

Herbert Ka`aukai, Interview 3

11/2/94

Tape 1, Side A

Cl: You told me your name (that your grandmother gave you) but not what it means.

HK: Ah, too long the name. But I can cut it short, well, as what my parents call me most of the time. Not the whole thing, but. It's too long.

CL: Of course.

HK: In other words, my grandma gave that name. Told my father she has a name, if my mother should born, and name me that name. But was so long, that name.

CL: So what your parents called you then.

HK: Oh, just short. Hardly use the whole name.

CL: What did they say, Kaua-luku.

HK: Just Kaua-luku, that's all. Short.

CL: What does that name mean?'

HK: Oh, just like a war, like, where they wipe out the enemy, or something like that. But then from there on, that's too long. I no can interpret that.

CL: That part I get, but Hou-a`e-[kau-ihu-]i-na-wa`a.

HK: Hou means to poke, yeah? In other words, what my grandma meant, maybe, was to ram the canoe, something like that. Ram your canoe nose to another canoe, just like they were fighting, you know. Ram your nose to the canoe, of the enemy, you know.

Oh, papa-papa-papa.

Cl: He aha ka mana`o o kela papa-papa?

HK: Yeah, I don't know what they mean by that. Could be, p_p_ sometime they mean, maybe they fighting, they go over there and cool them off. Tell them, just like, you p_p_ mai, `a`ale hakaka. Something like that. That's what I can interpret. But I think that's what they meant, you know.

CL: Do you know where that name came from?

HK: No. Only I guess, my grandmother gave it to my father, in case my mother would born a boy, give me that name. But again, my father he already had the name. My father told my grandmother, no, he has a name already. But my grandma say no. Forget it and take my name. So she took my grandmother's name. Actually my name supposed to be Keawe-poohiwi. But because my grandma had change it, my dad gave this other long name. And then she told my father, your next boy you name em Keawe-poohiwi. And came out my other youngesr brother got that name, gave to him. Actually was supposed to be me, but my grandmother never like. She had a name already. I don know whether--sometimes they have a dream name, you know, or just a pick up name. So I don't know which is which. If she just made it up or it was a dream. That I don't know. Funny you know. Not only me. I know other people do, they have the same kind of problem about naming the child when they was born. Already they have the name. But, I can't see it, because I think the parents has more right, you know. But, my grandmother just slide in and give her name.

It no happen only to me. Lotta Hawaiians like that.

Sometimes they have one dream name. (I don know if it's a dream name.) So they tell the parents, if they have name already. If they never had, well, the way is clear. But if they already had, then they have to ho`oponopono, you know. Decide that nothing would happen to this baby when he born. Okay, change the name. That how it was before. Not only us, I know other families like that, same thing. Either the mother has the name, and then the husband don't like it. You know. That's husband and wife now.

CL: So that grandmother, did you know her very much? Did she live very long?

HK: Ah no, see I was only small. She died in 1924, I was only four years old. I was a young kid yet. But I knew who she was.

CL: You remember what she looked like?

HK: Yeah. I was, and she pet me so much, all the time. And then, during all day she get me to her house--we live right next neighbors--and then in the evening my mother come and pick me up, yeah, for go home. And my grandma is such a big woman. You know, ordinary door like today, she can't make it. She can't make it go in. They had to take off two single boards to widen the door, so she can go in. She so big.

CL: Big all over, or fat?

HK: All. You can put one bucket water on here [gestures to his shoulder], it won't fall. That how big 'e was. I think that's the biggest woman I ever seen.

CL: So it sounds like you were punahele for her. (HK: What?) He punahele `oe nona?

HK: Oh, yeah, yeah, yeah. Punahele, yeah.

CL: That grandmother, she was your father's real mother?

HK: No, she wasn't. I think that was his auntie, my father's aunt. His real mother already died already, before I came out, before I was born. But my other older brothers and sisters, yeah, they seen my grandmother. I was the sixth in the family, of fifteen. So that was my father's aunt.

And buried in my houselot, together with her brother, my father's father. But actually, my father's father, he's not from Puna, you know, he's from Ka`_. But I don't know, somehow he found his way to Puna, and then married my father's mother. So he stayed put in Puna until he died. Yeah.

AK: Hi, Chuck. Oh, sorry.

CL: No problem. It doesn't matter if it's on the tape.

I think I still might be confused. Your mother's mother... no your father's mother, she was probably from...

HK: I think from Ka`ū. But they all moved to Puna together, with my grandfather, my father's father.

[bit untranscribed]

AK: Who is she, Ka`anana.

HK: Ka`ana`ana. Oh that's my grandfather's sister. Married to Ili, Ili makua.

AK: So what was her maiden name, Ka`aukai.

HK: Her maiden name was Kanaka`aukai. When they first moved to Puna, Kanaka`aukai was their name. Then he changed his name Ka`aukai. Then, got all my father, my aunties.

CL: I get it. So that's how they're related. Not to the Ilis.

HK: No. She married to Ili, yeah. But the first Ili, makua, I don't know his first name, I only know Ili. I never see him. Only Ben, the son, married Kanani, Waipa girl.

CL: So then your father's mother, you know her name?

HK: I forget already. Cause only me living, and we far apart too with my sisters.

AK: It wasn't Ainaleka?

HK: No, that's my mother's [mother].

AK: No, but that's how your sister got her name, right? Wahine Pi'ilani.

HK: No, that's my mother's side, though. He like know my father's side. I don't have it write it down, you know. Only my older sister, she's the one kept everything. But she died already, so I got the son get em. My nephew.

AK: Better go call your sister.

HK: When they first moved to Puna, his name was Kanaka`aukai and then the changed to Ka`aukai. And then, he help lotta people, before, when lumbers used to come in, for house, used to go help them get their lumbers from the ocean, take it out. And no matter how rough, he try, he still go. He's the only one, nobody else wanta go. He'll go with a coil of rope. And the lumbers all in bales and they dump it overboard in the water. And then he go over there and tie them up and bring that in. And then bring all the line all the way in. Then the people start pulling.

CL: That was, the water was rough there eh?

HK: Even when it's rough, my grandfather he's not afraid. He's not afraid of water. He just love water, so no matter was rough or what he'd still go and help. The people advise him not to, forget it. But he cannot see, they gonna take the loss of their wood their lumber. You know how Kalapana look like? (CL: Yeah.)

You know where the canoe landing? If the lumber pass that cliff, forget it. Won't have no lumber, it'll be caught against the cliff. Going Ka`u side. Going be all smash against the cliff. No way to bring it up. So he have to get em Kaimu. From over there. Cause the current go this way, high tide. Then low tide the current go back this way. But if high tide, you gotta work fast, get the lumbers all out before it get to that cliff. When it get to that point and beyond, no way you can get the lumber.

CL: So high tide it goes toward Kaimu?

HK: Yeah. And the low tide it go back, Kumukahi. They call it Kumukahi and Kalae.

CL: High tide goes which way now? To Kumukahi?

HK: No, go down Kalae. Low tide go up Kumukahi. Sometime you know, kind of puzzling when you say, oh the tide is Kumukahi.

AK: You remember her name? What? You still don't know?

HK: Who you wen go call?

AK: Your sister.

HK: Ah, they more worse.

AK: They just told me. Kahale.

HK: Oh yeah, Kahale-halauloa. Rachel Kahalehalauloa.

AK: They know something.

HK: That's all they know. More than that, they don't know nothing.

AK: That's something. Kahalehalauloa. She don't know about Rachel. Her name was just Kahalehalauloa.

HK: My sister, one went die, Rachel, name after that grandmother.

AK: Yeah, but her name is not Rachel. Only Kahalehalauloa.

HK: Well, I don't know about that.

AK: What was her maiden name?

HK: Oh, I don't know.

AK: Well, because she said she don't know. She say maybe your brother Junior would know.

CL: So then that housesite you folks had, Hale`aha. Do you know whether that came from Ili?

HK: The land came from Ili, yeah. He sold it to my father for ten dollars. I have that deed.

AK: You talking about theouselot?

HK: Yeah, theouselot, was one acre. They own a big property in Kalapana. I think maybe he did, but not to me. Maybe to my older brother. Cause my father, he won't say anything to us, if we not ready, to understand what he gonna say. (CL: Too young.) Yeah, too young. My sister, my older brother, yeah. Only one sister, my older one. My older brothers, ah, they good for nothing. They don't care that kind. They don't care to know what we gonna own later on. By that time's all gone.

[bit untranscribed]

CL: Can you tell me about your mother and your father, what they were like?

HK: My mother, I don't know, she's not pure Hawaiian I think. She's like you, she get blue eyes. But she's Hawaiian. And she's fair. I don't know how my father married her. I think she's a Norwegian, I think. But my father, you see, he's the Hawaiian. My mother is not from here, is from Kaua`i. But then I had another auntie over here, went in Honolulu, and met her when she was only sixteen years old, my mother. And then, oh she begged my auntie, oh she can come along to the Big Island with her. Tell, oh sure you can. So that's how she reach Hawaii and met my father, they got married and get all us kids. I think she died 81 years old, and my father was 80.

[pronunciation of GM's name: Ka`anā`anā or Ka`anana]

I think that's the only name. That's the only name I heard, Kaanaana. Then when they married my granduncle, became Ili, married name. But actually I only her name was Kaanaana. No more haole name or other name. Lot of Hawaiian people, only one name.

Then when they marry then they carry the husband name or the woman.

CL: He aha ke `ano o kou mau mākua?

HK: O, like nō lāua `elua. `Ano like nō. Koe wale nō, ko`u makuakāne, a, Hawai`i piha `o ia. A ko`u makuahine, I think hapa `o ia, I think Nolewai, Norwegian. `Ae.

CL: A pehea ka hana `ana o lāua?

HK: O wai? ko`u mau mākua? (`Ae) A, he mahi`ai ka nui, ko`u makuakāne. A ko`u makuahine, a, hele nō i ka kahakai a huki limu a me ka `upena li`ili`i mea hana `ohi o ka `ōhua, ka `anae nā `ano

i`a like `ole li`ili`i. A kēlā ka wā (a) mākou kamali`i manawa. A ke hele makua a hele nō [mākou] kōkua a mahi`ai i ke kuahiwi, kanu kalo a nā mea `ano kanu like `ole no ke ola kanaka. Hiki a`e a ka manawa a `ano `ōpiopio ke kino a hele nō kōkua. (CL: `O `oe?) Yeah, i ke kuahiwi--kanu kalo, huki nāhele a nā mea hana e loa`a ana hō`ea o ka lā. Hele wāwae mākou, `a`ale holoholonā--kekake, ka lio. `A`ole mākou lako kēlā manawa, kēlā `ano mau mea. A hele wāwae wale nō. `A`ole nō lō`ihi loa, I think, mile a `oi. Four mile. I ke kuahiwi. Lawe ka mea`ai. Hana, wā awakea `ai, `ai. Pau ka `ai `ana, hele mau i waho a ho`i, pau ka hana a lāua. Lawa ka hana no ka lā, a ho`i. A kēlā nō ma ku`u wā li`ili`i.

CL: Pehea lāua i hānai ai iā `oukou nā keiki?

A well, ma`a mākou, ua a`o `ia makou e ku`u makuahine, ku`u māmā. Ka ho`owali `ana i ka poi, ho`oponopono `ana ka mea `ai a inā i`a paha, a, ho`oma`ema. Ko`u mākuakāne ho`i mai me ka i`a `ōpelu, a nā mākou nā keiki e hele e ho`oma`ema`e, kū ka pa`akai kahī a waiho a hiki ka wā e `ai ai. Nui nā hana nā mākou kēlā manawa wā li`ili`i. `Ohi `ōpala nō ho`i. A i ka pō, mākou, ka po`e kāne, kamali`i kāne, kā `upena. (CL: Ma ka pō?) Yeah, i ka pō, i ke ahiahi, i ka pō.

(CL: `Upena kīloi?) `Upena kīloi, `upena pani, `upena ku`u. A `upena kāhele, scoop-net. Ua hana mākou i kēlā nō. `A`ale ka wā like me kēia [about 10 AM]. Kēia manawa, aia i ke kula nui, mahi`ai kalo. Kēlā `ano hana `upena wale nō, pau ka hana nui, a laila, aia i ka ahiahi, hana `oe `upena. (CL: Kohu `ano hana hoihoi kēlā.) Oh yeah, hoihoi, nui mākou `ohana. Kamali`i kāne, kamali`i kamahine. A ku`u po`e keikuahine, a, lākou ho`owali i ka poi, nā mea`ai lā o ka hale, no ka `ohana, nā lākou e ho`opono i kēlā. `A`o `ia lākou ma ko`u makuahine, ko`u keikuahine, kena `ano hana a pau, i loko o ka hale. Ko lākou kuleana kēlā. Ho`oma`ema`e ka hale. A kēia manawa a`ole, pau, ka`awale loa mākou. Noho kūkahi kēia manawa. `O wau a kekahi keikua`ana aia i Hilo, noho kūkahi `oia. A ku`u mau keikuahine `elua a `elua lāua noho ma Hilo. A `o wau nō ho`i ma `ane`i. Noho kūkahi wale.

CL: Let me ask you about your brothers. The oldest was John (HK: John) and then Joshua? (HK: Joshua) and those two they stayed in Kalapana? (HK: Yes) They never left? (AK: No, just those two) HK: No. We all stayed together. My oldest brother live in Kalapana before, and my second oldest brother. But my older brother John was working for the county, only for few days. And my other second brother, he worked Hanaipoi ranch, Mauna Kea. I went there. My brother told me for go there and go work, little before. So I did, it'd be the summer of 1936. Oh but I didn't like it. Oh, he mad, he tell me, Oh, Saturday you only staying home. I tell Oh I rather stay home. I no do nothing. So I never

accept the job. I tell him.

CL: So after he worked for the ranch, did he come back to...

HK: Yeah, once in a while he come back.

CL: Oh, but he lived up there.

HK: Yeah, most the time. It's not only him. Get some more other boys from Kalapana there. It's about seven or eight of them boys from Kalapana. All work over there. And this guy that own the ranch it's a Chinese. He used to own the Standard Market in Hilo.

Side B

CL: So, did they both marry?

HK: My brothers? No, they never. Only me and my younger brother after me was married. My oldest brother he died at age 60. He wasn't that old yet. And my second oldest brother, I think he died at the age of 36. They never married. And my other oldest brother before me now is still living, is not also married.

CL: That's Elias?

HK: Elias. He two year older than me. Two years. Not married. My other brother before him not married.

CL: So that Elias, is he the one that went to the army?

HK: Yeah. The three of us was in the military. My other younger brother is Edward. Me and my older other brother Elias.

CL: So after Elias grew up, did he move away from Kalapana?

HK: My brother? Yeah, well, we both were working in Hilo, cause there wasn't any. We had jobs in Puna here, but 10 days a month-- oh, couldn't make a go. Because I had my mother, my father, and my younger sisters stay, they went. And then, nobody would help support. Although my father had a income, but at that time those days was not enough. So, me and my brother had to go work. So instead we work Puna, we worked Puna for a while, then we transferred to Hilo.

CL: For the county?

HK: No, I worked for the stevedore. I worked for the stevedore only one year. And I went back to the county again. I work here at Puna before I went. I work stevedore one year I work, then they had a big strike, in 1949. Oh, I quit em, and I went back to the county until I retired. Thirty-five years.

CL: Back in Puna?

HK: Yeah, I came back in Puna. And then I met her, we got married. Until I retired.

CL: What year you guys got married?

HK: What year when we got married? (AK: 1963)

AK: Sixty-three. Not so long.

CL: So I guess a long time, then, you were staying single with your folks.

HK: Yeah. During I stay in Hilo, then I moved back to Puna and worked for the county. Then I married.

CL: When you moved back, was it still just 10 days a week, a month?

HK: They was still staying over here.

AK: It was fulltime when you came back.

HK: But, I have no choice. Because my older brothers, they couldn't afford to take care my mother and the father. That's why

I came back. Then when we lived up in the mountain. Plant taro, get one small shack up there. Up with my sister, older sister, and the husband. And the two boys, stay living up there. Then the weekends we go home down to the beach, Kalapana with my mother and father. And then, I have to think what year that I have to go then, back down.

CL: Must have been, you told me before the 55 flow I think.

HK: Oh yeah, before that. 55 as when we move out, because the lava had cover the road so. We couldn't go. But there was a trail in the back my house. Straight now till it meet the government road, then we walk to where we were staying. Get our belongings, then bring em home. There's no way to go back. Until way later, few years later, then they open up the road. But it was too late to go back then.

CL: So then when you moved back to Puna and were stayng with your parents, after 55, was any brothers still staying with your parents then?

HK: Only my oldest brother. (CL: John) Yeah, John. And my youngest brother. Only the two of them.

CL: That brother John, did he always stay with your parents?

HK: Yeah, he always, most the time stay with my parents. Even we were staying up the mountain, he stay home with my parents, down there with them. Then my older brother, younger brother went work outside, only him stay back and not married.

CL: And then when you two got married, what? was he still with your parents?

HK: Ah, no. I stayed little while with her. Then... oh my brother had died. Yeah.

CL: So when you were growing up, and you had all those brothers, those four brothers... (Annie looking at last interview, says we got confused on which was second brother. Not Edward, but Joshua.)

All five of you brothers, did you all do the same things?

HK: Ah, no. Separate.

CL: Did you all work together?

HK: Oh, we had lots to do. My mother would find job for us. And we have to go carry water. From my cousin's place. (CL: Which place?) My cousin's, Gus Supe. Lived in that house. Water for drink.

CL: From the pond?

HK: No, no, the water tank. Catchment water. We had a water well, but not to drink. Even my neighbors, most people had water well, but not to drink, was catchment. They had these salmon barrels, they was strained. They had to put a strainer on top. The water go in. So the water, that's the water we drink.

CL: So you had a barrel yourselves, but not enough water?

(HK: Yeah.) So that's why you went to carry?

HK: Yeah. Sometime no rain. Where I go get the water, it's a big tank. Never will run out, but my barrels, all three, four barrels all way down. We don't wait till empty, because it might, sun might crack it. So, we leave whatever last, and we going. That's my auntie house, my grandma house. Supe house. So, and

those days we still have those `ie`ie baskets, where you put the gallon water inside, so don't fall down. Sling it over the [shoulder], one behind, one in the front. That's the way we carry water. Not in the hand, like that. That time slip outta you hand like that, fall down and broke. But we had this `ie`ie baskets.

CL: All five of you went over to carry?

HK: No. Sometimes only maybe only two of us. Some go cut wood. We cook outside. No more kerosene stove, stove like today. Me I like that. I wish we could go back to that kind life. Now you, even that electric you get now, you get no more power, oh, the TV go out, no more light, ohhh.

CL: Yeah, you rely on them.

HK: Yeah, yeah. Those days we never had trouble like that.

CL: Did all of you learn fishing?

HK: Ah, no, only... well just about all of us go fishing. But not all kind. Like my older brothers, the two, my two oldest brothers only go canoeing. They go with old people, they come get them. Oh, they like help, somebody go with them for help paddle. Make `opelu, whatever kine fish. So my two older brother they [go]. Me, I never go. I used to go, but I was too young to go. Cannot. I no like tell you this story. One time, and I know my father always go early. Four o'clock he leave the house. 'As real early. But they don't go launch the boat at that time. They go to the Ah Oe restaurant, they go drink coffee in the morning. You heard about Ah Oe restaurant? (CL: Oh, yeah) Yeah. That's where all the fishermens go. They drink cup coffee, and maybe a piece of biscuit.

I make sure my father, she go. And I know when he wake up, when he go, I follow him. But he go straight to the coffee restaurant, I go straight to the canoe landing, Kekoa. And I wait. If I see them coming, you know these burlap bags, I put myself, my feet you know, in the burlap bag, and I lay way in front the canoe, underneath that bow. Only my feet outside, but my feet stay in the bag. Then, when my father come, oh I can hear them talking. And then, oh, I feel the canoe moving, that they moving, they pushing the canoe out. And as soon as get on the water, they start paddle out. But then some problem, but father always, he's the first man and that's where I am inside there. That time he kick the bag, in his way, oh he feel something solid. (laughs) When he start to pull out, oh he find me over there. He find, see my leg. Oh, too late, I'm out there already. He cannot go back. Only time he had to go back. I never go school. I no like school.

That's how I started to go fishing. I think me the only one.

My oldest brothers, oh they give up. They had to go work. Yeah, yeah. My two older brother. And my other older brother before me, Elias, and three of them go--make `opihi, like that. Before night. Other'n that we stay home. Right in Kalapana in my back house, we get place to plant potato. That's what we do. Until all us grown. They all went.

CL: Some people kept fishing on canoe though right? Like, Hauanio I know.

HK: Oh, they was way past. In the 40's. But this was in the

middle 30's. 33 or 34 or 35. Hauanio was way past. They were the last. I can remember all those old peoples, from the beginning, way back. Kekahuna, Kanoe, all them. Wai`au's. Had some, three Chinese, they owned canoe. But they didn't go. They let the Hawaiians go there. And what they take, they take their share of the fish. (CL: Cause they own the canoe.) But they let the Hawaiians go, use the canoe. That's how it was.

CL: Did you go out on the canoe other times?

HK: Yeah, I go, yeah. I went with Alama Kahilihiwa, and Kanoe, John Kanoelehua. Kini Aki--oh I was growing up already, that time, I was fourteen, fifteen, years. And not only, you don't have to, you know... if they see you young boy around, they tell you folks you like ride canoe. Oh, yes, fine. That would, they know you going like. Yeah. Cause you like to ride. They going like, you going be a fisherman. But you have to be a fisherman. Not only for go out ride. That's how all the young boys go. Just to ride the canoe. Oh they like. So now they going tell you, teach you how to fish. But if you don't care to ride that, they don't care for you. But if you wanta ride the canoe, and you go with them. (CL: Then they know you like it.) Yeah. Providing you don't get seasick. And if you get seasick, ah, you won't get ride again. (AK says they give you saltwater.) Yeah, you know that time get seasick, cause I don't know, with the ocean, funny kind stuff. I had sick too. But when they tell me, you sick, I tell no. But I'm sick, but I tell no. Cause if you sick, that's all, you out. And my father he tell me too, you know, try drink some saltwater. So, just a couple a hand, you know. Swallow some. That's all. Never get sick. So I don't tell the other boys. 'As my secret I got, I hold that thing.

CL: So that time, you were fishing for `opelu?

HK: 'Opelu, and a... 'opelu is the first thing in the morning. Early in the morning. Spend maybe, with good luck one hour and come home already. Have breakfast, you prepare again. You keep some `opelu for bait. Make ready, have breakfast, go again. For other kind fish. (CL: What kind?) For any kind--ulua, enenu. This way of fishing--guarantee. No wait was. As soon as you look, you launch the canoe, you float on the water already, you start. If three people, all you do, [with] you paddle tap the canoe on the side. One sound, everybody together. The canoe, the fish would hear that. They all come, pack with fish. You never reach way outside yet, they all around you already. And they follow, follow, follow the canoe till way out. Right there you fish, all inside. In a matter of maybe hour, hour and a half--not too much fish, better be go home.

CL: That kind was with net too or...

HK: No, no, no, only line and hook.

CL: Handline.

HK: Handline. No pole, no nothing. Oh, just like that you, oh right in front here the fish, all come around. You don't have to throw it way out. They just come and grab. It's up to you to bring em in. Sometime you get the ulua. All kind fish. They call that way of fishing hoehoe. You know why? the paddle, bang the canoe. One sound. The fish hear that they all come.

CL: They must be ma`a already to that.

HK: That's why. They used to with the sound. They know was, they going get food. So they all come. But instead they get caught. The ones don't get caught, alright. But the next time we go, we gonna catch em. That's how it was. Not like `opelu. `Opelu you don't do that. Hoehoe.

HK: Then another way, just plainly, no hoehoe. They just mix over dere, in those _____ around. So. You throw the palu they call that. Then the fish all come. Then you start throwin line. The only fish they go for poling is the aku. They go pole for aku.

CL: Did you do that too?

HK: No. I never go. My cousin go. In Kalapana, Peleiholani. He's a professional fisherman. An I boast about him, because he knows all kind of fish. And he make everything. He make his own hooks, he don't buy. And I still have some hooks I made together with him. For ulua kind.

CL: Iron hooks? (HK: Iron) Steel?

HK: No, get this, you know this worn out horseshoe? They use for horse, the worn out? That's the kind we use for make hook. They are the strongest iron. All those we make. Only with file. File, and bend em to the shape you want. Horseshoe, that's right. Not plain wire or iron. We couldn't get that kind those days. That was the easy to get. You go Pahoia plantation, that's where you can get em. ause before they get eight mules, you know, pull the wagon in. They discard all this kind. Oh, we go get em. That's how we do. For line, they make the line outta olon_ and the coconut. That way.

CL: Where did you folks get olona?

HK: Oh, along the old... not today, now no more. Other, this other vegetation is killin em. I no can find one right now, today. Before alongside the old Kalapana road, plenty grow over there. The last I wen see that, was the old man Alama Kahilihiwa. He used to get from over there.

CL: Up mauka side?

HK: Up mauka. Used to get, not any more. Every place up Kalapana now, no more nothing.

CL: But it grew close to the shore, or up mauka?

HK: Up kinda far up. Along, you know this highway Kalapana now, going? Not too far, right this side?

CL: Oh yeah, the bypass road.

HK: Yeah, bypass. Not way down the ocean. I heard in Hana, Maui they get plenty, but I don know. Never see that. And my neighbor, family of ours, he makes olona rope. Him the one. He's the real professional. (CL: Which neighbor?) John Kaheiki. Old man. He make fishhooks, he make lines--olona line, coconut. Coconut take time. But the olona fast. And fishermen used to come to the house. And they order how many they want, so. Oh, he had big rolls. Say he want ten fathom, okay. Only by hand, like that. [demonstrates measuring from one outstretched hand to the other] Can get em, cut. For nothing. But then, when they catch some fish, take it to him.

CL: So he doesn't lose.

HK: Yeah. Money wasn't involved. They never know money yet that time. Yeah, I like that olona, cause, oh... I seen em how they make em, but I never try it. Not hard, simple.

CL: Was he also making the sennit? the coconut one?

HK: Ah yeah, coconut, yeah.

CL: You have to roll that on your leg, uh?

HK: Oh yeah, I do that too. And then I braid em. By four. Four strand. Coconut is strong. I think coconut is more strong than olona. And lasts longer, coconut.

CL: So you used both of them for fishline, both the coconut and olona?

HK: Yeah. Both kind. And the same kind like the used to tie the rigs, the `ama, the floaters and all the canoe. The same kind, the either coconut or olona, same. Then later years, oh, couldn't get olona. Then they used to buy the thick cord. Until today I think.

Come hard to find.

CL: Yeah, I don't see it.

HK: I don't see it. If I get one plant, I'd plant em. I seen already how they make em, so. If I had I'd [make em].

CL: I was gonna ask you Herbert, did you ever fish for `ahi?

HK: `Ahi? Yeah.

CL: How did you do that?

HK: All handline. We know where the ko`a's stay. Not like today. They just drift on the surface. Us way down. Ko`a. 'As where the spot (AK: Their house.) And maybe not so wide. You gotta hit the spot right. If you miss em, you won't catch em. But if you hit em straight, one by one come up. Hoh, big kind. We catch em. Only one can take. Some time so wide, cannot go in the canoe. So what we do, we put one hook in the mouth and tie em to the outrigger. We drag em in the water, on the side the canoe, to the place. That's only for eat. Never did sell before, like today.

CL: Is there a name for that kind of `ahi fishing.

HK: Ohh, plenty canoe, but only one canoe had name. And that's a famous canoe, and owned by this man John Kalehuloa. And the name that canoe was Pekelo. Had other names, canoe, from Kaim_ like that, Wai`au, Kealoha and Minnie's grandfather I think had em. They all. But he owned a redwood canoe, not a dugout. But I forget the name. But Kalapana, no, only this old man's canoe, was Pekelo. And that's the canoe my father always go with, that guy.

Nice canoe. I don't know what happened to those guys. We were the last canoe owners down there. Just before I went in, the war break out, I went in the military. And then, oh, my father had fix the canoe, everything. And they were using the canoe. Oh, I was happy. Then when I discharge from the military, I came back home. I see the canoe was inside Wai`akolea pond upside down. All broken. The military guys was using em. They was, they went, the canoe landing was way out by the cliff. So they wen bring em all on the water, then they push em on the sand, go in the pond. Wai`akolea pond. That's where I see the canoe. But then they was...

CL: Cause they had that fenced off then.

HK: Yeah. When I look the canoe, ahh, no sense to fix, all broken. And me, I was away for five years in military, so. But in that five years time, ahh, that happen.

CL: Tell me some more about that method of fishing for `ahi. Did you use a stone?

HK: Stone? Yeah, they net the stone around. Make a net. And then, was too hard. Stone is too big, the net around. Then they use the gallon. (CL: Gallon?) Regular one gallon. Today the one gallon, before you had that [stone]. You know why? When you hit the ko`a, the spot where the `ahi stay, the `ahi going bite the hook quick. But before he bite the hook, you want the gallon hit the rock and bust. You come up, no more the gallon. Less weight. Only the fish you bring it up. So we only going catch one fish, and that's a big one, like this long. And that's too much. That's only for eat. So at the canoe landing, they get the mans, they get one table like this [about 6' long], more longer. Chop all, by pieces, then for everybody who wants. Some people like, some people take em. But they cannot take fish every day. Because they'll run out of salt. Was mostly salt. We had ice, we buy blocks, and they had wooden refrigerators with the compartment where you put the ice. Then you put whatever food you have. That kind we have. But some people cannot afford it. Mostly they salt, they salt the fish, they dry it out. That's the most they do. Preserve the fish. Mostly was salt.

CL: So one big `ahi like that, too much even for everybody. They have to salt it?

HK: Oh, you take care of you own. Whoever take fish, they take care of they own. What they want. Mostly they salt em and they dry it out. That way you can preserve it more long. Or you can just salt it in the crock and leave it like that. When you want you just take, boil em, rinse out the salt until you get the good taste, then you ready to eat. But mostly everybody they dry em. Today they catch a fish, they take it home, prepare everything, they slab em all out, they salt it, and they take it back. The next day down the beach, they have racks over there where they dry the opelu, all kinds a fish. And you stay there, watch. Cause the birds come, the mongoose come, so somebody must be there. Sometime the womans with the children all there watching. Everyday there's people there. They watching.

Today, I went on this modern boats, `ahi. Oh, they troll. And one time I went on this boat, went way down the south part and then all the way to Pohoiki Bay. Before we got to Pohoiki Bay, we came to McKenzie Park. That's the first bite we had over there. And one small little [forgets name], but that's a good eating fish. And gee I look, and that guy who own the boat, from when we left Keauhou Bay, National Park, he had changed fourteen lures. And came to the fourteen lures, he caught one small little fish. Almost we got to Pohoiki. And all the distance we been trolling, trolling. He only change, but no more fish. Don't bite. So the guy tell me, oh, hard luck. Today no more fish. I tell, it's not hard luck. You guys don't know how to fish. But I don't tell them, you know. I keep my own secret for me, you know. That's the way we fished, day time. All kinda way of fishing, but for

`ahi, we go where the ko`a. We know just where to find it.

CL: So when you have that gallon can, it has palu inside, eh?
`Opelu palu.

HK: We don't palu. We palu, but we don't use, we get a smaller bag, outta coconut. You know, the h_niu they call that, the netting like. We put the palu inside that, only about that thick.
[tape ends]

(unrecorded talk between tapes

- 1) about sharing `ahi--"not only for `opelu they hāpai wa`a"
- 2) about fishing for kawale`ā--caught near surface
- 3) about `ū`ū--only later they caught it)

Tape 2, Side A

[looking at map of Kalapana village c. 1925 and talking about location of homes during his childhood/ sound quality bad, as microphone battery was going]

CL: Their house was right about in here?

HK: Who? (CL: Ili) Yeah. Cause she's just near. That's my neighbor, my grandma. Just close, only about ninety feet, from my house to theirs. Yeah, right next.

[bit untranscribed]

John Makua and uh. (CL: This one I think Hauanio.) Supposed to be in here I think. This actually is, I forget already, Grace. Married a Portuguese, from the Kamelamela family. Their mother on this. Then over here supposed to be, across the road, get a Japanese too over here--Terimoto used to be, George Terimoto. Was one owned land too, over here.

CL: They didn't live there?

HK: No. I think they died already, long time. Maybe go back to the state, nobody paid the taxes. And you know Jonika Pereira? (CL: Yeah) He get a property here too. About one acre. He got that property from Daniel Kamelamela. They all make.

CL: But the ones that lived up here was just Hauanio and Makua?

HK: Yeah, Hauanios. But I think Hauanio, they stayed in this side [makai side of the line shown on map, perhaps Herbert interprets the line as bypass roadway]

CL: This piece here should all be the Kaheiki property. Was he on... Did he own, Hauanio? (HK: No.) No. On somebody else's.

(HK: Somebody else's.) On Kaheiki land?

HK: No, only Kaheiki, no more was. Hauanio was way up here. But it's only a small place [Hauanio's]. And I don know.

Jonika Pereira too get one acre up there, it's all this side [makai side of the line]. All these people, all this side here. Then over here [down where Young Wai store] supposed to be, again, what's the name that guy I was telling already? Oh Lalakea. On that side he own land all over the place. Big kind land. Just like Kalapana where the store, in fact he own all over the place.

But now the son...[bit can't be heard]

Charles Kauhi, I think he don't own over there. And a lot of this place now, it's gone already, I think go back to the state. That's Zulu's grandfather.

CL: That's the one married the wife of Kekahuna, CHarley Kauhi? After Kekahuna died.

HK: Oh, I don't remember [when Kekahuna died]. I think was in the twenties, I was small. My grandmother died, was in 24. I was only four years old. You know, but after that.

CL: This family Nai`a, Sam Nai'a, you remember him?

HK: Oh yeah. Sam Nai`a.

[untranscribed: talking about location of Kini Aki, Sam Nai`a, Alina-Ah Wah store, Young Wai store--but somewhat confused, need to come with old tax map]

CL: But let me ask you about that pond you talked about last time, Haleka`a. Was that right in front of Supe's house?

HK: On the side. Right next to my driveway.

AK: I thought that's Wai`_pae that.

HK: I don't know, we never called that Wai`opae. Wai`opae is the big pond, across the sand. That is Wai`opae. I don't know, this one it's not `Opae, but we call that Haleka`a.

AK: And what's the other pond in the front the house? You know by the house?

HK: Ah that's no pond, that's only they use for wash. That's small little pond like this. Then they had a bigger pond, towards the Harry K. Brown Park. Next to Harry K. Brown Park, and that's Waip_lua.

CL: So there was really three ponds on their land.

HK: Yeah. Actually, Waip_lua is one pond. It's split in half by a wall. When they, we raise mullet inside there, the big ones is separate. And the big ones, then they put one screen right over there, the box. But, you cannot recognize now, but I know where that mark stay, still yet, used to have wall. As why the two water is separate, they call em Waip_lua, two pond that.

CL: The big mullet are on one side and the small ones on the other side?

HK: The small one outside. As you going to Kapa`ahu, it's on the left, Waip_lua on the right. With Wai`akolea. But Wai`akolea is both side, up and down.

[untranscribed: location of Waip_lua on map, in back of HKB heiau but within Supe property;

location of Haleka`a between the road up to Ka`aukai's and Supe's driveway (see sketch)]

[identification of pond in Lyman photo, with woman washing clothes, as Wai`opae, looking mauka:]

HK: It's before my time, this [photo]. I know there's two spots where they wash [clothes]. One spot almost like this, but the road over here [in the background], close to the water. The highway, the road.

Cl: So this way [into background of photo] you're looking up mauka, here.

HK: Yeah, to the mountains. Then another one, there's a long coconut tree. That's a island, that.

CL: Yeah, I heard about that.

HK: Yeah, about knee high. Low, or high tide. High tide, oh you gotta carry the bundle.

CL: Which part of the pond is that island?

HK: You never see that? You remember when you going to Kalapana, before you come to the, you know where Peter Hauanio's house, the canoe h_lau? (CL: Yeah) Alright, now when you going this way, and you make one left turn [curve], right where you make the left turn going to the h_lau, on your left the pond. Get one island over there and a lone coconut tree.

Cl: Was that island still there? cause I don't remember it.

HK: Was still there. We were there the day the lava went cover.

And knock that tree down. Oh boy, I wish I had a camera.

Right around this island, all smooth rocks. Maybe it's made like that for the people, I don't know. Miracle you know, if you see that. And we watch the people, the women's especially, some men's too, helping the wife wash. All around this island. Gee, I would say about, from here to the road (25 feet) I think that's how wide. And this one lone tree in the middle. There's two bushes, right in the middle against the coconut tree. Other than that, all lava. Smooth lava.

That's another spot that [in the photo].

CL: Can you recognize the person [in the photo]?

HK: Ah, no. I no can.

Maybe next time, I think I have the picture of that island.
[untranscribed: talk of pictures at Bishop Museum]

CL: Well, maybe we should stop. We talked a long time.

[drawing houseplans of his old house and new house at Kalapana]

AK: Where's the kitchen [in the old house]? Where you folks eat?

HK: Downstairs. Around here someplace [shows on plan].

AK: Did you folks eat upstairs?

HK: No, downstairs. The other house upstairs, but in the back. But the old house, downstairs. We pound poi, and that's where we eat, downstairs.

CL: So all three of these rooms [except the parlor] bedrooms?

HK: Yeah. All bedrooms. The other house we build, almost like this. Three bedroom too.

AK: Had five bedroom we had.

HK: But the porch is small [on the new house], not like this. Instead we had another room over here [where the porch would otherwise extend]. But then the old one, no, was whole veranda.

CL: So, what? who slept in what bedroom?

HK: This [northeast room] was my mother's and father's room. Then whoever occupied here [other bedroom], and some they sleep in the parlor on the p_{ne}`e, other places. And we usually downstairs too. Downstairs, no more floor. Just the ground, `ili`ili, pebbles.

CL: So you were telling me last time about these mats, nu`a, that you slept on. Was that downstairs, or upstairs?

AK: What you guys slept on? You told him before you guys slept on the nu`a.

HK: Oh, as the old house.

AK: And where was that?

HK: Was downstairs.

AK: And not upstairs?

HK: No. Was downstairs. Well, no, that e can move em all around. Nu`a? That's a lauhala bed. But it's not permanent in one place. We move em all over. You know. Just like furnitures today. Thick mat, all lauhala waste inside.

CL: How big?

HK: Oh, I think this wide [like the table--2 or 3 feet], but more shorter. Yeah.

CL: So, just for one person.
 HK: Yeah, only one. My mother went weave. But all broke.
 CL: So each person had their own?
 HK: No, no, only one. We were modern already. We had bedroom mattress like this today kind. We had those iron beds, spring and all. (CL: Oh, you did?) Yeah. The nu`a was only one.
 CL: ` So you didn't use very much.
 HK: Oh, we use em. Yeah, we use the nu`a every time. It's not for sleeping. Use it for sit down, whatever.

[bit untranscribed about James Ahia, Helen Lee Hong]

[(290) can't hear well--untranscribed: Annie talking while Herbert draws houseplans, about living at Kalapana (new house) with separate outhouse & bath-house; water & electricity didn't come in till late 60's or 70's
 about living at hotel after evacuated from Kalapana after 1990 flow
 evacuation for earlier (1955?) flow--things stolen by cops, firemen/ after that they didn't leave until lava really came]

Side B

[looking at houseplans Herbert drew:]
 HK: That's later house.
 CL: And this one also had kitchen below, right?
 HK: Downstairs.
 AK: Downstairs was all open.
 HK: Yeah, all open.
 Oh shucks. I going make one better one, I going send em to you. This one not too good.
 [Herbert decides to make a better plan, to give me about Dec 1 when I bring transcript.]

CL: I wanted to ask you about the houses you built, cause you were listing them. You built one for Helen Lee Hong?
 HK: Yeah, yeah. Not this one now, before that. It's not a, it's just a additional from the original house. Then they had break em down, now they make em, now they permanent house.
 Robert house yeah (CL: The one down Kaimu.) Kaimu, and the one up Mokuhulu.
 AK: He built James Ahia house, that house. Kalama's house.
 HK: No. That's a Japanee guy, contractor. I know that guy. They been like me, but I couldn't.
 AK: Keake house, who built that house?
 HK: The old house? The old house, yeah, I break that down. But the new house, was Japanee guy went build em. I supposed to build em, but I was busy some other. I was building, you know, some other house in Hilo. Kaumana.
 AK: And Helen Lee Hong house?
 HK: No. I don't know who built em. The one now I don't know. I never make that, only Robert house.
 AK: The way you get over here [in the transcript], you wen build

Helen Lee Hong house. The way you have written here.

HK: Ahh, scratchem I think.

AK: See, that's why, you never understand him right.

HK: That's why good he come back again, make correction.

CL: Okay, so you built two houses for Robert.

AK: Not Robert, that was Robert's mother.

HK: Yeah, his mother. Kamala. Even the one down Kaimu was with the mother. (AK: Kamala Kahookaulana. She married Keliihoomalu.)

CL: So, the house where Robert is now, that's where you're talking right? (AK: Yeah.) The one down Kaimu.

AK: That house and one up Mokuhulu, it's a green house.

[bit untranscribed]

AK: Who built that house [next to the Catholic church in Kalapana]? Not you, with the old man Kini Aki?

HK: No. Way before. Ah, Kekahuna Kahilihiwa. He built that house. You remember when we had that Kalapana get-together, this last one upn there. You know James Jeong, he was looking at this house, he tell me, he say, oh pity his house. I say, which house.

Oh, this house [photo of Ka`iu Waiwai house]. Oh, that not your house. No, that's my house. No. It's not your house. Go get another picture, put em together. Your house get straight down, cement steps. This other house they go sideways. But, the same type get, only the round room [bay window]. Tricky, as why. Your grandfather built this house. This two house. Oh, yeah? Oh, he never know. You looking the wrong one. One step going straight down, and cement, as the house. But this one going sideways, it's your grandmother house, Ka`iu Waiwai. Her house. I don know, I think he built the two house, was the same type get. Kekahuna.

CL: But, Peleiholani house you built?

HK: Ah, yeah.

AK: I think that was the last house he built.

HK: I think so, yeah as the last.

AK: That was the last. Oh, that was such a big, big house.

CL: And what about, you built some in Kapa`ahu?

HK: Only repair, as the Emma Stone mother house. I change roof.

Oh, Sam Ka`awaloa house, same thing, only change roof. But, somebody I think, I don't know. But Sam Ka`awaloa house, my uncle went built. My uncle also did work as carpenter. My uncle. Yuu know Sam Ka`awaloa house? my uncle did. Keahilani. He helped built Kekahuna house too.

I first start learn carpenter from Kini Aki. When we first build the Protestant church. Rebuilt again. The church before that was on the stone wall, the small stone wall. We lower it down. And then we put the steeple in the center. But later on, I don't know who, it changed. They put em on the side. Until the volcano came.

CL: Were you saying at that gathering that you made canoe with Kini Aki?

HK: Canoe? Ah, no, I no help. I only was watching him. Well, I had my cousin in the house back, Peleiholani, he was the one help Kini Aki build a small canoe. During the war years, yeah, we built one canoe, but was down in the South Pacific. You know what kind wood? (CL: No.) Mahogany. Class kind wood. We tried hard

to bring it back to our island, but... that was war time. So I can't bring it on the ship. The captain of the ship won't allow the canoe. It's for the troops. So, this marine colonel want it badly. He wanted to buy it. So, we sell for \$290. Three canoes. We made three canoes. We held our own regattas down there. At Guadalcanal.

CL: So you made it from watching Kini Aki?

HK: Yeah. Well, that's where I first got my knowledge. From him.

So down there, you see all the beautiful, the tree down so straight. And that's only one tree, we made three canoe. Ohh, we never realize that the tree was that long. Cause looking up this way doesn't look that long. But when it fell, wow. Was miles this log. So long. So we make three canoes. And we sell it off, \$290. We could have make big bucks outta that, _____. And mahogany.

CL: There was something else I was gonna ask you about, when you were building those houses that you were talking about, did you just do that on the weekends?

HK: Yeah, most on weekends. Only when come the hardest part, was the roofing, I took vacation one week. Just to cover em up. Rain don't wet em. That only time. Other than that every weekend. Or sometime I get holiday. State government, holidays, was with the state.

CL: So, did anybody help you?

HK: Oh, sometimes I get. But at the most I think, only one time. But when I need it I let them know. They going carry the, like, for your house, you know it's big lumber, the 4 by 18 by 24 feet. Took five guys to carry em up. Lift em up and put the post underneath, to hold em up. Other den that I'm just myself and so the other boy, when he no work he come, he help me.

CL: What other boy?

HK: Peleiholani son, Stanley. He died.

CL: That's the one that died recently, yeah?

HK: Two, two of them brothers died. (AK The younger one died first and then the older one died.) Yeah. And they only young, you know? They all young.

CL: But the people you were building for, they didn't help out?

HK: Ah, they just come but they don't bother with me, only when I needed something. Other than that, they don't help.

CL: So, did they pay you for the house?

HK: Oh yeah. They pay.

CL: The other thing I wanted to do was check the names on the [Kalapana] map?

HK: All correct though. It's all right. Only Poluki, I never heard that name before. Where that name come from?

CL: That came from, you know I figured out where I got that from. You know this guy Hudson came, he went through in the 1930's. (HK: Who?) He walked around Kalapana, `Opihikao, Kapoho in the 1930's and asked the people. But maybe he got it wrong, I don't know. Maybe he got it mixed up later.

HK: No. First time I hear that name. I never know that name for that heiau. It's right in the front of me.

CL: He went and talked to people from Kalapana. I forget who he talked to, maybe Mrs. Kama, Louise Kama, I think that was one.

HK: Yeah. Might be as right, because they older than me, maybe they know. Cause I know was a heiau, but I don't know the name.

CL: The other thing, you mentioned this place Mahiki?

HK: Mahiki, yeah, as where I live.

CL: Was that over here [Gr 874 to Kaheiki]? This is your place over here, yeah?

HK: No, this Mahiki is just right [where] I stay.

CL: Oh. Not Hale`aha?

HK: It's Hale`aha. But this big, it's Mahiki too they call this place. And then this side is, over here supposed to be the Kahiki family. Ah, then, I think they have they own name. And then, over here the `Ili family. `As Mo`oiki that. You know, where mo`o (?) guys was staying. Mo`oiki. Us Hale`aha, was them call Mo`oiki, and then over here another name, 'as Mina guys they stay. I wen look this book already, but only the heiau, oh, first time I see that name. I never know that name.

AK: That was the one by Bella house. Right by the house? (HK: Yeah, yeah, against stone wall I think.) I think you know another name for this heiau.

CL: The Kaheiki house, that wasn't in front of you [as one the Kalapana map in book]?

AK: Kaheiki house? No, on the back road.

CL: Oh, that's wrong then, cause I've got it here.

HK: Over here supposed to be. Yeah, yeah, on the side of us.

CL: The road goes up here yeah? But they're on the other side of the road, then?

AK: Yeah, right along side here. No, they're on this side of the road. It goes through here approximately.

CL: Oh, through their property?

AK: Yeah, right through their property.

CL: And their house on this side.

AK: Yeah. Because their property, I think altogether was thirty something acres. And it was about one acre lot (where their homse was).

CL: So, did the road go through Supe property too?

HK: Yeah. They own both sides of the road.

AK: It was Supe's, and then...In fact it's all private land, right through, the road.

CL: You know there was another piece of Kaheiki land here, that's why I thought they lived here.

HK: Over here, that's supposed to be my niece, Lei was, Fariah [daughter of Elizabeth Wilson]. I think about one acre. Then come Tuck Wah Lee.

AK: Dunn. Well she owned that property. In the front of them was the old lady, Kama. That was the Kama family. And then I think it went back again to the Kaheiki family. This was the Peleiholani was... Their mother is the Kaheiki family, cause she was married to William Peleiholani. And that's where they lived right in back of the church.

HK: Who is this 22 [on the map]?

CL: That's the one that I was saying is Kaheiki, that's wrong.

HK: It's supposed to be Dunn.

CL: But when you were young Herbert, that would be Young Wai, uh?

(AK: They way before, They down the main drag.)

HK: Yeah, this was Young Wai's property, but went to the daughter. Now the son.

CL: Were they living there when you were young?

HK: No, they wasn't living there.

CL: No house, there was no house there?

HK: There was a house, was small house. With all kinda junks in there. For raising bee, honey. The old man was raising honey.

AK: The honey was straight behind by the slaughter house? Where the slaughter house, in the back of you guys.

HK: No this one way before that. Young Wai used to raise it, the old man. As where Kalei guys went go over there, burn the whole house.

CL: But if there was a house there, somebody must have lived in it before.

HK: No, nobody live the house. As far as I remember, when they build that house till the volcano took em, nobody lived in it.

CL: Who built it?

HK: The old man Young Wai, he build em. But he never live in there.

In front me supposed to be my niece, Fariah. And then came ...

(AK: What was the auntie's name? You were saying something about your father's sister, right? and their property. Who was that?) Wilson, Elizabeth. No, but no more recorded. Lei Fariah.

(CL: So it was first Wilson?) Yeah, Was the grandma, but they wen turn em over to the grandniece.

CL: What Grandma?

HK: Wilson, Elizabeth Wilson. That's my aunt. And then come to Jerry Dunn. The grandfather used to own over there. Then Jerry Dunn, on front another Chinese store was. Alina and Awa store was.

CL: Did they own?

HK: That I don't know.

CL: Did you see Ah Wah?

HK: Me? Yeah. We used to go to the store over there. And from my house, that's the trail to go to school, or to store, Young Wai store. But Ah Wah store was the near from here I went over there. I went to that store. They more like as bakery like. They make pie, they make biscuit. Of course few canned goods. And even this Jerry Dunn he never know there was a water over there.

That's where they wen get their water. They drink that water too. They dug that water. Gee. about eight feet I think it was. Pretty deep. Then ahead of that was, I don't know, Lalakea. Biggest land owner, up through the middle.

CL: Oh yeah, they said that Young Wai store was on Lalakea.

HK: Yeah, all Lalakea. He just--there was no rent or anything. He just let them [have their store there]. The same as these other Chinese people. I don't think so they own the land. I doubt it.

CL: But was separate from Dunn's land?

HK: Yeah, separate. Separate only by stone walls. But by square marker I don't know where. I never see those markers. Yeah. Kahiki was next of us. Oh, when I see this name Poluki, oh, I was happy, because for many years I never know what the name. (CL: I hope that's right.) Now I find out that's the name.

CL: And what about this back here, this should be I think not John Makua but Sam Makua.

HK: Yeah, Sam Makua. There was Sam, these two brothers, Sam Makua and his Hawaiian name Kapela. These two brothers was twins. Sam, he's a powerful old man. He was the last to wake up Pele, volcano. He can make em erupt any time. (CL: Is that the one you were talking about last time?) Yeah. And put it off again. Before there was him and another woman. The woman was from Waipi`o, but she died. And then, Sam was the last. Pau. Nobody else can.

CL: So let me come back to this Mahiki then. Was two sides of your property?

HK: I think this side [east] was Mahiki, yeah.
(tape ends)

Notes after taping:

AK says land at K_kala-Keokea (ab. 100 acres) now being surveyed for subdivision (DHHL not involved, direct from state); they've recieved lot already

also asking cousin to come survey their lot in Kalapana that was covered by flow (1 acre houselot and w acres farther mauka)

not sure where they'll move to, but only renting this place where they live now

when they had to evacuate, many people offered to have them come stay, but she didn't want to invade their privacy, stayed at hotel several weeks; hard because couldn't cook there, she went to son's house to cook

used to big house & yard, they feel cramped at this house

Herbert Ka`auakai Interview 3--Contents

Tape 1, Side A

- p. 1 more about his Hawaiian name
- p. 2 GM Ka`an`an_--S of his GF Kanaka`aukai, d. 1924, petted him
- p. 3 more about GF swimming line in from ship for lumber FM Kahlehalauloa
- p. 4 more about M & F work of his parents and of the children (in Hawaiian)
- p. 5 about brothers John & Joshua

Side B

- p. 6 three older brothers never married Herbert's working, getting married
- p. 7 work while growing up--carry water, cut wood
- p. 8 learning to fish
- p. 9 `opelu fishing (early morning), hoehoe fishing later (dark nites), Peleiholani went aku fishing w. pole
- p. 10 iron hooks made from horsehoes olon_--John Kaheiki expert in making olon_ line, sennit
- p. 11 `ahi fishing, named canoes he found their canoe broken after WW2
- p. 12 `ahi fishing again (v. modern method), salting to preserve

(unrecorded talk between tapes

- 1) about sharing `ahi--"not only for `opelu they h_pai wa`a"
- 2) about fishing for kawale`_--caught near surface
- 3) about `_`_--only later they caught it)

Tape 2, Side A

- p. 14 location of families in Kalapana village
- p. 15 ponds on Supe lot & Wai`opae
- p. 16 describing plan of his old family house

Side B

- p. 17-8 houses that Herbert built
- p. 19 building canoe on Guadalcanal during WW2, death of Peleiholani brothers, building houses again
- p. 20 placenames--Mahiki, Hale`aha
- p. 21 location of Kaheiki house, road up (within Supe property) Ah Wah & Young Wai stores
- p. 22 house built by Young Wai on Dunn land--originally owned by his FS Elizabeth Wilson Ah Wah store like bakery; Lalakea let Young Wai build w/o paying rent
- p. 23 Sam Makua--called Pele

Notes after taping