when you were young, was there other folks living at Mākēlā here?

HA: They had homes yet around here, kind of close to the highway. We used to visit. I don't know if was our relative, kind of too young to... But all the Lindseys, they lived up here you know. Was well, all plenty homes. But we hardly can travel, only horse eh. Only the older ones, like me, I was way up in Haina, then I was Kona. Only when I come back I remember one time I was riding with my sister and we went to visit one family near the highway. By Keawewai. You know now you still see one horse fence. They were people who go over there for worship too eh for Easter Sunday. The ending of the pine trees and they over there, behind there some place. I went over there for Sunrise service one,

couple of times, went home.

CL: There was a church down here wasn't there, at one time?

HA: I don't know. I don't remember. Not in this area only Mount Horepa was, as Father Lyons' church. Oh yeah, had school too you know cause my dad went school. Had school. He say he went school over here [Mākēlā], I don't know where.

CL: So this area, you call this Keawewai here?

HA: Ya way up, but over here Mākēlā. Pu`u Mākēlā. It was name, I don't know because the sun dropped down just like dead already, up when we dark, below the mountain, but now that thing is cut, the mountain, for the road. That's Pu`u Mākēlā over there. You know where the road go.

CL: Is that where the cinder hill is?

HA: Ya, ya some place. No, where the cinder hill is Puu Kawaiwai. Mākēlā is more up. Get homes below. And you see how low? And then when morning you no see the sun quick eh. It kills the sun, it stop the glare I guess. And when go maka it up side dark. When the sun go below for these people in here ya. That's what the meaning. But this is Makela. Get other names but this area was well inhabited you know. All along, you know why close to this big kahawai and from there `auwai yeah. My father them live in here but `auwai, you know, come from over here, I don't know where. That's why Keawewai is a string of, you know, `auwai, just like a ribbon coming, that's what the meaning eh. But the main stream is not, this side eh. The main stream is, but, here you see, but way up here some place is a split ya. Because by the Keawewai house, you know Anna's house, get one stream on this side, but I don't know where the outlet come. It doesn't come down all this way but as it go back into this, he go I don't know, some ways way up and he curl back into here, before the highway. He go back in there before highway because you see one bridge over there only that's all. And no more kahawai till you come more down almost to Puu Kawaiwai you see another gulch like eh. But all those little streams that come like they call that, it's all `auwai. But the name of Keawewai is like a strip of ribbon, coming little. But all these guys living on `auwai over here, for their farming and all the ___ from this main.

CL: Was there `auwais over here by Kilohana too?

HA: Ya ya, all `auwai.

CL: But what over by you folks?

HA: Ours too for go to our house, auwai. From the main kahawai.

Had one other main kahawai, not this one here.

CL: This one over here probably. Waipahoehoe?.

HA: Ya Waipahhoehoe, over her get, get where the road go. But around here we get auwai, where that dam, or what, had the head of the, then they go for feed all the homes over here.

CL: So did you use that for drinking water (HA: No) or just for water your...

HA: For water your plants and your bamboo. It was important to have, what do you call, windbreak. So bamboo was the best. They get eucalyptus, but on the side eucalyptus. Bamboo behind for block the wind eh. Every house gotta get windbreak on the bamboo. And this water is water the bamboo and whatever you get in your yard. You plants stuck then. Your farm gotta be near the stream. You know our farm far away, further down, where we used to live way down, when we moved up here we still went back down to maintain because the farm was well set. You know they had the auwai for go inside and all around for water all the potato and ever they get. Bamboo too. Bamboo was important, I don't know why. For go fishing or put out house. We used to make, I remember we go up on the high place, like Lohiau. A certain time, May 10th, but the bamboo put, I don't know whatever, sheet, never had canvas eh. All kind cloth, put em around, then you get house.

CL: What were you putting the cloth on for?

HA: Cause just like the tent. But no more canvas, so you putting this, the blanket or the heavy kind, you know horse blanket? Just like army blanket, thick eh. That's how you make.

CL: That was for a hut?

HA: Ya, for house, you know like tent. There was no more canvas, now you put tent get canvas eh. And the Indian style, teepee.

CL: Oh so like a papa`i hale when you went down there to work.

HA: Teepee, but papa`i hale they call, but you tie all, you know how the Indians make their house, their tent? Tie all the stick and that's how it was. It was only for camping or like that for sitting, I don't know why. Sometime my mom like go up the spend the day like that. No need be in our low down you go high place just to enjoy. Nice day like this and we can play around and get place for sit down inside and the food all over there, picnic like. Then make this little tent, Indian kind tent. Not the __ big house. But close to the stream where we go wash, plenty this hale pohaku, but all broke already. Only the stone wall on the side but my mom says all hale pohaku. And the walls is stone. Then they put all the sticks and then they put pili grass eh. You

no need make on the side because plenty stones eh. You just use for the roof. But the fence still there. Sometimes they use em when my family from Kona come when the first car, you know the Model T. I don't know how the thing went way down because when go up, my father gotta pull em up. No more nough for, it cannot climb the hill eh. So the horse pull em. Even the doctor, when he come to our house, come on this kind Model T, coming down fine but go up hard eh. Gotta pull with the horse.

CL: So when you family came from Kona they camped on the old hale pohaku?

HA: No they put their car in there. Park this in here, because you gotta stay on Lohi`au and over there closer. And if you come got awawa, go down the dip more hard for the car go back and hard for pull up with the horse. So stay up there more level. And when you going up to the road only small like that eh. Not too bad and no use coming way down and so they put em inside this park the car over there. ? when real windy time we get saddle horse, we put over there, let em rest over there, we go down the stream and do the washing or what.

CL: So that stream, did it always run?

HA: No. This one here, what you call, Pahoehoe, ya Waipahoehoe, never, it goes but when almost dry, water again. Always just like we gotta change pond for drink water. You have to chose the pond where animals cannot go. We had a place for our own, the next family, drinking water, when that thing going down and you gotta look for one more eh, water come down. Then people respect eh?

CL: Each family has their own?

HA: Ya and they resp., you know they get certain time, my dad look up to the mountain, the stream dry, pretty soon no more water. Look up to the mountain, I don't know, they say things. The rain come down, fill up eh. But you no wash, don't wash in the st... when no more water, when the stream flowing you can go inside wash, swim all you can, you know, jump from pond to pond. All us running naked eh. That's how we. When you see nobody naked an' you wonder. We use to swim, swim, swim, then I look, oh my oldest [sibling] no swim with us. Fuuny kine. They came old eh. And you know they go different place and we don't know. We just wonder, how come they not swimming with us, but then not like kids today eh. They inquis... they know, they know already. We never. We dumb, dumb. But was good. I think sacred. And then they no swim with us in the open. And when came my turn then I know. I was hadda go hide. (laughs) Then had to go over by the rock on the other stream. You gotta look nobody around. You know for yourself but you don't say. You come your age you learn why and then the next person like that. Only thing when you was young and say oh they no swim with us no more. Where they go? Because

they big and they no like hang around kids, and what we talking, and we all kids and they grown up. But when came my turn, I gotta hide too.

But when you think back, so sacred. Life was so pure. Nobody, you know, nobody say anything. That's your secret. You don't have to tell nobody. When they come to their age they learn and they change their personality and you get your own responsibility, and the children free. They going free. Then once you become a lady then you realize you in a different world.

Even the men, they don't swim no more, they men. They start having responsibility, they start telling the other, you know the younger brothers or what, you know, giving orders for duties and they hold their position and people going in your own and the others follow. And other when they come their turn, oh no wonder this you know and they follow your own, yeah? That's a wonderful way of growing, yeah? Go back to Adam and Eve days eh. But today you no need be old to know what and what. The children age fast.

Even the little babies. They're not in their world of childhood.

An angel or whatever, they not in their sacred life. We lived in our sacred life till our eyes opened and we go on yeah? And as a new world and a new experience and you go ahead you know on what you going do and you come like your mom and your dad ya, till the day when you meet a man eh. Nobody tell, you no need look in the TV and see what they doing and all that kind eh. So sacred, eh, so pure. Till you mess up your own life, eh, your own self, you know. You have everything with you, it's how you live it eh. And look the `āina how pure and then look back to the mountains. It has so many meaning when you growing up and people no look to these this kind mountain, Koolau, they no look they just.... Get meaning, when the clouds, certain way the clouds is get meaning. Going rain, going wind eh. But that's how we live like that.

CL: I hear the people that I know are Kalapana people. And they talk about their uncle used to go out in the morning and look at the clouds and say its gonna be this kind of day or....

HA: Can go fishing today and... As I told my grandsons every time, going surfing going surfing. I say, you know boy, before you enter the sea you look to the mountain. If you see all covered the tips, no surf. When open like you can see the top of the mountain, bow. No need say nothing, and then go in the ocean.

Respect the mountain, because that's the one bring you to land. If you get taken away look for land eh, he bring you back to land.

He respect you if you like the ocean, no forget the land unless you don't want to come back. But that's one of the rules. And even you go, this family of mine live up on the beach at one time, my uncle said. The kind current pull out, if you look get valley like this up and open to the sea, watch out. If you get into the current out there, no more mountains behind, that one pull, pull you away. But so long get mountain behind like this no more, even if you pull, he bring you back to land. Get some place all open eh, all open. (CL: Mayabe Kawaihae is like that.) Kawaihae,

well you gotta look by the you know, bay side. Like Honokoa, no more, no. Because get Kohala. Kohala Mountains get the, they call that koolau, long kind mountain eh. When he get between, like Waimea, and he go right down, I don't know what that going be, Puako side ya. You gotta watch. But over there get reef eh.

People don't go really, only boat. No more swimming kind eh so you safe. Mostly all rocky. Only for boat. Boat no harm see.

Well, what else? Kilohana. Ya, that's name places though ya.

CL: I guess the other thing I might ask you about is about is um...

HA: Puuloa. Forget that's why. Too long. All these other, but like that one you was telling, Ahia. I say the thing is a family place. Because get name of family that's why, Ahia.

CL: But maybe the family's named after the...

HA: That's their homeland like you know. If live around that area long and, just like some streets named to certain people because they own the property before eh.

CL: What about Puu Mala, you ever hear about it?

HA: Where is it?

CL: It's this one right here. Puu Ahia is further down and then Puu Mala is here. It should be real close to Puu Lapalapa.

HA: It's a small [one] you know. I only thinking all this big... I don't know. No, no I never hear. But up there, you see like my father used to get mountain kind too for plant, like banana. And then some fruit trees. No can, no more enough water for water down eh, so ti leaves plant em on top the mountain. You get banana, ti leaves and this other kind, `ie`ie, you know. But they grow wild, we can use for make hat eh. My mom makes and what all the other kinds cannot grow when no more water. Put em up on the mountain. So we had up the mountain when we need certain things, ti leaf and banana and this other fruit tree, orange like that close to the... That's why you see most kahawai's in this other, this Waipahoehoe gulch, way up ours. But you come this side, this big kahawai here and one more side kahawai way over here, before puu, Keawewai, oh the orange all in this, you know we used to go pick orange and different fruits, fig and all like that. All by the stream, peaches, all the other kind place the `auwai you know come to the house, you can run every day. Then you see in the pahale. But most fruit trees you see is peach and fig. And that kind plum, you know the one, I don't know why they went bring but, we used to eat em. They say they make wine out of it, way back.

CL: But farther up from you folks, these trees.

HA: All along the kahawai. This side kahawai place [along Keawewai, Kilohana]. This Waipaheohoe kahawai no more but we plant ours way up. Maybe only us was thinking. (CL: Because less water maybe.) Yeah, because our `auwai to our house not, only big water can come so you not going to water every time eh. But somebody's auwai [every] day they can come eh, until the stream really dry. Ours hard, so that's why we plant... we get fruit trees we plant way up here and then we go in the other places where people went plant on this other gulches, plenty. Even guava like that, whoever had but we go look for fig and peaches. That's what was the most common fruit that we ate. And orange, but the common orange, the Kahuku orange. You see that now eh but over there had, they get all the oranges trees, plenty orange trees.

CL: I suppose there was places where people lived before and were gone now.

HA: Ya but they raised plenty around the stream. Some stream you get high place, close to the water. And they plant all over there. When I went one time ride up to the mountain, I hardly go, but I went one time because I had a chance to see my father's banana farm and ti leaf. Oh beautiful. Growing real good you know, beautiful. We had orange tree too. But just like that's the only fruits we had but we liked our fig and our peach. The banana, well, was common eh.

CL: You had the cooking banana ya? Hawaiian banana.

HA: Not this other one, more cooking, the short one. Pōpō`ula they call but I don't know what they in the English. Ice cream banana, what eh?

CL: I wonder. Is that a Hawaiian banana, that ice cream banana?

HA: Maybe that's a popo`ulu too eh. They kind of short. But that area all changed, before the regular popolo is real big you know and kind of reddish ya. Kona more still get the same old style but Honolulu here when I look, I don't know, change eh. Everything yellow to me now. I no see one red one. I never see it. I see only yellow, yellow, yellow and it's all from Mainland or what.

CL: The other thing I might ask you about is about the healing that you were talking about when you were young. Do you remember the names of the healers that you were taken to and where they came from?

HA: One lady Hilo and then...

CL: You went all the way to Hilo?

HA: No. They came. But I was old already when I had that one but in small time, from Kohala you know, related to us. I forget what her name, I cannot think of her name. Hawaiian name. They lived close to that church, you know that, what that church up by Bond's place going through the seminary. `Iole...

CL: Lahikiola?

HA: Ya and they over there Iole Church, Iole church, Lahikiola Church and live further up, on the right. They get one road going inside taro patch. This lady, I forget, he used to, her husband used to ring the bell. I cannot think of his name. But most, the one when I was really, really young, Hamakua side, and he, what that young boy now doing healing in Lahaina? Kaiahua, last name. Had one time in the book, you know the kind you on the plane and get one. Had him inside there, his picture. Kalua. And had the old man and him. Well his father was adopted by this kahuna, by this Kalua. He's a healer. But you see how far we go Honokaa. He's a minister but he does healing.

CL: Did he use laau or just prayer?

HA: Prayer but he tell my parents what and what. But I used to be with my, you know I stayed my auntie when I was little. They do but I just glimpse like what. I was really young eh. But my auntie, that one used to do too. The one I live with, Kaiahua, Pūnohu. Pūnohu, that's my father's sister, the one from Haina, the Mormon people. She was good at it. Her husband was Kaiahua. And then this one now, the young guy I talking to, Kalua, he carries that name. He's a la`au lapa`au, he's doing la`au lapa`au so, just like he, he's in Lahaina you know. But he carry on I think. You know sometime pass on. You don't know till you old then you get the. Now he's older you know that he can really do. They no can get em when you young. You gotta be older, then you know what you doing ya.

CL: So Kalua was the one that...

HA: Carrying on like, for...

CL: So he's the son of the hanai son. Is that right?

HA: Ya. Kalua was the kahuna. And Abel Kaiahua was his hanai son. Now Abel's son is named after that, you know after Kalua. But he's Abel Junior, but then he carries, he goes by Kalua. He's a lapaau, kahuna la`au lapa`au. He's good at it.

CL: So the Abel Kaiahua was, must be related to (Ha: My cousin.) It's your cousin.

HA: And he's still living some place up here in Honolulu. Old already, I don't know how old. I don't know if he still, he would

be good for talk about medicine. But hard for me to, I know this one was from Kohala, but then they get you know the mountain apple tree, the bark. You make your hand like that and you cut the size of your, the bark of the tree the size of your hand. And you pound, pound, pound. Get juice eh. Squeeze the juice, that's for clean the blood eh. But I don't know if mixed with water or what.

I remember she drinking, she was drinking this, she had em with her and she went make at the house. But when I took it, I get hemmorage because it wasn't good for me. Just too strong, I couldn't take it. So maybe they have to thin em down. I sit there, I no can take that. I never did take. But that's how, when they go get them the kind they measure. Flat your hand. Your own, not mine now. The one who...

CL: So that was the one from Kohala that gave you that.

HA: Yes. She when come from Kohala. Well, maybe was, she's not really the lapaau person. She went bring the medicine. That's why I say, you no handle for the next guy. Although this kind people who give medicine, when they give out like that, cannot work. They have to do em themself. They have to, that's why somebody like, they going crazy for the noni and they go pick up and they go make it. Oh boy, selling, selling and everybody just crazy just drinking, drinking. You have to prayer.

CL: Well not only that. That noni I hear plenty people studied it. (HA: It's a poisonous.) You only take it once or twice, you don't take it all the time.

HA: But you gotta know how to fix it. That noni is used without a medicine. I took medicine with that inside, seven, always seven, or three, odd number. If you know one kind, maybe popolo, you go pick some or other, so long make three. No make one, no make two. One alright, two even number no, gotta be odd number. One for the god. That's what the odd number, one that for the, you know healing god. And the rest, you know, for you and you body or for ... (end of tape 2, side 1)

Side Two

...that I've been taking now like I remember my auntie digging from her ear. You know the wax over your ear, is medicine too, for star eye. Ya before you get the kind on the eye eh, star eye.

On top the lid eh they get star eye. But hardly anybody get the kind now eh. I hardly see anybody with star eye. Having star eye all the time. Was common, was kind of common. I don't know why.

The wax of your ear, that's medicine. Not inside the eye but you know that thing is, you get one red, just like one little lump like eh. You put em on top. That's the one I know that, digging from the ear. But most is this kind like, we were all given. I don't who this person, this was your blood, you know thin blood. Everybody, they take one bottle. When they come certain age, then you take. But mix, all kind mix something that's what I never can

recall, I don't know how long. I go around asking, asking but I know our family, my... I should, I never think when my older sisters was living, you know, they not thinking. Like now we get interest in this kind. And people start making all this other medicine, I got interested. I tried go back to, I don't know but.

I know you get em from the mountain, the one ohia bark is one of it. Something else, something else they make all, how many. My oldest sister, for the boys, everybody had to take this one bottle. And that's one time they take no need bother the rest of your life. I don't know, strengthening the blood or giving you good blood or what. It's something like that, you know. Not for sickness, it's just a vitamin like. But for your blood. For clean. You get reach certain age you going into manhood, you going teen age or what. I don't know, they all older already then they take this. Like cleaner like ya. But is a health thing, it's not for heal. Just like a vitamin today, you know you pick up, take pills. Had this thing going around, selling some stuff for drink. Get things like that.

CL: So you said that when you were young that you were getting this laau, that it was something with your name?

HA: Ya, ya. My name was given to my dad. Was written on his, they say when I was born and had Kuluwaimakaokalani, Kuluwaimaka, tear drops of heaven, written on his arm. That's how I got the name. But I was a teary, cry baby thing. They couldn't raise me.

I only cry. I remember being put in the pasture with the pipi, you know with the cattle, more I going cry eh. Was annoying in the house so they put me outside. They cannot stand that's why I had to go stay with the auntie over there. And stay the auntie over there. I don't know, they trying to get the reason why. But maybe they found the reason why. When my father asked my mom, he know his family, whose name this? It's not his family. He no like name the child [name] that's not his family. Then my mother said it's her family. Her family get that name. So somewhere, somehow maybe my father side don't agree, you know. That's why somehow they just let me go but if they let me go with her side I think better. Because she had a sister that wanted, (CL: She did?) she wanted to take care of me but my dad no want. But then the name is for her side and then he just, he don't want, he don't like this auntie because my mom's sister, that one no more children. But she was a good time person. She was very sexy and fun loving thing so he never trust one kid in her hands eh. Maybe she no going keep, she like good fun eh. But later on she adopted somebody outside, outside girl, kept her very well. She wanted a child but she couldn't get herself. I suppose to be with her but because of her ways and my dad no like eh. But maybe that's what you know...

CL: the trouble. They never tried change your name though?

HA: No, they never tried, they just fix up. You know how

ponopono, they call somebody, minister or what, ho`oponopono, cut off the no good thing and you know. Yeah that's alright clean it, but I kept them, my parents, and when they, to the ending time, I was always the type to look after. Even I was taking care of family. When I came older. That's just my way.

CL: You kept them here?

HA: No I was ___ back home. I move here after, way after the war. We came look for better job. From Parker Ranch and that's how I landed in Honolulu. My husband and I came to this, better eh? But I wanted always to go any kind place, any other part. But my husband no like. He wanted the ranch. Once he went to work, he's from here. But he never work horse job he only work truck driver. He liked it there. But earlier, after my parents pass away I say move eh. He no like. So we lived there until after the war then he went feel like going. And then we moved over here. But then everybody was grown up. You know I had younger brothers that I took care. Everybody was going, I was ready for go.

CL: So when you were taking care of you parents they were in Waimea, not in anymore up?

HA: No more. Well, the place was still up. They used to go up, stay, come down.

CL: Let me ask you about, you know Bill Lincoln eh? (HA: That's cousin to me.) He's cousin, did he, is that from the same Lincoln that lived here?

HA: Ya it's the same Lincoln. Those Lincoln's, one own ranch, one ___, five brothers I think. Lincoln, whatever Lincoln use, that's all was.

CL: Did he grow up Kawaihae Uka?

HA: No, them Kohala. By the Honomaka`u School, their property is way down behind, they use the same road you going inside by the school. They have property way down behind, their family.

CL: Somehow this used to be Lincoln's before it was Lindsey's but I don't quite know...

HA: Ya they sold. They sold, you know they practice their ranch, and the bumby change interest I think, you know. They move, move. This one was a rancher, more, the Kohala guys farmers. They farmers and like I have an auntie come from this Lincoln here. They have in Kohala.. married Hook, Hook family. The mother is related to me. The Willy Hook, you hear Hook family. They get big property down, they farmed that. They started to plant grapes and make wine and stuff like that, and corn and go into that kind. The first farmers is grapes and then corn ya.

CL: There's a couple of other people I should ask you about. I've heard, some people told me there was some folks who live on Kahua Ranch still that grew up there and they might...

HA: Lincoln used to run the ranch eh.

CL: Ya one was, they say Dora Lincoln, but I don't know whether that's her married name or not.

HA: That same family of William Lincoln that used to be, they different Lincoln now, not the singer, the older Lincoln. The Bill Lincoln the singer comes from Lawrence Lincoln. The William Lincoln of Kahu_ used to work for Von Holt eh, his home still there, the kids, you know by the corner as you go down you know, Kahua, you go open country and then the ending part turn. That's his property over there. Have trees on the side, home on this side, that's his daughter this side. (That's Dora) I don't know where Dora is now.

CL: Suppose to be on the ranch I heard.

HA: Ya but no more I think. Now no more Dora. Maybe that was William's, no, no. Lincoln, but that's Ida, no not Dora, his wife was Ida. They Japanese though. But the kind Japanese before was raised by the Hawaiians. Dora, Dora, gotta be married to a Lincoln. I don't know if had up in Kahua Ranch. Wss Kahua Ranch?

CL: Ya, this is they said, it was Evelyn Solomon told me that name. But I thought probably she was married to a Lincoln because, you know, not too, she wouldn't be there if she was single.

HA: Ya. You go up the ranch you cannot work ranch. You gotta marry somebody. So she have to be somebody... Ya, outsider married a Lincoln like that.

CL: But since she was raised there, she grew up there. But I don't know...

HA: Oh maybe her parents gotta be somebody else. Unless she was from William Lincoln. Get plenty children you know. But he was the boss for that ranch long time. William Lincoln. You know when they died, husband and wife same time, one funeral. The husband went die first and she went die the next night, the next day or what. Something like that. And we went to the funeral, two person, the husband and the wife.

CL: So there was lots of people living at the Kahua?

HA: Oh full, ___ inside in the road. Today all empty, over there had Korean farmers eh, before they went come. But I don't know [how] they went get the land lease, farm all corn and like that.

But all own land way behind. The Hooks, the Lincolns, I forget, get one more. The Hook property is bought by this Von Holt boy that stays over there now. He's Pono. He get eh, the Hook property. Plenty land you know up there. Right down when you come to by that hill. I forget the name of that puu too. Where the Kahua Ranch? You get Kahua Ranch over here? This is more Kawaihae Uka ya. You see Kahua Ranch? And where the highway? Go in like that ya. They get one hill, you remember? Where the ranch? Right below Kahua. Sometimes you know, that's the end like, you going like the straight, you come out of the pine trees and you go then you gotta go like this. You see, how Pono around here some place. Lincoln down here and you turn again. Lincoln on this corner and they get... (At Kehena?) Ya Kehena, that's all Kehena.

CL: So that, Hook lived there. Some of those Hooks, they worked for the Kahua Ranch too didn't they?

HA: Ya. The old man went work, then pau. But they had good property down. The Von Holt bought plenty of their land. You know they need money and... He used to, he was real nice. He hold your property, you know if you like em when you can pay back. Willy Hook was a alcoholic person eh. Like our place, Von Holt went buy em, get em for us, make deed. And you know that's Hawaiian Home land. That's how I wonder too, you can't buy Hawaiian Home land. That's the same lot here today of the Hawaiian Homes. How did Von Holt get that deed for the Iokepa and us. All of that, the Malani family, even Nawahia. And then today when they talk and I get Hawaiian Home lands, gee how did we own that? How did Von Holt go get that deed? So there is a way. Even today, that's the same lot, never change. Hawaiian Homes, their lot never improve, the State took over, the State changed the rules, but them the one they exchange land. The State, they look this land, no good for, they say give Hawaiian Home and take all the other one. You see by that Kawaihae road going down, Pu'u Iki, you know, new houses over there. You going Kawaihae now, you come Tony Phillip Place and you see new subdivision. That's all the Hawaiian Home from the mountain to the ____, little strip. How come like that, one little strip between? Hawaiian Home is mountain to sea. That's how they award land before. And Hawaiian Home no can change. But the State took over because Kuhio didn't finish the deal good. So open it and make some but only under the State eh, the State handle. So they switch around eh. And that's all Hawaiian Home but how they went change em. Maybe give State land and then use them other place in Kawaihae for all the Hawaiian Homes. Because over there funny kind. Small amounts here, only by the Kawaihae, only the little strip right in the town over there. And to go back till the Honokoa. The other side get more up. See Kawaihae Uka up there, suppose to be till down you know. But the ranch is lease eh. I don't know how they went get that and build homes and sell. That's P'u'u Iki over there. You go Kawaihae and then you think about what I told you. From

Waimea you know, and they get the Waiaka. A little strip over there. Get plenty all the way down.

CL: Get two Kawaihaes eh?

HA: Ya Kawaihae Uka, Kawaihae

CL: Well but there's also a part, also, like this side here is Queen's Hospital. So it's not on Queen's Hospital land?

HA: It's Queen's Hospital by the farm lots, you know in Kawaihae. That's Queens. And even up that homestead they wen make, that's Queens, but they lease eh. That's lease land over there. You buy em. Like that I can understand but when they come to fee simple, as means you can buy em out eh. So the State could, like over there no more ranch, already you can lease, leases land, that's Queen Emma. That's all by the farm and that other. But that's lease land. But all that go straight up you know. But suppose to be lease then. And then all that coming down Kawaihae you see, one strip, they sell, get houses on the side and all...

CL: But I think that's Queen Emma that sold that. Cause it's on the Emma part. This here, uh, along the road. That's in the Queen Emma part. They can sell because they're private. No, they can sell.

HA: They have somebody handling the thing ya. They have somebody handling that. But Hawaiian Homes no sense cut off over there. Suppose to, I think it's all, must be all Queen Emma.

CL: I think so because I was confused about that first too until I started looking at the tax map. Cause I thought it was all, I didn't know there was two Kawaihaes?.

HA: Like ours, I was thinking, how did Von Holt buy that. He went get, he went get deed for us. Otherwise we say, my dad say, no need own, this Hawaiian Land. He [Von Holt] said, no, I go get paper. He went get. He made the deed. That's how we get that little, only two property eh? The Iokepa [and us]. The Malani one below, you know the rich man, had his family, Malanis, as his family. But they went sell em to Kahua. So he took the house over.

CL: So was there anybody that was living, there wasn't anybody else living there that didn't buy land eh?

HA: No, plenty had own land but they die, die, die. Like, you know where Wishard home, you know past Kawaihae Uka, going the other side Kohala Ranch, before that you see one home, the Wishard own that because he look nobody own. It's an own land. Belongs to my mother's family but I cannot get the geneology. (CL: You said it's on...) Kohala Ranch. You know that place Kohala Ranch

area. But before you reach that subdivision had one other home by the turn. It's for Wishard. Wishard, I don't know. Maybe the kids own em now. That's our property, my mom's side. Was in the paper long time but nobody, so he went get em eh. No more family when claim for it. I couldn't get the genealogy. Hard to trace my mom's. You go with your genealogy you get em and you can fight for it. But no more genealogy, forget it.

CL: It's still on Hawaiian Homes land?

HA: No. That's owned property. Lands that were owned way back we get way down, you know our old place, that's owned land. But I told my nephew, the younger guys, can argue but you gotta get genealogy and I can't get a straight genealogy, you know. My father took his mom's name, and my mom is a confusion with her own name. He real father is Lono but she was born before, you know, the mother got married and the mother those days, when you get baby no more father, you have to give to sister, you know, if you stay with your sister, the sister with the husband, name, put the name on there so the child get name. And she was like that, Alo. So when I go trace...

CL: That's how that name came. I was wondering because I hear that name was Alo and you said Hawaiian, I was wondering.

HA: He is part Hawaiian. That Alo get Hawaiian from the way back pake come, then start get half Hawaiian, half.... Just like now, that ALO, that's the last, it's the grandfather, great-grandfather name for that Elmer. His name is Alo too, his middle name. That one own now Kawaihae Uka, the Hu`i boy. He had the Elmer Hu`i. His middle name is Alo. He own up there so you, you get whoever up there. That's my mom's father, but it's not her own and hard to, oh boy. You know, well, was spelled different, A L O. And when they bought the property Waimea, I remember that but I wasn't the kine, you know so bright like now eh, I let them do eh. And my mom when write her name and the guy whoever was making the deal, that's not how to spell. Him the one that make the pake spelling. But was A L O, Hawaiian spelling. That's how when come like that, legalize, you know property and after that when we when go, when came for the birth certificate like that and they went put em all Ah Lo. A,h,l,o. Hard for, I said leave em go like that. But in the census book they A,l,o. But that's how my mother was spelling. Even the marriage certificate. And this Hawaiian Home, I tell, "Look all this, and you folks squawk so much about the Hawaiian blood, doesn't matches. It's not my mother's certificate." But they talking this is my mother's, the one you know A,l,o. But you no can tell them nothing,eh? Main thing you get Hawaiian Home. I got one Hawaiian Home, stay down Nanakuli.

CL: I guess I'm pretty much done. Think I'll turn it off for now.

Handwritten notes after recording ended:

- 1) William Lincoln was the boss at Kahuā Ranch;
Lincolns lived at Kehena, had property there they farmed and
ranching; the Kekuewa married into that family
- 2) her father and brother went down to Kawaihae kai to fish (rode
horse), didn't do netting, but fished w. harpoon and w. hook
(mostly for po'opa'a); father could swim good & hold breath,
chased fish into small bay, where brother (17 yrs. and husky)
would throw harpoon from far away and get big fish, e.g. 'uhu
- 3) I asked about mauka-makai exchange/ told they bought from
Chinese store at Kawaihae on account; when account got big,
brought pig or chicken to pay it off; got dry fish from store, but
seldom fresh fish
- 4) when she stayed at Kawaihae kai w. 'ohana for school, they
mostly ate fish; father supplied them w. meat, sugar, poi while
she stayed there; aunt happy to get meat, would kaula'i it
- 5) kalo in mountains—they ate root and hāhā (stem), cooked it w.
meat in stew (unsure of kalo name, didn't eat leaf)
- 6) they used sap from banana flower (or root) as lā'au for thrush,
like kukui sap
- 7) when lived at Kawaihae kai, had cracker w. Hawn. tea for
breakfast (if no cracker had pancakes rolled in sugar or palaoa
mokumoku), cracker for lunch at school, w. only water
- 8) John Lekalesa raised by her parents, so some called him John
'Awa'a
- 9) her father given name 'Awa'a by his mother, so it would pass on
(was her mother's first name, so some in the family have it as
first name, e.g. her sister Nancy 'Awa'a 'Awa'a, didn't like that;
e.g. passed to the Akaus as first name;
father's mother cut off his last name (of his father), maybe
because born out of wedlock; his father's side might not like and
might cause his death; but her father didn't die, know for his
strength (pulled wire w. bare hands w/o a come-along to staple to
posts)
about her mother's name, something funny too; mother given
last name Alo—that was name of grandmother Puku'i's husband, but
mother was born before grandmother was married, so last name
should have been different
- 10) growing sweet potato: was main food; poi only came from the
store; no rice then

sweet potato grown in pu'e, beautifully grown in neat rows; always kept up (her mother did most of the work on sweet potato garden, because father worked for ranch)

when vines grew, would wili around pu'e and heap up soil more to keep them from running into ditch where water flows

they moved up to Puku'i place after grandmother died, but kept growing potato down at their place below

11) her father saw Lyons;

first minister at Mauna Horeba was Rev. Akahi, lived in house up next to church; died before her birth & minister came from Waimea in her days, but Akahi's wife Abigail Levi Akahi still alive when she was young & died in that house

church was full for Sunday school—people from kahuā; horses were tethered down at their place because out of the wind, father gave minister lunch after the service

12) her father's family from Mākēlā, mother's family the ones from Hoepa

13) other families had "own lands" at Kawaihae Uka, but never got ownership of them from DHHL