

Interview 5 w. Herbert Kaaukai, 3/11/95

Tape 1, Side A

(0-50, first few minutes nothing is happening; Herbert is checking diagram of Kalapana village and approves it)

HK: They call this `ōpae `ula, red `ōpae. (CL: Yeah) Oh, shucks. Cause some `ōpae a different name, so. Because `ats a small `ōpae, and it's red, so they call em `ōpae `ula.

CL: You had other `ōpae down there too, besides `ōpae `ula?

HK: Yeah, they still had, until the volcano cover em up. Right in front my house there's a pond. So we go get `ōpae. And then outside the main highway, if you notice how Kalapana was, that big pond that extend the sand beach, that's all `ōpae pond.

CL: Yeah. The one they call Wai `ōpae?

HK: Wai `ōpae.

CL: But, different kinds of `ōpae?

HK: Only two kinds. They get the white one, the big ones like that. And the red `ōpae, for `ōpelu. Only two kind they had inside there.

CL: So that white one, you just call that `ōpae?

HK: No, there's a name. But I forget what they call that already, that `ōpae. But when you cook em it turn red. That one there they eat em raw too, that white one.

CL: So that one you just eat, you don't use for bait?

HK: Yeah, yeah. They don't use that for bait, only for home use. And then, Kapa`ahu have also. Both kind.

CL: Some people said that red `ōpae disappeared.

HK: Disappeared? I only know when it disappeared, when the lava came and covered the pond. Was still there. Because some time you cannot see the `ōpae. You tink it's gone. Yeah, and then you see again, it come back. Why? `E get cracks, way down. They stay way down, hide. And, then if you go swimmin', it don't take long, oh, they all come out. (laugh) But other den dat, you won't see em around, not any time you see. Unless you go there, you feed em, then they all come up. You know, in the bottom, some pond get cracks, like that, that's where they live. They live in cracks. They don't live under rocks. Cause rocks, sometime if we go in an we move the rocks, might kill them. So the safest place for them is in the crack. Nobody can get in there.

CL: You know, one time James told me that they took their poi barrel, and they put it in the pond to soak, and then the `ōpae came...

HK: Yeah, `ōpae all go inside. And they catch the `ōpae an they take em home.

CL: But do you think that fed the `ōpae too?

HK: Oh yeah. And sometime they had the mullets too, they go inside and _____ we catchem in the barrel.

CL: But one pond do you put your poi barrel in?

HK: Wai `ōpae. And I get one more pond, within the Supe's

property. Like this place big.

CL: Which one, Hale ka'a?

HK: Hale ka'a. `As where we put. But if somebody else barrel in there, sometime the Supe's they put. That's their property anyway. So we take our side, to Hale ka`a. But we gotta look around, sometime the other guys, people around there, have their barrels too, but most likely you can see. But any place, the pond is big.

Catch the `ōpae.

CL: So if somebody else has their barrel there, you have to remember which one is yours.

HK: Yeah, yeah, you can tell.

CL: So then, you know with the `ahi fishing that you were talking about, on your line you said you have a rock that you net around for anchor, then the palu bag is below it?

HK: No, no. The rock is the last, way down the bottom. The palu bag is on top. Because, when the `ahi bite, it break off, and they get the... either the hau skin or the `a`a hala. You know what is `a`a hala? (CL: Yeah) the pandanus tree, the root, they use that. Because it breaks fast. So when the `ahi bite, sometime only the `ahi alone pull, it break off, the rock. So you only get the fish come up. See. The palu bag no more, only the fish come up. That's all. [See diagram drawn by C.L.)]

CL: You make the palu bag out of the `a`a hala?

HK: No, no. That's only the line, from the hook to the rock, that's all. The rock don't go back up.

CL: You like that rock to break off.

HK: Yeah. And then, when came modern time, they used the gallon. One gallon. They let it hit the bottom and broke the gallon.

CL: Was a jug?

HK: Yeah. And they come up with the fish. Without the gallon.

CL: Did it ever cut the line, that, you know when the gallon breaks?

HK: You mean the fishing line? Oh, no, never did. The line never broke. `As why they tied something not to stronger than the line to the rock. So she break off, and then, you don't lose no line. Ah no can, because olonā is real strong. And olonā or the coconut fiber.

CL: If you got the rock here, and the palu bag is above the rock, where does the hook stay?

HK: Way up, the hook way up, yeah, above there. The hook, the palu bag and the rock the last.

CL: And the hook, how do you tie it on to the line?

HK: Oh boy, _____ not any way you tie it. There's certain way how you tie them on. Whereas that thing don't slip. Sometime the hook, it slip down and bang to the gallon or whatever. So you bring the hook up, the hook all bang together with the gallon, but the gallon is gone, but still got that ring yet on top. So part of em come back up, see?

CL: So it's fastened directly to the line.

HK: Yeah. Direct to the line.

CL: So what, you take line itself and you knot it around the hook

somehow?

HK: The hook. On the line yeah. You make one loop, where it won't slide off. Then you put the hook line, is only short. And tie them inside that loop. You make two turn inside and slip knot.

CL: So you have that short line, how long?

HK: Oh, kinda long, you know. If the hook is about here, the palu bag is about here, and the stone way down here. Kinda far apart.

CL: But, you know, you have a separate line that comes off, that you put the hook one?

HK: Ah, no. Right direct on. The only line different is to the rock. The rock to the palu bag.

CL: So what kind of shape of hook did you have, can you draw me the shape?

HK: Hoh, I wish I had the hook, boy. I give em all to my nephew. Well, me not so good artist. The hook supposed to come like that. (drawing) Over here thick, you know, then come over here small lidat. Then over here get one barb lidat. `S how you tie em, over here. Many type of hooks. They get some go round lidat. And same ting, all get barb lidat. This [2] for `ula`ula. This [1] is for `ahi.

CL: More round for `ula`ula. How come you have it more round?

HK: This one have no barb, 'as why they make em round li dat. No more [barb] dis one here [for `ula`ula].

CL: Otherwise is the shape the same?

HK: Yeah, yeah. Almost about the same.

And dis one [3]. Oh shucks. He get two barb--one inside, one outside. Is for ulua. Hang on the stick.

CL: Yeah, the hang bait.

HK: Oh, and the hook is very big. About this big [see drawing 4]. They get small one. Or even bigger than this yet. Oh I wish I had my hook here. I got ulua, all kind hook. My father gave em to me. I was the only one interest in this kind fishing. My older brothers they don't care. They only like play `ukulele, guitar, all dat kind. My father don't like that. Don't bring food.

CL: Yeah. I've heard that before.

HK: So, my father gave me all the fishing equipment--nets, everything. But, he never did show me how to make net. That's the part I was mad about him. He wouldn't show me. Or any one of us. I had to learn the hard way. When he make net, den, oh first thing in the morning I gotta go down the beach, make `pelu. I go there and fool around his net. Try and make your net. That's how I learn. But when he come home he know somebody went touch the net. Because my hand dirty and See, that's the way I learn. He never teach me. I had to go and fool around the net. When I knew how, then, I had to go work. Then I go buy line. Then I start to learn make net. Then, my father see me making net. Oh, why are you making net for? Oh, cause I cannot use your net. He won't let nobody use the net. Oh, you can use the net. But anyway, I seen that's my net, you know. An he gave me everthing. My older brothers never had nothing, cause they don't

care, that's why, too much. My older brother he go `pelu, but. Other than that he won't go. (CL: Which one, John, you mean?) John. My number two brother, yeah, he is interested in fishing too, but not all the time. He like to play music, you know. My father don't like that. He want something that bring in food. That's how it was.

CL: You didn't mention the `ula`ula before. How did you catch them?

HK: Bottom too, like other fish. Oh they put plenty hook, about 30 or 40 hooks on top. Sometimes yeah they go to catch, all loaded. You put 30 hook, 30 fish come up. Two times you put down that amount, nough fish or that's too much. So we give the families around like dat. You catch that much you give to you family, I catch that much I give to my family. That's how they catch `ula`ula. And `ula`ula is a real prize fish that, from long time ago, yes.

CL: When you put down your line for bottom fishing, do you usually catch all `ula`ula or all kalekale or...

HK: Ah no, only one kind fish. Cause that's ko`a. No other fish there. If you gotta catch kalekale, gotta go kalekale ko`a, yeah. The fish not all mix up. They have they own home. You not invited to my place. That's the way they did. If you want kalekale, you know where the ko`a, you go there and catch. Only kalekale. Hard to believe you know. And me myself that. Why? Fish supposed to go all over the place. But no, they stay home they own place. You want them you go to their place and catch. Same as `ahi. All ko`a.

CL: Is that true for `ū`ū too?

HK: `U`ū anyplace, nighttime you get em. You float, and anyplace. But I think `ū`ū has a home too. Yeah. When we not around for them, they go back to their place. Where dere house. But when we after them we palu, dats why dey come. See? But we finish fishing, they go right back to their place. `U`ū, moano, kale and all those bottom small fish. Moano, kale bottom too. They don't come up like `ū`ū. `U`ū dey come up. You shine the light, quick they come. Red, right around the canoe. You can nearly touch em. So. You catch what you like. That's good enough, you go home. If three of us men and we're fishing, if I have enough, well I stop fishing. I wait for you. Or he have enough, we wait for the last person. Everybody give up, then we go home. Yeah.

CL: So now that `ū`ū, is that nighttime only?

HK: Yeah, only nighttime.

CL: Is it dark nights only?

HK: Dark night, yeah. Minimum moonlight. We like dark night, because we go with the light. We never had light like now. We used the bamboo, with torch to make light.

CL: And that brings the `ū`ū.

HK: Yeah, they like the light. Then that's the old way of fishing, we use the line, only handline. Den later on we had two brothers come from Kona, and they good fishermen too. They had a

different method of fishing the `ū`ū. They use the small pole. And they hook em right dere from the canoe. And much faster. Outside of that, oh, slow the way we fish, eh? But the Kona style real fast. Just hook it. One by one. So, we forget about the old way. So we follow those guys way. Kona style.

CL: That old way with handline, was that a short line?

HK: Yeah. Not long lines. But smaller diameter though than other kind. All different fishing, all different size of line. You don't use the same line `ū`ū's, for aku, or whatever. Each kinda fish they have different kinda line. Maybe two kinda fish, maybe use one line. But more den dat, dey never did. All olonā or coconut fiber.

CL: I might have made a mistake before, I thought you said with kaka line you caught `ū`ū.

HK: Ah no, no. `U`ū not kaka line.

CL: And you also said with the kaka line, you caught wolu?

HK: No. Some other way.

CL: How did you catch it?

HK: Almost the same way as the other bottom fish.

CL: With the kaka line?

HK: Yeah, use kaka. But only two. Only two kaka, yeah, only two hooks. We catch wolu and that's ko`a too. We no catch em any place. And den we catch wolu, oh big, only two or three that's enough, we go home. We cut it in three chunks, and who wants it come take. But most people, dey don't like. Yeah, they still have other kind fish, so they don. Give to those who like.

CL: Some people like it better than others.

HK: Yeah. And funny, you know, right dere the canoe landing. When they bring em up, the fish, I have seen dat, dey tie the rope from the tail up to the head. Wind it right around this fish. Pull it tight. And den dey hang it out. It's a nice clear day, sun. And you see all the oil dripping down from the fish. That's to take the oil out. Because otherwise you get diarrhea if you eat em, right away. So that's the way they take the oil out. They tie em with the rope, close together all the way, tight, and then hang em up in the sun. And when the sun's hit em, oh, maybe half an hour later you see all the oil drip. They keep the oil.

CL: And whatta they do with the oil?

HK: I don know what they use em. But they keep the oil, they don't let it drain out. That's how I seen. And then when you take it home, you boil it, whatever you want way. They only cook that fish. Oh that `ono boy. Some good eat that fish. Wolu. That's a Hawaiian bottlefish.

CL: Did you have a special hook for it?

HK: Ah, mostly all dis, like dis type of pattern hook (on drawing), but have barb though.

CL: So, more like the `ahi hook?

HK: Yeah.

[bit untranscribed]

CL: Did you ever fish for hāpu`u?

HK: Ah, no, that rarely, because... we catch that fish too. They bite the hook. Maybe they do often, but I don't recognize that

too often, hāpu`u. But good fish to eat.

CL: So when you went out with the kaka, you could do that moonlight night too?

HK: Yeah, we go moonlight too, we go. Almost the same kinda fish you get dark night. But, during the moonlight, you catch more of a variety of fish. Like the po`opa`a and all that kind, you catch the hardhead fish you know, during moonlight night. I guess moonlight more fish come out den during the dark night I think. I don't know. But that's what I know. Dere's moonlight, catch mostly all kinda fish. I think that kinda fish, that's daytime fish, but they bite nighttime too. Yeah, moontime. But we don't fish too much moontime. Because what we catch during the night, moontime, that's what the daytime fish. So, more better leave for the daytime.

CL: So then that kawele`a too, that's for dark nights?

HK: Ah yeah, kawele`ā dark nights, yeah. Oh kawele`ā is real good. Simple dat one. Just outside the outrigger, just fly you hook like dat, boom, they grab em already. But hoehoe, as the best. Catch all kind fish hoehoe.

The `uhu, `enenu, ulua. They all follow. And some more other fishes. `Uhu don't come up.

CL: Kala?

HK: No. You don't catch kala. It's a different way to catch kala. Only on land. They don't catch so far [out] in the canoe.

Side B

CL: You know that `ahi fishing, do you have a special name for that?

HK: `Ahi? You know funny, you know, the Hawaiians when they go fishing, see, they don't mention the fish name. They say something else. I don know why. But according to my father, he said, sometime it doesn't bring you luck. You know, you talk at home already, you know. They didn like that. They didn want you question, you know. But they catch ulua like that too. Plenty ulua. Hoehoe though.

In fact, hoehoe, as soon as you touch the water, you launch the canoe, already you tap the canoe. If three man, everbody tap. Together. One sound. Hoh, then you see the water all bubbles in the back. All the fish come. You bait you hook at home already. Maybe you get fifty hooks all baited at home. With short leaders. Put em in the bucket, you take em with you. When the fish bite, open the line to the leader, slip knot, just take em off. Don't take the hook off from the mouth. You lose time. Throw the fish inside the canoe with the hook inside the mouth, tie the new one. As fast as you can do, that's how fast you can bring the fish up. But sometimes they catch 10, 15 dats all. They no go that much. If I get enough, me and you, I won't say anything until you finish. If you tell me, how you, oh you give up? Say yes, I get enough. Oh you get enough? Okay we go home.

CL: So if you catching many different fish, but you got all the same size hook...

HK: Ah, sometime the small ones cannot, cause little bit too big

the hook. Yeah. Mostly we don't like the small ones. Like the kumu, moana all that kind, they come up too. But they big like that. Me I use small hook, I guarantee I catch fish. But this ___ no, mostly they like the ulua, ah, mālolō, they like that. Nighttime. Hoehoe. Hoehoe only nighttime. They no go daytime.

When it get dark. But you have to tap the canoe, to attract the fish. E don't go too far out thought. There's no ko`a. You just float outside there and the fish all come. You give up, they all disappear. They follow you back till you land. Real interesting way.

CL: Only dark nights too? Hoehoe?

HK: Yeah, only dark nights. Cause if you go moonlight, you get the moon fish. Like menpachi and all the other kind fishes come up. They no like. Interfere, you know. So they only go dark night. The best is dark night.

CL: So also you were telling me, you didn't go, but your cousin went for aku.

HK: Oh yeah, my cousin went for aku, and marlin. Even today the young guys they talk story about fishing and I happen to tell them about marlin. Oh, they never heard about it. Well, you guys way back. But I know my cousin, he's the only one he go for marlin. And `ahi.

CL: You didn't go for marlin yourself?

HK: No, I didn't go with him. Say for marlin you paddle on the canoe. Say no way, they don't paddle, they do steer that's all, they use the sail. The sail make em go. Then that's how the marlin like. Right in front of Kalapana.

CL: You saw him go out though right?

HK: We all there, plenty people over there waiting, you know. Because when he come in with, he cannot put the fish inside the canoe. He had to drag it. Tie it to the outrigger, and paddle and drag it in the water.

CL: So, what kinda shape of hook did he use for that?

HK: Marlin, they don't use bait for that. I mean bait, but they use either feather or the calf tail. They have hairy like. `As only two kind I think they use for marlin and `ahi. `Ahi they troll that too. Then if you like bottom, but trolling more fun because lotta action they have. I went trolling with `ahi, but not marlin. I never did had a chance to go marlin.

CL: So was it this kind shape hook, trolling for the marlin?

HK: Yeah, almost the same kind. And, oh, it's not that big, you know. But it won't come out. I don't know why you know that hook, but I think I notice why they made it small, because I seen how the hook get in the mouth. They cannot set it out. But if the hook is kinda big, it kinda rip off the mouth. Much faster, before you can gettem on the canoe. They run away. I never notice big, they all small. `As why. I ask my father whatta purpose like that, he won't say nothing. So, I think I have no business to ask him question that. So I don't know.

Even when dey mending hooks or dey making the hooks. Nobody around. They don't like us kids around. Have to be this way, grindin. They no want make no mistake. I learn how they make the

hook. First they put it in the fire. And they use the kauila wood. Burn the wood. And if you bend that iron, and you tink you made a little bit mistake, you cannot go back. Only one time bend, perfect. Don't go back, because oh it's outta shape. That hook would break. They won't like that. Discard it. Make another one. All shoe horse, horseshoe, that's what they use. They come Pahoa, when they getta plantation, big mules before and the big shoe they had, that's the kind they like. All that old kind. Used to, on later years we used to go Kea`au and look for em. That's where the plantations took _____. Plenty we find, we bringem home, make hooks outta that. _____ Real strong iron. Not anymore, today we buy the hook. Yeah. Before we no buy.

CL: So then coming back to the aku fishing, when your cousin went for aku did he go with a pole?

HK: Yeah.

CL: Do you know how he did that?

HK: Ah, no, I never go that kind fishing. The `ahi and aku I never go on the canoe, but I see how they prepare they hook on land.

CL: Did he use a bait?

HK: Only feather, for aku. Aku, marlin, and the other--the same fish...

CL: `Ono?

HK: Yeah, the catch `ono too. Aah, that _____, I forget what they call that already. That's popular fish that in restaurant, that. They catch that too. All trolling.

CL: But the aku is not trolling exactly is it?

HK: Sometime you catchem trolling. Yeah. Aku. I tink most time is trolling. Cause when you hit the school, they go crazy. And the same time with the `ahi, cause the `ahi underneath the school. The aku on top, the `ahi underneath. They always go together lidat. Until today same ting like dat. If aku on top, the `ahi underneath. If you let go you hook down you get the `ahi. But if you only on top you get only aku.

[looking at dates for Herbert's life]

CL: The part I'm not too sure about is down here. Did your parents die before you married?

HK: Oh yeah, only my mother was living that time, when I married my wife.

CL: And then, how long did she live after you got married?

HK: Not too long though. Only about three years, I think. And she stayed Hilo with my older sister. My older sister took care of her.

CL: When you got married was she still down at Kalapana?

HK: Yeah. Yeah. And then she wasn't feeling too well. So, well my sister came and asked me if she could take em. And, oh it's up to you. Cause only me and Annie and my kids and my mother. So, she took em. And then after she dead, in Hilo.

CL: You said only you and Annie and your mother, and your sister down there?

HK: Yeah, but wait. Den when my mother moved Hilo, and my other younger sister had moved out already. Then left only me and Annie

at the house.

CL: Your older brother John, he had died before that?

HK: No, no. After. He was living with use together with my mother. Then my mother died. And then he died after.

CL: He stayed living with you until he died?

HK: My brother. Yeah.

But there were fifteen of us in the family.

CL: So, how did you meet Annie?

HK: Oh, I met em in my friend house. `Opihikao. Well, she was living there, `Opihikao. And he was babysitting with a friend. Then I was close friend with the husband, the friend husband. That's how I met her, other there, you know. She used to babysit, I think, for the family. That Chow family, Henry Chow. He died already. The wife still living `Opihikao yet. She's Kahaloa girl. CL: So long time you stayed single before you got married, uh?

HK: Not too long. (laughs)

CL: No, I mean, before you met Annie you were a bachelor for a long time.

HK: Oh yeah.

CL: Did you think you would ever get married?

HK: Oh I was supposed to way before, but I figure, oh I'm not ready yet.

CL: I just wondered because it seemed like in your family it took the men a long time to get married.

HK: I think I was the second to get married. I think my family all.. my older sister got married first. Oh, they was only two of us, and den I got married later on. The rest never marry. My older brother before me stay livin, he never marry. It's only two of us living now. And my three sisters younger than me. They all living yet. So there's five us of us living today.

CL: The brother younger than you, he did get married.

HK: He died too.

CL: But he got married.

HK: He did. And he get one, two children I think. Yah, leukemia. He was young when he died. He just retired from the county and then he died. We both work for the county.

CL: That brother, Edward, was he still living Kalapana when you got married?

HK: Yeah, he was yet. He was. Then he moved to the volcano. He buy one house over there with the wife.

HK: Mahimahi.

CL: Yeah, cause I never heard anybody talk about mahimahi. I always wondered whether you caught it or not.

HK: Yeah, mahimahi, we go for that too.

CL: Same time as trolling for marlin?

HK: No, no, different. Because the lure they use, they make sure that lure no other fish. Only for that type of fish. Marlin have they own. And marlin, you have to go more out, farther from shore. Only two man go. And they cannot put the marlin in the canoe. They have to tie it on the side and bring it in. Hard for two man to put it the canoe, in fact it won't go in the canoe. It's too wide. So what they do is put the hook in the mouth and

tie it to the outrigger front on the side the canoe. And the tail tie em back, the second outrigger. And then, let the wind blow. Come home. Coupla times I seen that. My cousin bring home. Him the only one go for marlin. Nobody else. And his father-in-law he's a professional for make hook. He do all the hook for him.

CL: Yeah. The same man who made...

HK: Olonā. Yeah. And that's the only man I see he made the olonā. And, oh, he make by bales. You come along, you want, he say you just tell him how many of you want. Then he just measure by hand lidat. Cut.

CL: That was the man they called Ku`oko`a?

HK: Ku`oko`a Kaheiki, Samuel. Nobody else. Till he died.

Free. He don't charge. For nothing. Olonā dose days was growing wild. Until the donkeys came in. I don't know what part of the plant they like, they start to eat it. Oh, that went kill the plant. Until today no more. Now. I see the olonā. the plant, he grow.

CL: How far up did it start where it grew. Was it up Mokuhulu?

HK: About Mokuhulu. They call this place Keokea. Alongside the road. It didn't have brush like today. Was more like grass.

When other plants start to grow out, the `ōhi`a and all that, maybe that help kill em too. And the animals was eating them too.

CL: Do you think people took care of those areas where the olonā was?

HK: No. Just grow wild. They didn.

[bit omitted]

[Note: Kepa Maly says that this plant growing down near the coast was actually sisal, that he's heard other Hawaiians call it olonā.]

I have one ball lidat, olonā. But that's for her father one. Olonā. But olonā not as strong as the coconut. The coconut more strong. But it's harder to make em.

CL: You used both kinds for handline, both olonā and coconut, yourself?

HK: Umhm.

CL: How did it--was there a difference in using them?

HK: Oh yeah, different, all different kinds.

CL: I heard some people say that olonā is more smooth, easier to play out.

HK: Yeah, I tink so 'as right though. Much smoother than the coconut. Coconut kinda rough. But more strong. But it's harder to make it because it has to strip all pieces by pieces. Thas why hard. And it's a only short. Yeah. But that's the way the got em. My neighbor Ku`oko`a, he live next, we used to go watch him when he make the net. All the family help. Clean that coconut fiber. But the olonā no, it's not much job as the coconut.

CL: What about for nets, did they use both for net?

HK: The olonā? Yeah. I see thrownet, so small they make. Olonā thrownet. But they have lead on top. I never see one net older

than that when they never had lead. I was wondering how come. What they were using for weight, you know? So I seen this olon_net, but had the lead on top.

CL: Is the nets only made with olonā. not coconut?

HK: More popular the olonā. Maybe it was easier to make it. But it wasn't stronger as the coconut.

CL: I did read that olonā is supposed to last better from the saltwater than the coconut.

HK: Ah, I think so. Maybe. Because the one I get, oh many years from greatgrandparents until today, and it's still strong yet. Once in a while I wash em. Dry it out good. (CL: You talking about a net?) No, the line. What they use for whatever kind fishing, bottomfish, whatever.

CL: That's rare these days.

HK: Yeah, really boy. I have one coconut too. That they made. Coconut line. They made em. But that olonā, oh, I wish I could find one plant boy. If I can find one plant, then I make one from em.

[bit omitted]

This old man in Kalapana used to take me. I go with him, yeah. He make olon_cord, for go fishing. And that the last I ever seen. Now no more.

CL: How old do you think you were when it disappeared?

HK: Oh, I was only young. I didn't finish school yet. I think I was only ten years old. I had to sneak in the canoe, early in the morning. [mike comes off]

Oh hemo wale nō. `A`ole i poloke.

CL: `A`ole.

HK: I was only young kid then. In fact my father, he don't teach use because we only young. But what I do is, when he go I go over there and fool around. That's how I learn net. Then when he find out, oh, I'm making this, oh, he gave me everything. My older brothers mad. How come he gettem and them the oldest? Well, they don't show the father, well, they can do. So I was the first one, so he give me everything. (CL: Before he died?) Before he died, yeah. So, I share with my brother, my two older brother. They like use em, okay go. Because he gonna bringem home, we all gonna eat. So. But actually my father never care for them, cause they didn make an effort to learn, so.

Tape 2, Side A

HK: (of Kama's) Before, they never had shower like now. Only they had for home use, water use, the barrels. Those salmon barrels I think. Us too, we was using the same ting. Never had drums like today. They all wooden barrels. (CL: How big?) Oh, they big, about 50 gallon. Used to come Pahoia and the stores they put in, they put sign over dere for sale, and you go buyem. Maybe about two dollars a barrel. I tink dose barrels today, you cannot getem for two dollars. I have one, I still keep em yet.

CL: Were they redwood?

HK: Now, regular hard, was hardwood dat, not redwood. Its some kind of wood, but I don't really know what kinda wood. But it's

not native to Hawaii tho, it look different.

CL: Did the barrels last good?

HK: Oh yeah, they last. They have the rim, ___ the rims around.
But that why.

CL: Not cedar?

HK: Oh maybe, maybe cedar. I heard something about that.
Somebody was talkin about this. [bit omitted]
Now no more today. I wish I hadem boy, I keep em.

HK: [of the heiau on Kama lot] I think it should be in line with
the boundary [between Kaaukai lot & ____]. And, I don't know,
they call em Kekalooa.

CL: Kekalooa. I have seen that name.

HK: You seen em. But they get that name on the Kalapana park
one.

This is Kekalooa. The one used to be in the county park used to be
Mo`oīnānea.

CL: I know somehow the names got mixed up.

HK: I forget what year that, the guy from Bishop Museum supposed
to come over and meet with us. For the name. Cause that name
doesn't come out, you know. So that's why this name, Kekalooa.
But that's wrong that's not the name. Kekalooa in Supe place.
That's this one, you know. But the one in the county park is
Mo`oīnānea. But now, no more, so. [bit omitted]

HK: [talking about canoe landing area and Kikooa pond] [Kikooa]
not too far from this point here, not too far. I would say I
think the canoe landing supposed to be here, and right here is the
pond. And get water, and over here, all get rocks. It's like one
breakwater. Only rough water, rough time, the water go in. But
other than that, the tide [it doesn't go in]. They call that
Kikooa pond.

So then this point is supposed to be Kalaemakani. And then
below here, where the landing itself, the canoe, where the storage
canoe, Kalaehole.

CL: The platform where you lay the canoes?

HK: Yeah, yeah, Kalaehole. And then on top the point,
Kalaemakani. You know James Ahia? He got his name from there.
Kalaemakani.

This point supposed to be... Kalae something, Kalaemakani but
another name.

CL: Kalaeh_ki`o you gave me.

HK: Uhuh.

CL: Not that.

HK: You know this place. Hauani`o. Used to be own by this guy.

CL: Was a schoolteacher and a judge. Ha`aheo?

HK: Yeah, he was the first schoolteacher in Kalapana. Ha`aheo.
Simeon Ha`aheo. My grandfather went to that school. You know
Peter, Hauani`o?

CL: I think I met his wife only.

HK: Oh, if you recognize, remember, used to have one white house,
next to the Kalapana school before. That's where the school was.

First school in Kalapana. And he was the first teacher. Simeon

Ha`aheo. My grandfather went school over there. That's how he learned how to talk English. Both languages teach. Ha`aheo, he's from Kaua`i.

CL: Oh, is that right?

HK: Yeah, Kaua`ian man. I seen him when I was small. He don't look Hawaiian. He look like haole. But smart talker. Hawaiian, yeah, he talk pure Hawaiian, and English. So I tell him haole, but how come he talk Hawaiian.

CL: Must be Hawaiian though.

HK: Yeah, yeah.

CL: I heard he was a chanter too.

HK: Yeah. He was. 'As what my father told us, you know. So I told my father if he went to school over there. He say, oh, he never did, to go to school, you know. But den, yeah, they from his time. But then he was the only one didn't go to school. Then they wen make another school this side, a later one. But then, he was old already. That's why I wen go to school. But Ha`aheo was the first school teacher and then they this another guy used to be, my family, a man by the name of a Wright, and he hapahaole too, but he educated. And then had one auntie, 'as became the third teacher, and then Mrs. Sarah Kealoha, that's Peter Hauanio's mother's, wife's mother's teacher. I think she was the last, then they make a new school for her. But from the first school only four teacher. I seen Ha`aheo. I seen him. I was small kid then.

Yeah, good this map. This Kamelamela, boy, they was all line up [their properties] you know. They had Dan Kamelamela, Sam Kamelamela, Joseph Kamelamela. Ka`apana. Broderick, Helen Broderick, yeah, Dave Ford own em after dat. Used to be a playground here, where the baseball. Hard, hard steamball. Then after that it became one cattle holding place.

[of Boxer Goo San] Yeah, he used to play for the Chinese baseball league or something. I know him. His wife was my schoolteacher, first schoolteacher. Henry Goo San. 1926 I think.

CL: One other thing I want to ask you about Herbert, you drew me this map of your old house, your grandfather's house, and your new house that you built.

In the old house you've got the kitchen downstairs, was this where you spread the mat to eat down here?

HK: Yeah.

CL: And then over here was the poi board. Did your mother weave under the house too?

HK: Yeah. She weave. In this area.

CL: That whole other side there.

And then if you slept downstairs, where did you sleep? Did you ever sleep downstairs?

HK: No. All upstairs. We never did sleep downstairs, all upstairs.

CL: In the parlor, this is the punee?

HK: Yeah, pune`e over here.

CL: Did you have anything else in the parlor?

HK: Ah no, they all open. Only this sometime we can move em over here and over here.

CL: Did all the bedrooms have beds in them?

HK: Yeah, three bedroom.
CL: How many beds?
HK: Only one bed in one room.
CL: Big bed?
HK: Yeah, big bed.
CL: Your parents were in this bedroom?
HK: Oh, this one here. They get the first room, when you enter, that's their room.
CL: And then, how did you kids sleep. Were boys in one room and girls in another or...
HK: Yeah. Boys in the room. And inside here we sleep on the floor too. And sometime hot, we sleep outside too, on the porch. Outside, all open.
CL: So if you slept out there, did you sleep on a mat or...
HK: On the mat. And a mattress. Well, not mattress, but, I don know if you seen that kind. My mother made outta lauhala, just like one cushion like. But this is long, like this here, for sleep.
CL: I haven't seen, I've only heard about.
HK: They call that nu`a. My mother make that for us. Some wider for two guys on top when we was small kids. Then one single one, big like dis table. I think four or five we had, that kind. Den when it time get up, take em up, pile em all one place. Den night-time we go sleep, spread em all on the floor. Most the people like that before, all they have that. You go everbody house that's how they usually sleep, like dat. But you gotta put blanket on top or sheet. Uh, they get this thick kine material, I forget they call that, put on top. And comfortable.
CL: So you had both iron beds, and nu`a... at the same time.
HK: And the nu`a. Same time. I tink most people had that nu`a before. Of course dey had beds too.
CL: I heard, I think James told me about that.
HK: Yeah, James house used to get. One nu`a. Cause when I was build his house, he brought it from Mt. View. Yeah, the mother weave you know and she good weaver. The mother do the weaving, she weave around the chair and everything, the legs and all. Oh, the beautiful boy. Real...I never see weavers like that before.
CL: Whatta you mean she weave around the chair?
HK: Just like mat. You don't see no wood. She cover all the wood up. She weave the rocking chair. All. And, his mother too is a good weaver. Elderts, the Elderts family.
CL: But then Kawelo, she talked about her grandmother, when she went to sleep over there.
HK: Oh them, they weave a lot, Kawelo and the mother.
CL: But she talked about a different kind of mat, not nu`a but a finer mat that they slept on.
HK: Oh that's a different. Those kinda mats they don't leave it like dat. Just to sleep on. And then other than that they roll it up, put it away. I used to pound lauhala for them. Kawelo. When the mother was living. Yeah, they make that kinda mat too. Was very small, fine weaving.
CL: But your family didn't have that kind?
HK: Oh, we have. My mother weave too, and my older sister. We had that kind mat. But...hard to take care, because she wouldn't

allow us to drink anything, sit down on em, might spill and all that thing. So atta most, it's all hung up. Roll and hang up. Put away. Very special time we use that. And then if we have permission, okay, then we can use em. Other than that, my mother won't let us. Every house like dat, you know.

CL: The other questions I had is about your new house, the one that you and Annie lived in. I think you said had five bedrooms?

HK: Yeah five bedrooms. No, supposed to be four up, and one downstairs.

CL: At one time there was a kitchen upstairs?

HK: Yeah, it was at the beginning. Then, everybody came back. Me and my brother wen get discharge from the military, we all came home, so we had to make room upstairs. So we moved the kitchen.

Side B

HK: In 1940, yeah, build the house. I just got outta the Civilian Conservation Corps that time, that's all. Volcano. And then one Sunday at church, the _____ of the church, by the name of Kini Aki, he was the foreman up there, Volcano National Park, of triple C at that time. So he told my father, oh, maybe someday I gonna build one new house. So my father, oh he cannot. No, you boy workin under me, carpenter. He good carpenter. In fact we wen build the Kalapana church I was helpin him. I was fourteen or fifteen years old that time. So I workin up there, and then when I came home. Then my father ask me, oh I heard you building house up there. Oh I'm learning only. That's only a learning up there but I was interested already. Oh good, you learn some more. Then when i was finished up there, then my father asked me, oh, if I was ready. I say ready for what? Oh, he wants to make a new home. Oh yeah, I am. So he purchase lumber, so I build a house. My other brother all help me. Build a new house. So my foreman he wen hear I building, he came and he... oh, he shake my hand, good. Yeah, that's where I learned. In fact everybody learn up there.

CL: What were you folks building up there?

HK: See, we had to move, we were building a new camp up there. CC camp up there. But the project was already started. Cause I was in the hospital that time. When we first went in, we had the first goat drive. They made a goat drive in national park, they wanta get rid of the goats. Then after they work, down the beach now, we corral up all down the beach in the corral and then leave up dere. Den we walk back to camp, get the trucks and then go back to the regular camp. But I wen get hurt on the job, walking back.

It was my fault anyway. I wasn't supposed to cut short like dat. I was supposed to just follow the trail. Cause the trail was going around like dat, it took too much time. So we cut short on the hill climbing up. Without knowing there were goats ahead of us. So when the guys was ahead of me, but the goats started to run. Oh I look up, wow, like landslide was coming. And went hit me on the head and went knock me out over dere. So the guys in the back, they wen reach one cliff, just like they wen hide like dat, all the rocks went past them. So they went see me, they can

get me. I knock out already. I was bleeding, all puka my head.

Half way up the hill. So they had all the officials on horse. They came and they had their ladder, go rope, carrying rope. They reach where I stay. Then good thing my cousin was in the back of me. Oh, he's a big heavysset guy. Put me on his back, and they tied the rope around his waist. And the guys on the hill pull me up. Steep, you know. From over dere ride the horse, with another guy, until the truck. I think about one mile away. Then get one car, they rushed me. Used to be `Ola`a dispensary. Doctor Irvine was there. But, my regular doctor from the government, who worked for the government up there, Dr. Phillips. Then take me hospital.

February 18, 1938. June 10 I got caught. Five months. Broke over here, broke my collar bone completely. Hang down. And over here the skull, puka. Say, oh, how come e never die. I tell, oh yeah, if I wen die bettah.

Four months hospital. Hoh. Then a year and a half, we all get out. We only allow year and a half. New people come in.

CL: That goat drive, was that the first goat drive?

HK: First goat drive, the national park ever, began with. Then after that was every time. So many time it went. I tink that time we made, I heard was 13,000 put cannot be, it's more than that. Because the pen couldn't hold it, and the pen is 5 acres. It was jam with goats.

CL: Where is the pen, at Kamoamoa?

HK: No, way down. Halape, Red Hill.

CL: Before that wasn't there drives that Pe'a did, not for the park?

HK: Peter? Ah yeah, way before. This guy by the name of Clark I remember. Cause my father and my uncle used to go drive for him.

From `Apua point. Drive em all the way down to Kalapana. And then what goats left over, they won't take, nobody would buy, Gabriel Pe'a's father would buy em all. Den he had a ranch, so he was raisin the goats. Actually the goats--not only for this drive, but if you want you have to buy em, and they would skin em, and then preserve the hide and they was sellin em. Good money that time. Cause I know my neighbor used to kill the goat and he keep the hide. And then he used to use to cover for the saddle. He make saddles. So that's what they used, the goat skin, to cover it. Before it cover the regular hide. They's all goat skin. And Filipino's would go and buy it by truckloads. Dem, if you can make three, four loads a day they come. They Filipinos, they buy a lotta goat, they like goatmeat. And then from that time until just few years ago, they gave up. Very few goats now.

Most the goats now is all down at Ka`ū. They don't care if stay there.

[bit omitted]

[tape-recorder has been off, turned back on]

HK: [His grandfather swam the lumber in for everyone to build their houses.] And yet we were the last to build. Everybody had lumber house already, except us.

CL: Can you figure out what year that would have been, when you still had the grass house? Before you changed?

HK: Only my older brother and sister I think, they live in the house. But came to my time, I never see no grass house already.

CL: So must have been around 1910 still then.

HK: Yeah, about that, in the nineteens I think. Because, according to my dad, he was tellin, the house been burned, the grass house. He was on his way home from way down `Apua, coming hone when he seen smoke. He knew already was the house. And sure enough when he got home there was no house. Burn down. So the name that place is supposed to be, the area, Kapu`upili. Because of the pili grass. That's the shortest for the Kalapana people go get--only for repair. But if you wanta build a big house, you have to go more down. Now the pili grass reach way down, past the highway now. Before never reach down there, just outside Kapa`ahu you get your pili grass already. There was no other brush growing, only grass, just beyond Kapa`ahu. According to my father and my uncle. Now it's way down.

Now it's spreading more down because the wind, spread em down. That's why the seeds grow, keep on growing, keep on growing. Now past the highway, the other side, pili grass. Before never had. When I first went that place I was only young kid, I used to go with Gabriel Pe`a. Gabriel Pe`a he like somebody accompany with him. He seen me every time down the beach thrownet. So he tell me one day, someday he going for go down there. Lotta fish. Oh I was happy, I like go.

CL: How far you went?

HK: `Apua. In fact to Halap. That's all his grounds, he go make `opihi. I don't go with him, I go catch fish. Ever time he like me I go. He give me horse for ride it. That's how I go down there, I go down fish over there. Den at later years we had horse, we buy horse, then we go on our own. But I first started to go that place with Gabriel Pe`a. I never see pili grass down there yet. Pili grass was way back here yet. Now I see it all way down the other side. [bit omitted]

CL: Well, whatta you think, maybe that's enough for today?

HK: Up to you. I can talk all day.

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