

CL: Mahiki. You told me this area in here is named Mahiki. How big a area is Mahiki?

HK: Mahiki. That place supposed to be around here. In the back of Supe. I dont think it's a big place. It's something like all this areas like this here. It's not a real big.

CL: Other side of the road from you folks?

HK: Ah, it's supposed to be the other side of the trail. I think around here some place.

CL: Around Kaheiki area?

HK: Yeah.

CL: But not their whole piece here?

HK: No, no, not the whole. Just a small area. Mahiki. No, maybe around here, I think it's in the Supe's property.

CL: Where the heiau was? [bit omitted]

HK: No, no. Mahiki is more up. Kekaloa is way down.

CL: If you folks house is about here, and Kama house about here, Supe house?

HK: Yeah, yeah about there.

CL: Then where would you say is the heiau on that property?

HK: Oh, right next. See, supposed to be a road over here. Right oover here supposed to be the house over here. Right close to the house. I would say from the house to the heiau is about from here to that _____ over there. The house over here, the heiau here. Supposed to be the road all the way to my house.

CL: And Hale ka`a, then where?

HK: Oh Hale ka`a is alongside the road, right here.

CL: And way up here is Mahiki.

[bit omitted about Mo`oīnanea heiau, about photo of Herbert's family, Kalapana map, interviews and what to do with them]

AK: But I think comparison of before and today, it's really tough and pretty hard. Because it's not the same like how it used to be, once upon a time. I mean, you know when they go to fishing on

a canoe, they just go to that certain area. And they put their bait and whatever, they catch the fish, from there they come right home. But now it's altogether different. You gotta go hunting, going all over and find the spot.

CL: And why?

AK: Because the ground has shaken, all dropped. So the homes are lost, the fish homes. They no longer at the same area.

CL: Do you think there's less fish today too?

AK: No. I don't think so. The only problem that I thinking, the bait that what they using today, they're spoiling all the fishing ground. That's what it is. And it's all different kinda bait that what they use. I mean they usin eels and all aku head, palu bones and, the Hawaiians never used that kinda bait. They had red `ōpae, or taro, or chili pepper, you know, all regular food that what you eat. I don't know. To me the fishing today is really different. You cannot go like the old way. For throwing net too that's another one. It's really hard. Before you know there's a certain spot you go early in the morning or late at night, and you get the fish and you come home. But now it's no longer that way. All the land been sinking down, so all the fish been moving all over the place and, trying to find a new home.

[bit about maybe talking to Mīkala. She wants to talk to Herbert]

AK: It's hard for somebody else to picture how he used to fish. To me I think it's hard. It is hard. Unless you were there. Like him, he went with his dad. I went with my dad, fishing `opelu, my sister and I. Cause the boys were gone in the military, our older brothers, and nobody was left back to help my dad, so my sister and I was the ones, we had to go out with him on the canoe. And I mean early in the morning, it's 4:00 and you coming back right before sunrise and we back already. We have back home. But see, get all different kind a fishing. I can say I went fishing on a boat too. fishing mempachi, night fishing, or what you call that other kind fish, kawele`ā.

[bit about going over interviews and signing release form/
If publish Kalapana book, where should royalties go? Annie
thinks profit should go to individuals who talked & not to
community as a whole.]

CL: I do have another question Herbert, when you did that hoehoe kind of fishing what time of day did you do that?

HK: Oh, in the evening, when about sunset. That's in the night. And we fish about three hours or four hours, all depends. We get enough, come home already. We don't stay all night. It all depends because maybe three guys go. If you catch more fast than

me, well you get your quota already, so you wait for me. And it i say get enough and the next man say get enough, okay we go.

(end Side 1)

CL: ...when you go to fish for kawele`ā

HK: Yeah, something like that. Only thing kawele`ā we don't tap the canoe. Kawele`ās we go the same kine time. Just dark we go already. That's a easy way of fishing, kawele`ā, because we go with the current. And the kawele`ā go together with the current. And the kawele`ā school don't wait for us. So we drift along with them, and then if we slow, they don't wait, they keep on going. But we don't care about that. We wait for the next school come.

CL: Always another school is coming?

HK: Yeah. The don't go one time. So many in bunches. And then the next one come. So maybe the second the third one group come, we get enough already. At the most we get about, oh maybe twelve at the most. Oh we can catch more than that, but no need, because we don't have ice those days. We only have salt, but salt run out sometimes. And you have to go way down `Apua, Keauhou for get salt. And salt only once a year, during the summer months when dry. Other than that no more salt. Only water pond but won't dry. Too much rain. Then when summer months, oh everbody, the Kapa`ahu people, Kalapana, Mokuhulu, Kaimū, they all go on horseback. Some people go for the day, some go for overnight. They go fishing over there. But some people only for the day. They go only for salt, then come home. That's how it was that time. Until my time I used to go. I see all that. And those salt ponds, they made that. They carve that pāhoehoe.

CL: Oh yeah?

HK: Yeah. They carve em like that, round. And hold about hundred pounds some pond. Hundred pound of salt. It's all dry right down, no more water. So e get a big kind `opihi, they keep over there, take em in bag, in the rice bag. And in the rice bag, the outside put the burlap bag. Two bags like that, not actually two bags, about three-quarter bag, we get two like that. Tie em together, put on the horse, come home. We spend the day down there. We no go fishing. Only for salt. Those days they don't like that. I don't know why. Everbody do the same. If they go for salt, only salt. And me, if I go, I remember, I was small kid. If we go for salt and if I see fish, oh, I like go catch fish. But there's nothing to catch fish. Already, we go with no fishing equipment. We go with one purpose, for salt only. If you like fishing we go home and you go back again. But, too much trouble that. For the next time, alright, we go. But when we go for salt... not only me, everybody. Kapa`ahu people, Mokuhulu,

Kaimū, they only go for salt. I think more ___ you take you net sometime, catch salt and fish, but no. No fishing.

CL: But some people would stay over night?

HK: No, this only day time.

CL: You know I went down there a couple weeks ago, I couldn't find any salt. The ponds were full of water.

HK: What time of the year, summer time? (CL: Yeah) Maybe some time it's rain. No more salt. If water mix with the salt it doesn't turn out. It must be pure salt water. It turns salt quick. Soon you get coupla days hot sun, it turns salt quick. But if rain, ahh. The people who go first, they come back, good thing, they relay the message. Oh clear down at `Apua, or another place way this side before you get to `Apua, Kahue all those places, all salt. Oh they good they come back they tell the people, oh, plenty salt down there now. Oh, they saddle their horse and they go, for the day. Yeah, they get fifty, one hundred pound, they come home. Because once rain, you won't get salt no more until next year. Until the next summer. You know, funny. Very seldom it has salt in between that time. Just happen that the sun stay longer, you know. But other than that only summer time. No other time you get salt, cause always rain, rain, rain. Or Kealakomo. That's a famous place, because that all salt ponds, man-made. Then, if me and you go, already five, six people at Kealakomo, oh we forget it. We go more down. At Kahue, or go `Apua. That's the farthest we go, till `Apua. We make two fifty bags, not really full. Nough, come home. Plenty more salt. Tell my father, why we don't take some more? Oh, don't be too greedy, there's other people will come. We go home, oh we meet some people going down for salt again. Oh, that's how. That's how they work. Don't take too much. Think of the other guys.

CL: You went only once in the summer?

HK: Oh, plenty times.

CL: Plenty times.

HK: Then, I used to go with Gabriel Pe'a. He take me along with him, for partner with him you know. He do his work, I no bother him. He tell me what I wanta do. If I wanta sleep all day it's up to me. But take my ulua line, I take my thrownet, everything. He do his business and I go fishing. He only for `opihi. That's his part-time business. Oh, only for keep him company, and during the night we talk story. Oh, that was a good old days, oh.

CL: When did you go to `Apua last?

HK: `Apua last... oh, before the volcano [flow]. Think that's the last, I never go again. I went by boat, but that was before

the volcano. We land at `Apua.

CL: When's the last time you went on horse.

HK: Ah, gee, it was in the sixties I think.

CL: Were you still going down there for salt in those days?

HK: No, that was the last. I never go again. I think 1967 I think, the last time I went, on horse.

CL: When did you folks stop going for salt.

HK: Oh, not so long ago. Just lately. Before the volcano. Still going.

[bit omitted]

CL: The other question I wanted to ask you Herbert was about the nu`a, that you slept on when you were young. Do you remember way back to when you were, your earliest memory. Do you remember sleeping with your parents, together?

HK: No.

CL: I guess I'm not being clear. Your earliest memory, did you folks already have iron beds?

HK: Ah no. I know we used to sleep on the floor. My mother make the nu`a. About this size. Then, ah, I think in the thirties, or before the thirties, then we had beds, iron beds.

CL: Okay, little bit later.

HK: But only bed, we never had furnitures like dat until later years. And I think that was the first thing that we ever had. Bed. In the house. And for furnitures, my father used the `ohi`a blocks, he cuttem. Was only blocks. We never had chairs like today.

CL: And so you sat on the blocks.

HK: Yeah. I think in the thirties until... In fact we never buy it. Somebody gave em to us, they was movin out and they went give us the furnitures. (CL: the beds?) Yeah, furnitures. They were movin, they was going to Honolulu I think, so they didn want to take everything so they left em back to us. That's how we got furnitures. Then as we grow up bigger, older, oh my father he bought furnitures. Cause the old ones all broken already. And then we started to work, we started to buy em. Until the last in the house, buyem. Right now what we had from way the beginning, no more already, all broken.

CL: So at first your parents were sleeping on the bed?

HK: Hard bed, not spring bed. All hard beds. Later yeah, then had spring bed. But I think the board was way better I think.

CL: How was that made?

HK: Oh, that's simple kind. Get four braces on one side and four on the other side. That's eight braces. And they had that rough 1 x 12 before. They put em on top.

CL: So, did your dad make em?

HK: Yeah, my father make em, 1 x 12. And those 1 x 12 is real thick, rough kind. My father had plenty boards, piles. He couldn't use any more those boards, so he kept em like that. My grandfather [brought them in] from the ocean. No more termite.

CL: Did you see him make those beds?

HK: Yeah. I was small boy. He had to make the bed all the time. We see him, we been with him. Each time was getting more, the family was getting larger you know. You gotta add more bed. And he had some beds, nail em against the wall, so you don't need no legs on this side, only the outside you need two legs. And the wall will help hold that bed solid. It no move out too much. And the funny thing, my father he makes the bed, only posts, ohia posts. He cut em about that size, then he puts 2 x 6 over, then he put those 1 x 12 lumbers on top. No more brace, see? But later years I see, some people in their house I go, oh they have brace. Oh, more solid that. (CL: Oh, they shook from side to side?) But anyway, before the beds shake, with that round `ohia post, it take long time before it move. Cause it's big like dat. It's solid, it stay like dat. And if you get em against the wall, oh more better yet, more solid. Most houses are like that. There they have beds. I mean, not all, some they sleep on the floor. They get that nu`a, lauhala matress, they get all lauhala waste inside. So that's what they use for bed. Some with the bed, on top like dat they still put nu`a on top. But thinner kind, half size. Now, no moa that kind. All modern.

(Tape ends)