

Interview 2 with Herbert Ka`aukai, by Charles Langlas 8/24/94
 (with assistance from his wife Annie Ka`aukai)

Tape 1, Side 1

Herbert prays for God's help with the interview

b. 1920

CL: I'd like you to think about your years before WW2, up to about twenty years old--what you think is important about that life style, those days.

HK: Well, first thing, I'd like to say about my parents. Before I was born, they had six already ahead of me, older than me--no five, I'm the number six. Fifteen in the family there was. And then--before I was born my Grandmother--ah, I forget her name already, `Ili, Ka`anā`anā `Ili--had asked my father if he had a name for me, if I was to be born. So my father told her, oh yes, he has a name already. Then my Granmother told him no, she has a name already, so forget about his and going give her name. And she told her father my name, and was a long name. Herbert--my mother give that name already. Then my middle name, my Grandma gave it to me and it went like this, Kaua-luku-i-nā-moku Hou-a`e-kau-ihu-i-nā-wa`a papā--papā--papā Ka`aukai.

So, as I grew up, well I was a baby and then by the time I knew how to speak I was about ready to go to school already, about six years old. I think in 1926 that year I first went to school in Kalapana. And, like everybody else, the first teacher was Mrs. Goo San. And a lotta teachers after that--Mrs. Pa, Anna Hoopii, and Mrs. Sugawa. Had plenty teachers wen teach me. [Mrs. Sugawa] she was Japanese. But we had all kind, and Hawaiians the most. I forget the rest. But when I finished school Mrs. Ewaliko's my teacher. 1926... 1935.

Then I stayed home for a while. 1936 I was supposed to work as a cowboy. Hanaipoi ranch. With my older brother. Oh, but the job alright, but the climate over there too cold. Right below Mauna Kea. Hanaipoi, yeah. Owned by this Chow family used to be, before. Plenty Puna boys work over there. Not only my brother. Had Alvin Kaipō, Jack Poha, Bill Kamelamela, John Hauanio, Sam Ka`awaloa, Alvin Ka`awaloa. And I was supposed to be working there too, but the climate was too cold, I couldn't take it so... I rather go back Kalapana.

CL: So it's on the saddle part, or over toward Kamuela?

HK: Oh no, you come toward Kalopā. Yeah, Kalopā side. Straight up Mauna Kea. Cold up there.

I came back, stayed home for a while. Oh, my father told me, oh, I gotta help my brother, go plant taro. Okay--for a while--but I couldn't stand stay home. I needed money. So I went find job again. With the Civilian Conservation Corps in Volcano. That was in 1935.

We're only allow 18 months up there, and then we had to find other job. And I started work for the county--that same year. I work over the county until I retired. Yeah. I live all my life in Puna [Kalapana] till the volcano came and took my house. My house was a old house--up and down house. And the lumber--those days never had road, never had car, so the lumber was brought in all by the ocean. The boat would come outside Kalapana and they had the lumbers all packed in bales, and they dump it, all the board in the water, then the people _____ from over there swim out and go get it. My grandfather was one. I think he did the most, help everybody down there. Even the Kalapana church.

CL: So he was the one built that house that you lived in?

HK: Yeah, he was. And the church, Mauna Kea church.

CL: But also the house you were born in?

HK: Yeah, he build that house too. Most of the old houses down there was all brought by ocean, by boat. Then, afterwards, then they had road for the wagons, horsedrawn wagons. Then people from up go down Kalapana, build house, yeah, that time, cause had lumber now. Before, people don't live there. So they live up in the mountain. And that's where I live, I had live with my sister and my brother-in-law, planting taro up there. We owned property up there. Next to Campbell estate--the exchange land. (AK: Up Kupahu'a.)

CL: Also Waiwai's had land up there.

HK: Oh, yeah. Waiwai, the Kaina's, all them, yeah, yeah. Right next to us. Those land are bought outright, from the government. They sold it to us. So my father had to work hard to get it, 71 acres. Not everybody had the same. Some they didn't want too big, just few, enough for plant taro's good enough. But we had 71 acres. Partly it's overrun by lava, right now, about 5 acres I think. And then the name that place is Kupahu'a, Kupahu'a estate. You know where Minnie stay now, the Kalapana house? Straight up mountain, way up the mountain, in line. That's where I live up there. I live up there till 1955 when the lava came down. Then, 'e block the road, we cannot go back. Ah, forget it, we left it. I was working in Hilo already that time, with the county. So I had to go work everyday from there. But see, the lava wen block the road, I had to move back down with my parents. Yeah. My grandfather, his name was John Adam Ka`aukai. I think you get already, in the book.

CL: You know that land up there, did it have a small name? When I talked to Louise, Kawelo, she gave me this name... This is the Waiwai I think.

HK: Yeah, yeah. Kamakalua. Right in here.

CL: Then, in the Bureau of Conveyances they had this name, Kaluakī for the next Waiwai piece.

HK: No, no, I think the Waiwai is all in here. Kamakalua I know, `as where they own. But I don't know this one here (Kaluakī).

CL: But yours was the highest, right? There's two--the old lady had one and then here son had one, Kahuli, eh?

HK: You know Louise, Keliihoomalu, that's her grandparents? (Cl: Yeah). She has a nephew there, owns about sixty acres too. But otherwise, oh I think so. This must be my lot (the higher one).

CL: But no small name for this (his land)?

HK: Ah, no. Small names all up ___ there. It's a big country. We get one name up there, Lehu`i. ___ And that place, they get two craters. I went there, I went see. And in this crater, get bananas growing. Hawaiian bananas. So, there's no way you can go down. So what we do. We get the horse. Tie the horse to the tree. And lasso the bananas, and pull the whole thing up. Whatever come out, you know, from the banana. Ripe. All fall down. That's what we do. It's pretty far though. It's all thick forest. I think the guys who had cut wood chips up there had clean up all that area-- but except this place [his land] though. [part omitted]

I couldn't go in right now. They bulldozed the road an all. They destroy the road and all. I don't know why they did that. That was a construction road, in the olden days. It's pass by Ah ___'s ranch, Lee's ranch. It passes through there. It's a wagon road anyway, nice road. It ended about 70 feet before my property. So WW2 the military was stationed up there, they had clean up the place and they put gun emplacement, everything, and they constructed a road to reach my property. And they came my house to find out who the real owner of the place over there. They found out it was my property, so they stop right there. They said, oh you can go all the way in now with the car, because we make a road. Oh yeah? good. So after the war I move up there and live, plant taro up there.

Get plenty small names up there. But where I live is Kupahu`a, it's all Kupahu`a.

CL: So what kind of house did you build up there, big house?

HK: No, just a small house. A little bigger than this [carport]. Me, my brother-in-law, my sister and their two, my two nephews live up there.

CL: Which sister was that?

HK: Oh, she died already, Mrs. Maluō.

CL: Oh yes, I went to talk with her one time.

HK: Yeah, yeah. She and I talked about it. Well, she know more than me, she's the oldest. Yeah, me and her, the husband, we live up there. It's a good life. And then from there I go Hilo, work, in the county.

CL: So you folks all built that house together, your brother-in-law and you?

HK: Yeah, yeah. Oh and my other younger brother, he helped me too. But he live down with my parents, my older brother, yeah, down. On the weekends I go home, down the beach. We catch pork, we smoke em up there. We make poi up there. And we take home down to the beach. On the weekends we go home.

CL: Your brothers and sisters, did they all stay in Kalapana, or did some go?

HK: My brother and sisters? Nobody stay Kalapana. They all stay Hilo now. I only get three sisters and another brother living besides myself, the rest all died already.

CL: Your oldest brother, though, he lived in Kalapana didn't he?

HK: Yeah, my oldest brother [John], my second oldest brother [Joshua] and one other sister all live in Kalapana before the volcano, but they died before the volcano.

CL: So the ones that lived there was John and...

HK: Me.

AK: John, Edward [should be Joshua according to later notes] and Rachel.

HK: Rachel, I don't know how 'e died. She wen pick `opihi... (AK: He had another sister too, Hazel.) So somehow, she was careless herself, so the water grabbed her. (AK: The water came rough.) And drown her. Call the fireman from Hilo, and had to be my cousin to come and find her. And that was the best part, you know, you heard it on the radio that a girl had drown in Kalapana, and when you heard the name, oh that's my family. He was off duty at that time, and he was on his way home from shopping. He turned around, he drive all the way back to Kalapana. And dive in the water and go look for em and he found em. Help the other firemens.

CL: She must have been fairly old then, she was not a young girl anymore?

HK: Ah yeah. (AK: She was younger when she died.) That's 26 years old when she died, she's only 26.

AK: The other sister Hazel was only teenage, twelve or thirteen.

CL: Only she was alone?

HK: Ah no, she was, I think my older sister was with her. But she couldn't go in already, cause the water was so rough that time. Then after 'e got the body out, the water came nice and clear. It always that way. When the wave take you, there's nobody can go inside. After they receive the body, then the water come good. Lotta people die, Hawaiians especially like that.

AK: But she was stuck down the bottom. Her hair got tangled. Because she had the bag `opihi.

HK: Her hair was stuck to the coral. And the bag `opihi was in the back. So that's why I think. I guess wen knock her out too. Oh, they had to pull her up with a rope.

CL: Was that after you moved down, after 1955? (AK: What year was that? He said if that was after 1955 eruption or before?)

HK: Ah no, before that. In the forties even.

Now [they get saved] because the helicopter, that's why. But before no more. By the time you help, too late. Down the bottom already. It's all dead. Mostly before, all dead, never live. Now survive because helicopter, quick.

CL: Could she swim?

HK: Yeah, she could, she's a good swimmer. But I guess the bag `opihi been hold her down too and her hair been tangle on the coral.

CL: Cause some ladies, they say they didn't swim very good.

HK: Uhuh. I guess most ladies. Ladies is not, their heart is not like a man. They can't take it. Maybe some can, but I think the most of the woman, they heart is not as strong as a man's. I know plenty womans die from drown. Yeah. But man's, they drown but they survive, they never die. Plenty cases lidat, drowning. And I see one little girl, but it's a girl, little girl, it's a Japanese. She drown right in Wai`akolea pond. You know, at Kalapana. Drown right in that pond. So, why? because she was riding on this board, and this board was about four or five feet this wide. Oh, nice little board, oh, all the kids. But somehow too much went on one side, and then that thing went tip over and hit her on the head. And that been knock her out. So the other kids small like her too. Try to help her, they don't know what to do. So they left em like that and run for somebody. By then she died already, found em down the bottom, Wai`akolea pond. And some more, I found plenty drowning in the pond, and right outside the

beach too, this current runs towards Kaimū side. Inshore only, but inshore still you cannot come out, because all rocky. And if rocks, no way you can. Only way you can, if you a good swimmer you think you make it to Kaimū, you safe.

CL: But you have around Pōhakuōloa to get there.

HK: Yeah, Pōhakuōloa, the bend, then swim into the sand beach. But if you had to fight your way in, ah! You know it's all rocky. You know how Kalapana look like.

CL: I wanta ask you a little more about the house you had in Kalapana, the one that your grandfather built, what was that house like? Like how many rooms?

HK: That's a big house, yeah, five-bedroom house.

AK: Who wen build that house?

HK: My grandfather.

AK: That two story house? Not that house, the other house you folks went broke em down.

HK: That's the old house. I`m talking about...oh, the first house. Oh, oh. This new house, I build em.

CL: Tell me the old house.

HK: Well I figure the old house more better because it came from the ocean.

AK: But now he asking you, how many bedroom that house?

HK: Ah... three bedroom. Actually only one bedroom and one all hallway, parlor and the kitchen. That's all. And we get step going down, and we get underneath the house. And we use the pebble from the beach, `ili`ili, put em all on the ground over there. That's where we pound our poi, do all our kitchen stuff. Cook em outside and pound downstairs. But upstairs we only sleep.

[In the new house] we have kitchen upstairs also, we eat upstairs. That's why when I build this new house, the bottom side of the wall, I kept that old house, the lumber. Because it was good condition yet. Just like fumigation already, yeah, with the salt water.

CL: That's what I heard.

HK: Helen Lee Hong the same thing, my grandfather brought all those logs inside, but somebody else built the house. When I tore that house down--I forget what year that was--big house--that

lumber was so damn nice. And that time the lumber is, you say 1 x 6 today is about 3/4 inch, but before you just say 1x6 is straight one inch thick, t & g. But they don't know what to do with em so gave em away. I didn't need it, I build a house already for myself, brand new house. So I gave one other family down there, so they never used the lumber until they died. And know the volcano came and take em away.

CL: What house was that, Pe`a house or Lee Hong house?

HK: Now, it's the new house now, built on the side.

AK: What house, the lumber wen take that lumber? You said they never use that lumber, you folks gave them the lumber?

HK: Yeah, Pele guys. Kupahu`a they wen take em, but they never used the lumber. All the lava never reach over there, but the lumber all been rot. So many years, you know. Not too far from Minnie them house.

CL: So when you folks slept, you slept altogether in one room?

HK: One room, no? altogether, we get a mat and my mother made all the kind lauhala cushions. But the cushions is not like this--the length of the room you sleep. All lauhala, about that thick. They call that the nu`a. (CL: Yeah, and inside has...) All rubbish in there, lauhala cuttings, all kind they put inside there. And real nice, you put one sheet on top and that's how we sleep. And when we get up in the morning, we get em all pile up, then pile em up all in one place in one corner. We don't spread em all out unless only during the night when we going sleep. Same thing when we, in the kitchen we gonna eat. We never had tables like this [the one we're sitting at]. We eat on the floor. See my mother made a long lauhala mat--not this wide, that's only about that wide [about 2 feet] I think. But it's from here to the wall [perhaps 8 feet]. You figure fifteen of us kids, and parents, well, that's a lot [of people eating]. (AK: like a lū`au) And about five big bowl poi on the mat.

AK: Each family were living like that.

HK: Yeah, that'sa old house. Then we came to the new house, we had tables like this. We had five bedrooms, and the parlor and the kitchen upstairs, and kitchen downstairs. [See Interview 5: they started with kitchen upstairs and moved it downstairs later.] Then afterward, everybody start to move, move, move out. Then left only me one home, then I married her already, so we get the whole house by ourself. So, we eat downstairs. Was more simple. All cemented. And part of the old house lumber, the walls downstairs, that's what I used, same lumber. 1 x 12. They all one inch thick. Not like today.

CL: So what year you built that new house?

HK: 1940. Right after (Tape ends)

Side 2

CL: What, your father and brothers helped, or you did it all yourself?

HK: No, I get my brother to help. (AK: He built a lotta homes down there.) My father used to be the park-keeper and four of us brothers we work for the county. Then every Saturday we work on the house. Weekdays we go work. The days we don't work, ten days up and we know, then we get all the time on the house. We build house. Never finish. I joined the military to go take training in Honolulu. So, my uncle is pretty good carpenter too, he finish the house. Only the partition and the ceiling more, das' all.

AK: How many houses you have down there? So far is Helen Lee Hong. (HK: I think a couple in Kapa`ahu) Robert Keliihoomalu's, the house still standing there, he was the one that built that home. (HK: In Kapa`ahu there was this...) And James Ahia house too.

HK: And another one way up on the hill where small Helen own now.

AK: Where Robert had moved when the volcano came and he was living right up the hill. (HK: Where the orchid farm, ___ past that big house on the hill.) It's a green house. (HK: Old already.) That's kinda old, that house. And Helen Lee Hong house [the addition].

CL: Oh, the green one.

AK: There's a lot more house he built. Peleiholani, that was the biggest house he built. But that house had gone in the lava flow.

HK: I build some house in Hilo, Kaumana. Friday I stay Hilo, sleep Hilo, Saturday I work all day. After work I go back Kalapana. Sunday I go back, and then... I stay Hilo, apartment. Then everyday after work I go work on the house little bit, and then finish. And Japanee. You know, Japanee, they good carpenter. Why they going get me?

CL: Maybe they don't know the right ones.

HK: I don know, hah, hah, hah.

CL: So... you told Gail the name of that houselot, where your house was was..what, now, Hale`ā?

HK: Yeah, Hale`a[ha].

AK: Hale`aha.

CL: Hale`aha.

HK: Yeah, Hale`aha. It's like you telling, a, clubhouse.

AK: It's just like a meeting center.

HK: You know, when I say Hale`aha, oh, 'as a clubhouse.

CL: How come that name?

HK: Oh, I don't know. Sometime, people from mauka they come down and happen to be that name, a name of a person. So when he came down to my house, and bein it's a man it's a first trip, and say, "Oh, as a first time I come around here. But I goin come back again. So he name em, he named this place. He told my father, call the name this place Hale`aha. My father never like, you know (laughs). But any way they call that name Hale`aha. So that's what my father tell us.

And my next neighbor, I fish in the ocean Fridays, my next neighbor on the left is Māhiki. And on the right, my grandmother is Mo`oiki. _____ Only in the front lot is the name. How come so small? It's supposed to be the big name, the whole area, almost Kalapana. But no, just the houselot. (AK: Where the house, where our place is called `Awapuhi.) Even them, in `Opihikao they call that `Awapuhi. A lot of Hawaiian place like that. (AK: They had all little names.)

CL: And a lot of people they don't remember those little names anymore.

AK: Well us we do, because we still remember all those names. Good, you know our mom was [always saying], "We go down to Papaiki, or we going down to Kehena or we going to Lae`oi`o." You know, she just giving us those names, so it's stuck in here, and we know where it is.

HK: You know why too, sometimes they do that, maybe it's easier to find a place. And then if you come back, they going ask you, "Oh how the house?" the style of the house, and thing. Oh, then you describe just where you went, you stay at this place and that's what they call the house. "Oh no, you miss em, the next one, that's the one." Yeah, you see. That's why they make small names like dat. If you come now, this Hale`aha, you ask neighbors down there, "Where's Hale`aha?" "Oh, right here." And then somebody ask, "Oh this name place?" "Oh Kupahu`a," I tell, "Oh right next Kupahu`a." See, easier to find. That's why they make lidat. It sounds so funny though to me, but... I don't know.

CL: So Mahiki is what, is that Kama's place?

HK: Ah, no. As in the back, as next to me. ____ for us, Mahiki.

HK: Yeah. Kama, actually supposed to be Waipālua. Its a pond over there. Two pond. And one inside the houselot, by the house. Small pond, where they used [to do] their washing. And Waip_lua is little big pond where there is mullet, `aholehole, then later on goldfish, and now tilapia. Now no more pond. Cover [by the lava]. As owned by the Kama.

AK: Waipālua? going in front the house?

HK: No, no, by the ____ [aia kalepa], going Wai`akolea. Waipālua. Oh in front a house, as a kind, Haleka`a.

AK: Yeah, Haleka`a. You talking about outside the gate? Across the gate?

HK: That's Wai`ōpae, that.

AK: And Waipālua down by the park?

HK: Yeah, yeah.

AK: The park get two, one mauka, one makai.

HK: No, the other one is inside the houselot. This other one, Waipālua is not in the houselot. As one is separate. That's next to the park. That's Supe's place. In fact right by the corner of the lot where that pond stay.

AK: Oh, where have the turtle inside you talking.

HK: Yeah, yeah, yeah. Used to wash inside there. (CL: You used to wash there?) Wash clothes, yeah. I remember used to, I had to have my mother carry the clothes down there. And I was busy under the shade, because I was so hot and my mother was scrubbing the clothes. Oh, I see the water all come like that. Bubbles coming up, and dirty. Hoh. My mother bring all the clothes up. I was so scared, I don't know what was that. So she grabbed everything. Tell we go home. They all Hawaiian you know pau wash clothes. And was good thing, because I was kinda afraid already. How come the water come like dat. All bubbles, and come all dirty.

CL: It didn't rise up? it just got dirty?

HK: No, it isn't, just bubbles. I never see that thing lidat before. And the water come all dirt. It's all loose rock underneath. And from that time on, oh, I never like go over there again. Den my father went tell, "Oh, nothing wrong. Could have just wait for awhile." "Yeah, but, how come the water lidat?" 22 my grandfather, e' said that is a kapu at that pond. But for us

is not a kapu, cause that's our relative. My grandmother, one of my greatgrandmother, have gave birth to a turtle. And she threw it in that pond, but the turtle made out someway underground, reach the ocean. That's what my father told us, what my grandfather told him. Tell, "Nothing wrong, we could have wait, that time. The thing going to clear up again." But we never know. Oh, I was scared after to go. (laughs)

CL: So that's that little pond.

HK: Waipālua, they call that Waipālua. Two pond. Because in the we used to black stone, a wall over there, and make a little bit open and put one net right around to catch the mullet. This one is split right in half. Yeah. And get wall, stone wall, and in the middle, oh about that wide. And we able to put a net, and they chase the mullet way inside, they close em.

[untranscribed: His sister has pictures of Waipālua]

Yeah, we taking pictures of washing clothes, swimming. (AK: taking a bath, washing clothes. It was a long pond, but it's split in half, like what he said.) And it has another pond, but it's a smaller pond, only about that big, by the house. You seen the Kama house?

CL: I don't think so.

HK: You know Franco, he was the last living there until he move out, before the volcano come. Well right over there at the house, 'e got one small little pond too, over there. But we don't use that, that's for the house, people who live there. So we go inside Waipālua, further in. It's all family anyway. Yeah, yeah.

CL: So it's okay for Kama's to use it to because they're related? Not kapu to them.

HK: Yeah.

CL: How is the relation between you folks and Kama's?

HK: Oh, I don' know how, only my father the one he know. But actually, my father's father he's not from here. He come from Ka` the old man. I don't know how come he's family with the Kama's.

CL: Well, that Kama's, they came from down that side, they came from... Kealakomo I think.

HK: Yeah, yeah. Kealakomo, yeah.

CL: Maybe that's how.

HK: Yeah. They wen move back to Kalapana. Yeah,yeah. John Kama. John Kama, I know him, that old man. He used to be a policeman. And sometime I no go school, I stay down the beach with the canoe, you know over there. But he come down there on the mule. Oh, as a policeman, but they no place to hide. But after that I like. I like the policeman because if you stay home, he give you the ride. Cause he taking you to school. I like the ride, on the mule.

CL: How often you stayed home and he gave you a ride?

HK: Oh, never again. I never like stay home, cause after my mother 'e found that, 'e gave me good lickin.

AK: He was staying in the canoe, way in the front.

HK: I stay run away, in the front at the midbow. I put my feet in the burlap bag, and I put my head way inside. As my father leave home, I leave just before him. I watch him. I make sure he follow. If he follow me all the way to the canoe, I know he going out. I get in the canoe first. Then, he always in the middle. First [in] canoe. Man in the front, only three people. He's the one first. When he come, he puts his feet, try to push in but no can, because I'm in there already. Oh, he see me, he grab my leg.

AK: They stay out on the water already.

HK: I can feel the canoe, they pushing out. And they hit the water, oh I feel good.

CL: And how old were you that time?

HK: Ten years old. A lot of us kids like that, from school, we run down, we called it hāpai wa`a. Hāpai wa`a is you go there and they give fish. You touch the canoe, or you don't touch the canoe, same thing, as long you standing there, oh they give you five `ōpelu. You fine, you go home. So what I do, I get my share, then I give my mother or my father, go home, then I run back to the school before 8:00 be there. Not only me. Other kids do the same ting. Yeah, they go hāpai wa`a over there. And the Chinese family over dere, Ah `Oe, all they come. Cause, as the main, they no going fishing. They no go fish, the Chinese, but what they do, they go hāpai wa`a, and if no enough, they buy. And they make dry, for sell. But us, no, we don't sell. We just for home use.

AK: They go and exchange with the storekeeper.

HK: Then, noontime they going out again, maybe for `ahi, bigger kine fish.

AK: And used to be terrible you run āholehole (?) time.

CL: So, your dad was fishing, was your brother old enough to fish with him?

HK: Only one. One yeah, he's always go. But he don't like the same canoe. He wait till somebody else. This is about eight canoes in Kalapana--I remember those days. Lotta canoes.

CL: So how come your brother rides separate from your father?

HK: Oh, I think he would dump me overboard. I know like if ride with him. With my father, no, he won't do that. It's too late already. He cannot dump me on the water, him. So he leave me there. Until, maybe about hour and a half we stay out. If we first drop the net and we come up good, we come home. But otherwise we gonna still make, yeah, some more. Maybe only about 45 minutes to an hour, we back already. As fast you know. Quick. In the morning. Then he tell me, "Oh, go school." I tell, "Oh know, I too late. Almost pau school." But it's still 9:00 yet in the morning.

CL: And so what, you stayed home?

HK: No, I went school.

CL: But how come your brother doesn't go in the same canoe with your father?

HK: Oh, by time they knew, too late already. My older brother and my number two brother, they always go with the canoe. So, they no bother.

AK: He's asking why. How come he not going with your father--your brother.

HK: Ah, my father they no go together. Cause the other guys if no more crew, they goin pick somebody. So my two brothers separate. They different canoe, they not on the same canoe. My father separate. Eight canoes over there. And Kaimū had about eight too.

CL: Who did go with your father?

HK: My oldest brother John. He the oldest. My second older brother he go with another crew.

AK: Oh, those days was fun. I remember my sister and I had to go with my dad on a canoe, go making `ōpelu. I mean cause the boys all had to go work and my father needed help, so. The boys wasn't around, me and my sister had to go with my father on the canoe. But that was a lotta fun, you know, going out.

CL: Cause mostly girls didn't go uh? Or did?

AK: Oh... I don't know, but my father had canoe, he had about four canoe. We had to [go]. (HK: Yeah `Opihikao had plenty canoe.) We had two landing down in `Opihikao and Pohoiki. (HK: Pohoiki got plenty canoe too.) I used to go a lot with my father out on the canoe.

CL: So you know this family [sic] Mahiki that you said...

HK: Mahiki? Oh yeah, that Kaheiki family. John Kaheiki. It's a big house too. Sometime they get five family in the house, Kaheiki family.

AK: The old man still living yet, eh? (HK: No.) Died already? You remember they had made a big birthday party for him, in Hilo. John Kaheiki's brother right? older brother, Auntie Bertie folks father--Barbara them.

HK: Ah, he never die.

AK: How old him?

HK: Oh he way older than me, about 78, 77, 78.

AK: When he was 75 they made his birthday.

HK: ? Pahoia, yeah, that's where he stay.

CL: That's not the one lived up Waiholoku`i before?

HK: Ah, that's John. Yeah, Kilohana. The other brother living right in Pahoia, Rocco.

AK: Right past Yamaguchi service station, above that station. Built one big house. And John older, no?, than Rocco.

HK: Yeah John older.

CL: So are you related to Kaheiki's too?

HK: Yeah, all us, the three right there. With my grandmother, `Ili. Benjamin `Ili, that's a son. And then my grandmother stay over there. (AK: Kanani `Ili, you heard about her? CL: Yeah, right.) Ah, no, that's my uncle's da kine, wife that. That's Waipa. She's a Waipa girl. Kanani `Ili. (AK: But was married to your uncle.)

CL: So your mom must be the sister of Benjamin `Ili. No, sorry, your grandmother.

AK: She came from Kaua`i, originally.

HK: My mother is not from here. (AK: Prince Kuhio, he was a cousin for your mom?) The wife. (AK: Oh the wife. Prince Kuhio

wife.) Kahanu. She's a Kahanu girl.

CL: So all those relations with Kaheiki and to the `Ili is through your grandmother.

HK: And also to the Kahilihiwa's. All related.

AK: Kahilihiwa's, to the Lee Kai's, to the Wilson, they got a big ____.

HK: Kahilihiwa's and the Kaina's too.

AK: Konanui.

CL: So you know that land up above, where you grew kalo. (AK: Kupahu`a) Kupahu'a. Did only you folks use that, or did you let other people come up and use it too. (AK: No, it's only them.)

HK: Oh, had lotta people up there that own land. (AK: But not on their property, each one has their own.) I don't know, some they went away some time. (AK: But they were the last one.) But I forget, other place but I can see where these people used to live before. What they had planted. Get all these trees up there, by that _____. Then you go another place there, oh this is where 'e stayed over there. They gotta `awa growing there. Oh, was certain family was staying there. Until the lava went take em. I don't know if still get up there. And when the wood chips went up there, they make money. They harvest all the `awa up there. Plenty `awa up there. And `awa up there, those Hawaiians plant before, it's not the common kind they grow around here. It's the best. Good kind `awa. (Ak: Not only that, even the honey.) Even my place get `awa. My father had plant. But we don't use it, we don't know what's the good of that thing. We just let it go. But when the wood chips went up there, they went harvest everything. I don't blame em.

AK: They were begging, they wanted us to give them a release and use the wood out of the wood lot. We said no. But then, they already have damaged some of the property up there. So I told him maybe he should go call _____ come in, survey this area and see how much they took out from this land.

CL: So those places you talking about, with the orange trees and so on, people had used but they never bought?

HK: Ah, some bought, but some they never keep up the payment. I know one of my uncles, he lost his property too. And my aunt, she married a haole, they lost their property too. So my father borought it out, that's why he got 71 acres. Yea, my father bought out that, because that was good land. He couldn't see that, lose the land.

CL: That's like a kipuka up there isn't it?

HK: Oh it's something like that, it's something like a kipuka up there.

CL: Deep soil?

HK: Yeah. All soil. And then outside of that, all `a`a. Something like over here kind, all rock, yeah. But you still can plant taro. Yeah. And our way of planting is not like today, they bulldoza the place, or whatever, they clean the place. Mostly get that `ie`ie vine on the tree, we cut all that one, we mulch. Just like for mulch on the ground. Then you get the taro tops, just stick em lidat in the rock. In. And when _____ you see the taro all growing _____. You don't weed em. No weed! Until you eat the taro. Where you plant in the dirt like dat you have to weed. But this way of planting they call that pūhala. A different way of planting taro. You just mulch the ground. (Cl: In the `a`a that?) Yeah. As way, not dirt. All this mulching going turn to dirt. Then you get good taro. But in `a`a alone, ah-ah, you get taro but. But not that good.

CL: So how is the taro in the `ie`ie versus the taro in the soil?

HK: Oh that type it come all spoil, the `ie`ie, we chop em out. When that grow in the tree we knock em down. And we put the logs lidat, and line up all the taro lidat, and all the `ie`ie. But `ie`ie first, then the taro we just poke em inside and.

Cl: It is just as good as in the soil?

HK: Oh yeah, that's good, as `a`a. Faster. ! Quick. `A`a you have to dig with a bar. Make hole. Get what all the dirt you can. Some people they just get, maybe dry lauhala. Lauhala would be good, for mulching. Just wrap em around the taro, and then poke em lidat. Yeah. And grow. They way of planting, no. Easy, because there's no weed. By the time the weeds grow, it's ready to eat already. Not like when you plant in the dirt. You gotta weed em clean four times before ready. And when it's ready, no weed em. Otherwise you gonna spoil the taro. You have to let it go lidat in the grass, until you eat em all. That's the way we farm up there. Three ways of farming.

Yeah, and had one old man Pahoā, Japanese. Used to be a barbershop. He used to go all the way up dere, go cut hair for the people. He go house to house, he wanta cut hair, the man's. He go up, cut hair. But the name was Nishimura. And they used to get meat peddlers, fish peddlers, all go up there, way up there. Go sell fish to the people. At the beginning people were staying at the mountain, not on the beach. Only when they go down the beach for the day. Then afterwards they found out, now we have lumber, they come from the ocean, why take em way up in the mountain? Might as well build em right here in the shore, near to the fish. That's how they start to moving all down. Then when they like go mountain they go and come back. See, they exchange

now. Now they have to go to the mountain and come back. Before from the mountain they have to go beach and go back. That's how we were. It never happen to me. Only to maybe my older brother, my father, but never come to me. It's already gone. Only rode the wagon one time to Pahoia. Yeah. And then, ohh, I wouldn't like to go again because... If you remember coming, leaving Pahoia to Kalapana, you know you climbing the hill coming up, Pahoia. Used to be gravel the road that time. Sometime two horse cannot pull the wagon. There's too much people and they... Oh my. Oh, they buy the whole Pahoia, it's a big load. So, some guys gotta get out. And go help push. Not push, but they just grab by the spoke and turn. Turn. Until get on the level. So, that's why they call that place Wili-ka-huila, "Turn the wheel." Even Lyman, he never know. He ask me, "Where this place Wili-ka-huila?" Told 'im, "Right in Pahoia." "Oh, how come you know? I live Pahoia." And he more old than me. Richard Lyman now. "Oh, 'as what I hear." "Oh yeah?" "Because, when the wagon goin back Kalapana with all the load, the people. Hard for the horse to pull, go up the hill. So. Some people has to get down and help the horse, by grabbing the spoke and turn em, so they call that turn the wheel. Wili ka huila." "Oh, how you know that and I don't know. I'm older you." "Well, I don't know how. That's what my father tell us."

CL: So, close to Pahoia that place?

HK: Yeah, close to Pahoia. The first incline, going up to Kalapana, after leave Pahoia. Get two hills like dat, then get a watertank. That place get two name. One Hawaiian name, Wili-ka-huila; the English name is Mounten Hill. You tell anybody Mounten Hill, they know where. "Oh, they get stuck where?" "Oh, at Mounten Hill." Why? Because the people used to live there Mounten. As you get on the top, that's the first hill on the makai side. That's a big house. That's the Mounten family live there. And I heard there's some, few of the family livin in Kaua`i now. Well that name come from there. Mounten Hill and Wili-ka-huila. I tink the only guy know James Ahia. All these other guys they don know. That's my cousin. I build his house [in] Kaimu. James Ahia. 1947. (AK: That's the boy's now. The grandson. That's why he livin in there.)

CL: I heard something from your sister about your grandfather. Did you hear stories about your grandfather? Did you see him?

HK: No, I didn see him. Only by picture, yeah.

CL: Did you hear about him getting his name? Ka`aukai?

HK: Well, according to my father, came from the bible.

Tape 2, Side 1.

(unrecorded: Name originally Kanaka`aukai, changed to Ka`aukai.)

CL: So that name Kanaka`aukai...

HK: That he's already named from when he left Ka`. That's his real name, supposed to be. I don know why he change em.

CL: Do you know how come he was called Kanaka`aukai?

HK: No, I don't know. But according to my father his real name supposed to be Kanaka`aukai. But he never say why he change em to Ka`aukai.

CL: But, ua `aukai maika`i `o ia, e?

HK: Oh yeah. Must be something lidat. I think fitting that name to him, yeah. Kanaka`aukai, Ka`aukai, I tink same thing. Because he's a good surfer too. In the days in Kaimū. Not Kaimū Bay. I don know if you heard stories about Kaimū. Stories today are... It wasn't the surfing place. Surfing ground in the olden days was further up. You know where Kalaehiamoe? You notice that bushes way up there, green forest, that's a milo forest. Right there, down, that's where they used to surf before. Never did in Kaimū Bay. Kaimū Bay was a sacred place. They had Kūmaka`ula Heiau over there, for fishin. They used to do hukilau. And at times they used to train the kukuni's, during the rough, rough water. In Kaimū Bay. That's the story I heard about, my father talk about. But I don know today.

CL: So the place they surfed, that was more towards Kehena side?

HK: Yeah, yeah toward Kehena side. Anyway the end. On the end of the sand used to be, from _____ is all the surfing place. According to my dad, cause his father, my grandfather used to surf over there. And you heard of Clifford Bowman? His father surf over there too. Cause they live in Kehena. According to my father. A lotta more. But the best surfer used to be Hal`anianani. And he come from the name place where he's name from. Halaaniani. He was the one married La`ieikawai. You read the story? But he wasn't the right man. She was supposed to marry this high chief from Kaua`i. But instead, Halaaniani, the sister had a call to send a message and clothes. So the brother went inside the water and take La`ieikawai and told La`ieikawai let'd go more out and catch a big roller, surf and come in. And if you surf and come in at the time when they start rubbing nose, that's means they married already. Everybody clap, everybody on shore. So that was going happen. But never heard of the chief of Kaua`i. Don't know where he was. Long story. So Kaimū Bay wasn't--like today they talk about, oh, as a surfing ground. No, it's further. Nāluahine, as what they call that place. Ka nalu o Nāluahine, the waves of Nāluahine. Up there. It's not in the harbor. In the

harbor, Kaimū black sands used to be almost sacred place there that. That's only for fishing.

CL: Well, I'm sure the bottom changed, you know, so the waves probably changed.

HK: Oh yes. Oh yeah, all the time was going down, going down, going down. Kaimū used to be almost level, the sand beach. But after while it build up and build up and up. And the same time it's going down, going down, going down. And Kaimū used to be the popular place before. Yeah. Had tourist come to Kalapana. I don't see that kind a tourist now. And they used to come with they big cars, cadillacs and all that you know. And they all uniform. They get the leggins, wraparound leggins. And the cap and the coat. (CL: Oh, the chauffeurs). Yeah and the britches. Don't see that anymore.

CL: So then, I heard too that your grandfather used to take care of the Mauna Kea church. You wanta tell me about that.

HK: Oh, he only build the church. I don't know he took care of the church, but he was the builder.

CL: The one before.

HK: Yeah. John Adam.

CL: What about your father, did he take care of the church?

HK: Ah, yeah. He became the (AK: custodian) keeper of the church. Maintained the yard. We go help him. Cut grass. (AK: He was ____) We never had mower at that time, we use the sickle. There three or four us brothers go and help every Saturday. (AK: He was a parkkeeper too.) Sweepin the church. At the same time he work for the county, for the park. And he was the last of the mail carriers by horse, pony express. From Pānau to Maku`u. He had to change five horses a day.

CL: Was that during your time or before?

HK: Oh, way before I was born. I wasn't born yet. He was young at that time. But only two years. The last two years, then they do away with the pony express. No more.

CL: And then what'd they do?

HK: Oh I think they had car already. The first model-T's. This Kaina was one of em [mail men with car]. He's a mail carrier. And he go preach too, in churches.

CL: So you know that heiau up above, Niukūkahi? There was a heiau there right?

HK: Niukūkahi. Uhuh. Whereabout?

CL: Where that place is. You know where I mean?

HK: Oh, as way up in the mountain.

CL: Yeah, some ways up.

HK: It's in the property of the Kama's. The same Kama down here, there's some up in the mountain. It's a small heiau.

CL: You folks didn't have any connection with that heiau, uh? Or you never heard anything about it?

HK: My greatgreatgrandfather. Kapihe. That's his heiau. When Ellis came here, he knew already Kalapana was something. Somebody was over there. He didn't wanta bother. Because, my grandfather's heiau over there. Yeah.

CL: How is Kapihe your grandfather? Through your father, your grandfather?

HK: Yeah. Through my father, through my grandfather side.

CL: Did you hear anything more about that place?

HK: I don't know. But I see the heiau. My father showed us over there. _____ and they get this big boulders up there, from the beach. I don't know how they took em over dere. In fact from the beach to the heiau, they had all stepping stones, `al stones they call it. (AK: all the flat rocks.) To step. Cause about, you know Robert Kelihoomalua's place, they get a narrow strip `a`a going up. That's the trail, used to get all stepping stones. All the way to the heiau. And they had other big boulders up there. How they got it up there I don't know how. And what the purpose of the boulders was I really don't know. Even my father he don't know. But it gotta be from the beach, because no they no more smooth rocks like that up there.

CL: Inside the heiau?

HK: No, it's outside the heiau. I don't know if still there yet, but I don't think so anybody can move em. (laughs)

CL: So it didn't get covered by the lava flow?

HK: Oh I don't know. I doubt it, no I don't think so. 55 flow only came more on this side, on Kei`ula. You know that place Kei`ula? Where Minnie them own property. But further that side, it came more over but it didn't hit the road. Then from over there all the way in it's all clear. A long time I never go up

there. I cannot already.

CL: Not much said about that heiau.

HK: Yeah, not much. Even my father, he don't know. As way before that. Even down Kalapana, one in the Kama property.

CL: Yeah, that's a little one too, uh?

HK: Poluki? That's not the name, eh?

CL: I don't know. I see that name, in fact I put that name down here, but I don't know.

AK: Where is that?

HK: Uh, the heiau. Sonny place. Kama place. You know our road going down, on the left. You getta hau bushes, and then stone wall. Right inside of.

AK: Oh, inside Supe place. Yeah, yeah, yeah. Sonny Supe place.

HK: That's what I see, the name is Poluki. But I don't know, I thought was one different name.

CL: What name you thought?

AK: Yeah, what was the other name?

HK: Ah, damnit, I forget. It's not Poluki. No. [See Int. 5 with Herbert. He says the name is Kekaloa.]
You see the one in the park? (CL: Yeah.) You get the name? You know the name for that one?

CL: Um, some people have said 'Aukelenuiahiku. But I don't know if that's the correct name. The names are really confused.

HK: Confusing, yeah, but I never heard that name. The name I heard was Mō`Inānea. The full name Ka Mo`o Inānea. I put that name in for the Bishop Museum, Honolulu, when they came over here to interview me. Bishop Museum. But I don't know what happened.

AK: We had three names [persons], had him, had Helen [Lee Hong], and Mary Kahilihiwa. To clarify that name.

HK: Yeah. But they never did.

AK: But the county was supposed to ____.

HK: Yeah, they was supposed to bring the sign.

CL: Was that the time they did a videotape?

AK: No, there was no video at all. Just interviewin person to person. Yeah they did came down and talked about it so.

HK: Ka Mo`o i Nānea. But, they cut it short Mō`īnānea. But no more now. Ohh, it pau.

AK: I cannot think what that... Mō`i something, that heiau. In Bella Supe place.

HK: Yeah, I seen em some place Poluki.

AK: No it's not Poluki.

HK: Almost like that though. There plenty heiau's. You know at Pōhukuloloa, the point? (CL: Yeah.) Supposed to be one heiau too. I don't know the name. They say it's a dog. Dog. What you mean dog? No I don't know what, but they say it's a dog heiau. And then you know, Kaim_, when you going to Kalapana? It's another heiau over there too.

CL: You not talkin about Kūmaka`ula, uh? You talkin about before it:

HK: No, no. Between Kalapana, Pōhukuloloa and Kaimū turn. You know when you leave Kaimū you make the turn to Kalapana, and then you make the turn again back Pōhukuloloa. It's between those two place. But no more that heiau. They took em away. The name that heiau was Naue. They took em away. (AK: Oh, the one in Yamada place, Bob Yamada.) You know what they did with that heiau? They went took em to rebuild KaMo`oiNanea. In 1934, when they build the park. A.R. Hall, he was the supervisor in the place. So they took all the rock. Because actually, KaMo`oiNanea was only a small heiau, according to my dad. But was in a way good they took one. Instead of destroy em and take em away, might as well put it the same place as a heiau. So as why it came bigger lidat, actually it wasn a big heiau lidat. I fought hard, you know, the Bishop Estate and the county, and said the name. They certify that name, the county would build one big placard and put em right on the side of the heiau. I never see that.

Even they say about the projects build down in Puna. WPA. WPA was a project only for roads. Not parks. Parks came under FERA. Kalapana Park. I don know, if you try and make a research you can find em.

CL: I had a lotta trouble trying to figure out that business. You know, because some people said WPA and some people said USED.

HK: Oh, USED. 'As something different again, that's later. During the war years. But this way before the war years. In 1934 I think. That's when they build the grass shack up there, in Kalapana Park and rebuild the heiau. All that at the same time.

CL: I guess people just, they put it all together. They forget it was separate.

Well, if you ever think of the name of that heiau, that one up on Kama place, let me know.

HK: Oh, Poluki.

And where I live in Kalapana, the road past there, had one big rock over there. It was flat rock, big rock. And that rock is belong to the people who lived there. The Kaheiki family. (AK: That was their kahuna rock.) They call that stone, uh, Pahukani.

CL: Did they do anything with that rock?

AK: Gone in the lava flow.

HK: Pahukani.

AK: They say it used to be their protection. When they're busy at home, they can tell somebody coming, and they would notify the people at the house, this rock. Letting them know that who's coming up to the house. I mean without them seeing who is that coming. And this rock that's sitting out there notify them, letting them know that this certain certain people coming up to the house.

CL: Just, come into their mind?

AK: I have no idea [how]. (HK laughs) They say it used to be their kahuna rock. I don know, you know Hawaiians before they used to have all kinda idols.

HK: Yeah. I was thinking, find me one rock like that you know. I sleep, that thing let know if somebody coming.

CL: This, the guy Fayu, he was telling me about the names down by the bluff, the cliff in the canoe landing. In Kalapana. I wanta ask you about the names down there. This name Kalaemakani, what is that for?

HK: Oh that's the name of the point now, the highest point by the canoe landing. Has a rock over there, used to be. Not anymore. That's why they call Kalaemakani.

CL: The rock itself?

HK: The cliff itself. And further down where they park the canoe, the landing, is Kalaehole.

AK: I pictured Kalaehole on top the point.

HK: No. Kalaemakani. That's where James Ahia got his name, from

there. Then Kalaehole. Then Kīkoa, the pond. Go all the way in, where it ends, there's a heiau over there. Kīkoa heiau. It's a swimming, bathing pool, washing pool, all in one. Right there, for the people live right there. Epecially the Chinese family, Ah Oi, Kamelamela's.

CL: So the canoe landing itself, where the canoes came in, would you call that Kalaehole?

HK: Yeah. Kalaehole.

CL: Like the fish?

HK: Yeah, āhole fish, yeah. Ali`i eat that kind fish, you know. Not us commoners. Over there Kalaehole, and Kalaehole in the mountain. In line. In one spot up in the mountain. And that's a county trail from Kalapana road to reach the other road in the mountain. As about midway that, Kalaehole they call that, that Kalaehole in the mountain. And then Kalaemakani. The higher point on the right, LaeHoki`o. And the small hump like that, they get two like that. The first one go like that, used to have one walkway go on top. To the high one. There's a gap over there. Pu`u Hoki`o they call that. And the higher point, LaePu`uHoki`o. So close, but different name. They have different name.

Then certain time when they have the mountain wind direct to the ocean, blow, oh you can hear was whistle. When hit the cliff and go down inside one valley. Just like lookin down kine like Kalalau valley in Kaua`i, yeah, boy you can hear. If you on the canoe and that wind happen to come, you can hear the whistle blowing. That thing sound so spooky, it's like human you know. It make you hair stand up.

CL: That's not that wind... Makanihalulu, uh?

HK: No, different. Makanihalulu is in the Kalapana Gardens, but this one is different from that. As why, it's only once in a while that happens. Until today. I mean not now, because it's covered by lava...

[bit untranscribed about location of Makanihalulu] As all Makanihalulu. And it come in front Fidelia's house. All over there, all Makanihalulu. Till hit the highway, the mauka highway. And used to get a cliff on the side over there. Under that cliff you get one cave. All fresh water inside there. In the olden days, they use mullet, it's only for the alii's. In the cave, mullet.

CL: That was Waipouli, that cave?

HK: Waipouli. But no more now. James wanted to see it, you know. I tell, oh you come down, I take you. I show you. Because the last time I went in the cave, with one guy from down there,

there's a lotta honey inside he said. The bees was makin honey, so was going cut honey in there. That's how we went, you see. But no more fish, but the water is still there. _____ Just like from the ocean, but is fresh water. You can drink them. That's where people go get water for drink, yeah? And of course they get another place, they call it Keanawai. But Keanawai in this book [Kalapana book] now, Keanawai is only the cave. The name place is Kapu`upili. But to this other guy, they call it Keanawai. Kapu`upili. You know why? That's a last place people go get the grass for repair the grasshouse in the oldern days. And that was the closest. Used to be only grass over there. But no of course coming small, everything start growing over there. So as the name I know, Kapu`upili. (CL: For the whole area.) Yeah, the whole grass area. The cave is Keanawai. The Lee's always burned the grass over there for new one come out, so their cattles go there and eat the grass, see?

CL: Used to be Kaina place, one time, yeah? And then Lees had it I think, or they rented it maybe.

HK: Keone, as just later. That's the guy who built that subdivision over there, that's Keone. I met the guy. They were talking over there, he was looking some guys can work for him. I tell I don't know. Happen we was workin on the county that time, was cutting bushes on the road then. Oh he came, he tell oh he own all this place. Oh yeah? Keone, that man. Know I hear Keone, but before [not]. Keanawai, that's the name of the water.

CL: Most of these names I got from Mrs. Keliihoomalu and some she had hard time remembering, some she wasn't sure.

AK: Most of her life she was gone. She cannot remember.

HK: Even Teresa Lee too see? According to her story in here [Kalapana book], Keanawai. But the name I know, my dad and the old people talk about it, Kapu`upili. Because as where they get their pili grass for repair house. Only for repair. Because if you wanta build a new grass house, not enough. You gotta go way down. Was too far. So only little bit they need for patch, they go right there, Kapu`upili. So now you see Keanawai, oh as right for the water but the area is [Kapu`upili].

CL: Well... what else is wrong, that's what I wanta know. Cause maybe there's others.

HK: In fact, Kalapana Gardens, I don't know how they named that place.

No, these are all right, Kapa`ahu, Kaunaloa, Hulun_{na}`i, Kupahu`a right there. But this one here, that's not name_{place} this, that's only name of the water. Did they tell you how they got that name? Keonewai? Did they mention anything about water.

CL: Yeah, yeah. There's a water hole. I think that's the one,

that's the place that they had a pump in, Kainas had a pump in.

HK: Ah yeah, maybe so because they owned the place I think, they bought the place. That's later years, way back. But in the olden days, you, me, we all take our calabash. Wooden kind, not the pumpkin. The water drippin. You put it there, the water all dripping the water. So you take em. The next guy come, he see the full one, he leave the empty one, for the next one you see. I never heard that's a pump over there, or a crack. It come from up.

That's how my father told, because used to go get water on the donkey, and with these two big calabashes on the side. Take em empty one. They leave the empty one for the next one. They take the full one, cause the water going steady and they don't wanta waste that.

Side 2

...the county went build that road.

CL: The upper one.

HK: Going to my place. (AK: Kī`ula)

CL: I didn't really hear who built it.

HK: Was a contractor who built em. Cause my father say he work on that road. They never had tools. And a they use rubber tubes for gloves. All by had. The contractor I think was James Luiz. He was the contractor build that road. He was a house carpenter contractor, but they give him the job, the government, to build the road. All the way in, me the last one.

CL: That must have been pretty early, before you were born, uh?

HK: Yeah, before. Maybe my older brother was already [born].

CL: Cause I saw some early maps and they already had this road.

HK: But oh they, they bust up all the road. Now I no can go inside.

CL: What about, did you ever hear about these pieces farther up. You know the main Wai`akolea down here, but did you ever hear of other pieces farther up that were also part of Wai`akolea? pieces of land? This one here is also supposed to be Wai`akolea, and then this one here [pointing to map].

HK: Mahoepala, yeah. This one here, Wai`akolea... Kapi`o, Kapi`o. (CL: Kapi`o is that right?) Yeah. I think we used to farm inside here someplace. And my uncle he owned a big property.

CL: Which uncle?

HK: `Ili. Benjamin `Ili. He died, and to the wife. Now the wife died, so I don't know what happened to the land. Nice land. All dirt.

AK: She sold it. Rebecca sold it. Auntie ____.

[portion untranscribed]

CL: What about this piece [of Wai`akolea] over here, Manukī, did you ever hear that name?

HK: Ah, no I never heard. That may be, yeah, but I don't know.

CL: Even this name, Mahoepala, that was the one that Kawelo could hardly remember, so I was never real sure.

AK: Mahoepala.

HK: See, Papaiki, Mo`oiki, `as right by me. Kaipo`ole that's Louise property too, way over there.

AK: Kaipo`ole? not Keipo`ole.

HK: Today, they--I don't know--they say Kepau`ole. Ah, no that's wrong. Kaipo`ole.

AK: Did you folks ever get any kind story from Kapoho people or `Ophikao people? Why is that you guys concerned [only] down in Kalapana?

CL: It was just chance actually. That's where I started.

HK: Get plenty more in Kalapana.

AK: Well I know, but what I`m asking is why they stay hitting down Kalapana?

CL: Well, cause I started there, and I feel like it takes a long time with one place. So if I was gonna do `Opihikao or Kapoho, it would take another four years, five years.

AK: Yeah, the lower Puna district. But too bad, now most of the Kapoho people are not there.

CL: But `Opihikao could probably, yeah?

AK: Well... I think maybe just about two or three people there. Most of them are gone. You have Makuakane, Kealoha, Elia, Kuamo`o. Not much. The really elderly one, they're all gone. So far, I think right now Gabriel is about the oldest?

HK: Who? CL: Kealoha?

AK: Yeah. He's in his middle sixties. And he's about the oldest.

CL: But, you know, once you start something like this, it takes a long time to really get it.

HK: Oh yeah. The thing is, might get you puzzle or... what you wen hear the other person, and then now you come to me, oh different you know. You no going make up your mind.

AK: You going to get puzzle because you hearing all different wording of name and places.

HK: Then maybe you have to go back to the first person, oh how come you went like this, then this other guy tell no. Lotta trouble you gotta go through. Hoo. Not easy boy. I can see where, you know, that hard.

AK: Unless you get all of them together, and when you can ask them a question, then they start lookin at each other.

CL: The worst thing I had was on the date when the Mauna Kea church was rebuilt. And I all different kinda dates. I finally gave up on that one.

AK: He know the date.

CL: What date do you think?

HK: Which church?

CL: The present--well the one that was burned by the lava.

HK: About 34.

AK: 34 or 35?

HK: No 34. I work on that church too. Kini Aki was our head carpenter, eh? And we had hired two Japanees from Pahoa. One old man, you know Ni`i store? The owner Ni`i store, the old man. Him and another young boy from Furuso, guy from Pahoa. Me, Kini Aki, my uncle was a carpenter too. We build the church slowly, little by little.

I work on that church too, the Catholic one and the gym. We help each other.

CL: The Catholic church was before or after?

HK: No, about the same time. They were building that church and we're building. Our Congregational church gave them that property, since they was gonna build a church. They hadda older

church more out, across Sweezey's that's where the old church was.

So they wen move em over there.

AK: I thought that was the Mormon church?

HK: The Mormon church right across _____ house, next to Yamaguchi. You seen that church. Not so long ago they wen break em down, then the lava went come down there. The Mormon. You know Yamaguchi store, eh? And then the driveway go inside, one old green up--and--down house. (CL: Yeah. Ka`iu Waiwai house.) Yeah. Right next, near the road. That's where the Mormon church used to be.

AK: And which was outside there on the loko?

HK: Oh, at's the old (Congregation) church. That I never see. As way before.

AK: We got pictures of that.

HK: But the present church was built in 1934. That I know, because I work on that. These people, they wasn't here, they was away. So when they came back, they don't...

Only time I left was military, during the war. Yes, five years I was away, but this church was already built here.

AK: He was only fourteen years old that time, building that church.

CL: So, what about this story of how it got it's name, Mauna Kea, did you hear any story about that?

HK: Well, just because my grandfather went stand on the steeple, and all those days no more forest up here, to see Mauna Kea. It was snowing that time, as why too. That's only, "Oh, Mauna Kea," you know. Oh everybody heard that. Oh, everybody heard that, say, "Oh yeah. Can see Mauna Kea, yeah." Oh. That's the name the church. Till today.

I should have keep that steeple when they went to rebuild that church. This one new one. The old church one. (AK: No we have, we have pictures of that too. When we had the hundred years bicentennial, just before that we took picture.) We take off the steeple and... But anyway that church was in 34. Slowly. The priest the one, but we go help, the man's. At that time, truly, in what the book say. The Protestant, the Catholic they all work together. Help each other. When they get lu`au we go; we get lu`au they come. We invite them. That's how it was before. We go help them. (AK: You know, like a convention every once a year, or, and Christmas they always sharing too.)

And I get one landmark in that church yet, until today. '68 I think, 1968, I had to change the roof from the church. And the priest had left to go back Belgium, because something in the family. (AK: Catholic church) And then another priest he took over from Kona, came over here and took over, you see? So they

wanted to change the roof. Oh they came ask me--not the whole roof, only that side, where the ocean catch every time, the saltwater. Oh, okay, I'll go change em. So I been drop my punch for nail. I used the punch first for make holes for put the nail. I went drop em, you see, inside there till today. That roof. (laughs)

CL: So then, when did you folks change the steeple? That was later too, yeah? Of the Mauna Kea church?

HK: Ah, no. That's another, they hired one carpenter.

AK: That was a couple years, right after the hundred years bicentennial. That's when we changed, because the bell.

HK: I think, because the original steeple Kini Aki made it. Then I don know, somehow it get old already, so needed repair. So these other guys couldn't build it then. Because it had eight sides on it. It hard to make. Like was easy, if went tell me they was gonna change em, oh I would disagree. I tell no, I build that original, make a new one. Now you can build em down, just take measurements. Build em down, now we get a hire crane and lift em way up there and put em back. Before cannot. You have to build em pieces by pieces over there. But today they have crane. You can do it down on the ground. Easy. But I never know. When I look again, wow, no more the... different the steeple. That's when the minister was, who that guy now? with the Japanee wife? He make already, eh? (Ak:Oh, Kahu Kerr.) Kahu Kerr. He been change that steeple.

AK: The wife just died too, not too long ago. Mama Kahu Kerr.

CL: That was before Gabriel Pe`a, was it?

HK: No, I think after Gabriel. Yeah. After Gabriel.

AK: Gabriel Pe`a was way before. We're still Kalapana.

HK: No, if Gabriel's time, no he wouldn't allow that. I believe so.

AK: In the seventies I think.

HK: That was a new one, that was rebuilt.

CL: Oh, so was only really recent then, that that steeple was...

AK: Yeah, was way after. After Gabriel Pe`a passed away.

KH: Kini Aki helped build that one, but the same pattern [as] before. See. He never change em. Then, this other guys went rebuilt again. Then they went change em different. Ohhh.

AK: Yeah. You couldn't do it, you was sick already.

HK: Yeah, if I was feeling better, I could have make em myself. Kalai he work, eh? the kind. Get a crane come over there, pick em up.

AK: That was them. His company was there.

CL: So when you built that church in 1934, was exactly the same place as the old church?

HK: Same place. (AK: The same foundation.) The corner stone still there, never move. (AK: But now is gone.) Main thing, went bring em down. It was built on stone wall, so they took em all out and they lower em down. And the steeple was on the church itself, not on the side. That's the original.

CL: You folks have a picture of it with the steeple in the middle?

AK: Oh yeah, of the old church, of the original? Kinda old. Yeah we do have. Your sister have plenty.

[bit untranscribed] The old one... ..was nice cause never had no trees in the back here. And then they planted the two palm tree.

HK: Kahu Kerr them.

AK: That's when the changes came. I remember, was during the bicentennial, where. Probably when he was there. The hundred years bicentennial.

CL: The hundred years or hundred fifty years?

AK: Oh hundred fifty years.

CL: Hundred years was I think 1932, so hundred fifty should be 82.

AK: Yeah, somewhere around there, because we had Reverend Kahale came back, and was telling the story how he were born outside Kealakomo, all the Pe`a family out there. With Gabriel Pe`a, Helen folks.

HK: All family anyway. They all was brought up down there. Then they move up to P_nau.

CL: Helen and her sister Edna, I think they were born at P_nau, so maybe Kahale was earlier.

AK: Kahale is older than Helen. They were born outside at Kealakomo.

HK: It supposed to one name, you know, all them. Kahale. (AK: Kahale-pe`a) But they wen cut em in half, you take Pe`a and I take Kahale.

CL: Well maybe we should stop for now. [tape turned off and then turned on again]

CL: You heard your family tell that story [about Kalapana]?

HK: Yeah. My father used tell us about the story. But I don't think so it's all what he know. Is plenty more. (CL: He didn't know all of it.) He didn't know all. That night up there [at the Kalapana `Ohana Get-together] Fayu Jeong, he was telling that, "Oh, he was an old man, Kalapana." Tell, but funny, in the book, the beginning I read was he was born. And the father give the wife the name, in case she born a girl, he don't like it this child. If it be born a boy, name him Kalapana. And he gave the wife this club, this helmet, this malo and a cape. To the boy. Grow up as an adult, give to him. He'll be a chief. Automatically. That's what he say. Name him Kalapana. Alright. Now then, when he say, "Oh _____. If Kalapana was a old man when Pele met him, I don't think so Pele would fall in love for him, with an old man. Only cause he was a young, handsome boy. So he fell in love for him, and told him we'll meet another time. Under the arc of the rainbow. If the rainbow appear, you walk, and I start walk, we meet right between underneath the rainbow. But. The boy was so happy, he went home, he met all his friends. Oh, he start to tell his friend, "Oh, I going marry Pele." "Who that?" "Oh, that beautiful Halema`uma`u." "Oh, eh, we celebrate." They drink sour potato, the `awa. He drunk, Kalapana the boy, drunk. Pele fall in love with hair. Told him, "Remember, I like see your hair. Meet, with your hair." So, he were drunk. So these rascals, I don't know what they did, I think they went burn his hair, so it make em short. So came to the time for meet, he did meet her there. But Pele was upset. Didn't look like Kalapana. And tell, where was your hair. Cause that his fault. He didn't go show up, these other guys went burn his hair. Look now. That's how the story was.

But if everybody say was an old man. But if an old man, I don't think so Pele would ask him for come back. Pele went fall in love cause it was a young handsome boy.

And then the same thing she went fall in love with that, you know, surfer? The same thing. She ask him for his surfboard. He tell, "No I cannot lend my surfboard to one old hag." Okay, the boy went race down. He look back and see flame coming behind him.

Was Pele. You see. And get too hot, in the beach he get the brother's canoe, he took off. Never heard of him no more. Ah, dammit, this guy's a champion hula, he got the students of his own. Get all those rocks inside there. Nānāwale rock. That's his hula students. I forget his name. That's the same story like Kalapana.

He's best surfer, I mean land surfing. (CL: Hōlua.) HK: Yeah, hōlua. Pele wanted to borrow his board, but he no, no he don't want to lend his board to an old hag. But look again she was comin behind him in flame. But he took off down the beach, jump on his canoe and, said bye bye to his wife Koa`e and his big fat

pig or something. And that was it, never heard of him no more after that.

CL: When you were young, did you folks ever go up to Halema`uma`u, to the lua pele?

HK: I went one time, the teacher took us on her car. But not all, just so much. In the first time the Halema`uma`u crater, 1934 or 35.

CL: Your family never went up?

HK: Nah. Only my father went. My mother went too, but us kids never went, never did go. Hardly. My mother and father won't go [and take us], because the place was so sacred. They cannot be watching us kids, you know. You go there and shishi, that's no good. That's kapu all that kind. So they cannot be bother when take kids up there. So they go by themself. But I went as a kid with the teacher. That's the first time I see Halema`uma`u.

CL: And your parents, did they go when it was erupting? or they went other times?

HK: Yeah, it was erupting. My father went. This was during the night, only my father and his drinking friends. They were drinking sour potato, and then one of the guy tell, "Oh, let's go look the volcano." "Oh, it's not going on." "Nevermine, we go." Happen this old man was there too. And this told man he can make em wake em up. Whether you believe or not, I don't know. I never see that too. (laughs) And he did. He told my father, if he wanta go, he go. Yeah, yeah 'e like go. But if you go, you gotta take something, gift for Pele. "Oh yeah, I take." So they went. And, I don't know, I think Kini Aki, he had a Model-T at that time. Yeah. He wasn't the first though I tink. But he had a Model-T. Oh, dey all get in the car. They went volcano, go look. There wasn't nothing volcano. Then this old man he had prepared himself, everything he took with him. Then reach there, he took off his clothes, put on the malo. And had the `ulī`ulī, rattler. Then he went on the... and it wasn't the crater, it was a flat ground with wall around. And the old lava, it's level under the wall. Look like one piece of cake, or pie or something like that. That's how it look like. So everybody stand back, sit down. Then the old man go by the crater. He chant. And so while he chanting, oh, sparks all around. On the edge. 'e tell. Keep on, oh plenty. Keep on chanting. Oh, see the whole thing go, all lava. And, according to how he chant, my father was tellin, an old song, ali`i song, he repeat the names, you can see the face of the queen, king face passing in the lava and disappear. You see all that. How it would I don know. Then all the tourists come down. Volcano House. Had tourist already, they come down. On the horse, on the car. There's about six of them over there. They don't know how it erupted. But this man made it. He was the

last, and another woman from Waipi`o. They's the two last people can do that. In order to do it, you have to know all her mele, you know all that.

CL: I heard the name of one person, Ka`iwi I think. (HK: From Waipi`o?) No from Kalapana.

HK: Oh yeah, yeah, I heard that.

CL: But this guy is different, huh?

HK: Yeah different this guy. And had another guy, but he died already. So, before they left anyway, Kalapana, I forget that earlier, he told everybody when they go no forget take something, gift for Pele. When reach over there, it's up to you now, you already said it. Then, my father he never give, he held back. He never like give his watch. It was a gold watch with a chain. He held back. Everybody else they wen give a gift. Well my father never. "Oh, enough, we go home." "Okay." He chant again. Pau. Oh, the funny(?) smoke. Go home. Then going up the bluff `Uw kahuna, to the museum. Oh, my father he sick, come funny kind. So, the old man tell him, "Eh, you wen give you gift Pele, you gift?" "Oh, no." Oh, "Tell the driver go back. Now you go give. And if you give, give with your heart. Don't give and cry, Oh shucks, I still like em. And that thing going come back to you."

So he threw it, and went, never come back. Back on the _____. That's how it was. And that man stay buried down `Opihikao, the beach. Powerful old man. Not only him, had a woman from Waipi`o, and another man. Three of these guys can do that. See, but in order to do it you gotta go all through the testing of all kind, I don't know.

Yeah, Ka`iwi. He live da kine, Kalapana Gardens before, that guy Ka`iwi. Yeah, he owned property there before.

CL: Well, now I`ll stop.

Notes made after recording ended:

1. About learning Hawaiian, HK says his mother helped the children with English--she spoke both languages--but his father was all Hawaiian--only spoke Hawaiian, only ate Hawaiian food.

2. CL: How did you feel about joining the army? HK: Oh, I wanted to go.

He was excited to get away. (AK says he wasn't getting along well with his mother them at the time. But afterwards they wanted him to stay home.) He joined the army before the war broke out, not drafted. The Kalapana boys went to S. Point. (AK says they were just fishing down there.)

No Kalapana men died in WW2 that they remember.

3. Just before I left AK said I had forgot to ask him about his fishing. He had just died his net. I looked at net, died blue. When I asked, HK agreed that it won't preserve the net from saltwater like kukui. Says he can't find kukui to use now that Kalapana covered by lava. Doesn't want to just take it from anywhere. AK says he'll only take from his own area. I mentioned there's lots of kukui up in the gulches in Hamakua side. HK says, "Whose land that?"

HK says you only take the bark from one side of the tree-- (the side where the sun shines?) easier to get it off on that side.

4. Fidelia's girls speak Hawaiian, but their children haven't learned.

Interview 2 with Herbert Ka`aukai (8/24/94)

Contents

Tape 1, Side 1

- p.1 Hawn. name from GM Ka`anā`anā `Ili, Kaua-luku-i-nā-moku-hou-a`e-kau-ihu-i-nā-wa`a-papā, papā, papā
going to sschool at Kalapana, working at Hanaipoi ranch, CCC, then county until retired
- p.2 house--built from lumber floated in property in mauka Kupahu`a, lived there w. S & B-in-law
- p.3 mauka place name Lehu`i = crater w. bananas inside, plenty small names up there
road there extd. by military in WW2
living up mauka in Kupahu`a
- p.4 drowning of S Rachel; women's heart not as strong as men's
- p.5 Jap. girl drowned in Wai`akolea
current runs outside Wai`akolea to Kaimū
- p.6 old Kalapana house built by GF--4 rooms upstairs, `ili`ili downstairs where food prepn.
- p.7 old house--slept all in 1 room, on nu'a (lauhala cushion), ate on mat (5 bowls poi for big family) v. new house--tables, 5 B.R.
rebuilt house 1940, other sibilings moved out

Side 2

- 1940 built new house w. B's--worked county & built on weekends, interrupted when joined military, uncle helped
- p.8 built many houses in Kalapana--Helen Lee Hong, Keliihoomalu, couple in Kapa`ahu, James Ahia, Peleiholani, house at Mokuhulu; also in Hilo
- p.9 Hale`aha name of family houselot; lot to east Māhiki, to west Mo`oiki, Kama lot called Waipālua
2 ponds on Kama lot--1) by house (Haleka`a?), where Kamas washed clothes, 2) Waipālua
- p.10 M washed clothes at Waipālua; kapu except to descendants of GGM (she gave birth to turtle thrown into pond)
net used to catch mullet
- p.11 FF from Ka`ū, Kamas reltd. to F but unsure how
story of playing hooky--hiding in F's canoe
- p.12 hāpai wa`a
- p.13 2 brothers John [& Joshua] went in sep. canoes fr. F
AK went `ōpelu fishing w. F at Opihikao because B's gone
Kaheiki family--big house, sometimes 5 fams. inside
- p.14 his fam. reltd. to `Ili, Kaheiki, Kahilihiwa thru GM K.`Ili
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- p.15 some lost prop. up because didn't keep up payments--his uncle, aunt md. to haole [Wilson] failed & F bought out; deep soil and outside it `a`a

taro planting: 1) pāhala = drop `ie`ie on `a`a and poke taro in, no need weed

2) in `a`a--make hole & wrap kalo in lauhala, poke in

3) in dirt--gotta weed 4x, then stop when ready until all eaten

(3 ways of farming up there)

p.16 barber and peddlers came to mauka Kupahu`a fr. Pahoia when people lived up (before his time); moved down when lumber brought in by ship

place Wili-ka-huila = Mounthen (?) hill

p. 17 FF's name fr. bible

Tape 2, Side 1

p.18 GF changed name fr. Kanaka`aukai to Ka`aukai; good swimmer & surfer at Kalaehiamoe (not inside Kaimū bay), in surfing place called Nāluahine

p.19 fancy tourists used to come to Kaimū

F caretaker of MK church, they cut grass w. sickles

also parkkeeper, pony express rider (before 1920)

p.20 Niukūkahi--small heiau in Kama prop., of his GGGF Kapihe (thru F, GF), stepping stone trail up from nr. Robert K's place

p.21 heiau in Kama place (Sonny Supe's)--not Poluki, but forgets

heiau in HKB--Mō`inānea or Ka-Mo`o-i-nānea (3 informants agreed)

p.22 "dog" heiau at Pohakuloloa, another in Yamada land bet. there & Lonowai, taken to rebuild the heiau at HKB

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p.23 rock Pahukani on Kaheiki lot, was their 'protection'

Kalaemakani v. Kalaehole (where canoe landing)

p.24 Laehōki`o, certain times wind hits there & whistles

Makanihālulu had a cave Waipouli w. fresh water, mullet for ali`i

Keanawai another place (cave) where got water, but name of larger land Kapu`upili (people used to get thatch there)

p.25 named Keone for guy who made subdivision

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Side 2

p.26 upper Kaimū rd built by James Luiz, his F worked on it before HK born, no tools then

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p.29 `Opihikao informants

p.28 Mauna Kea church rebuilt 1934--Herbert worked on it w. Kini Aki (SOTS church rebuilt same time)

p.29 his S has picture old church

sharing between w churches

p.30 changed the M.K. church steeple in 70's, under Kahu Kerr

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p.32 story of Kalapana

p.33 F's trip to Halema`uma`u/old man made it erupt