

APPENDIX A ORAL HISTORY INTERVIEWS

KĪPĀHOEHOE MA KAPALILUA– KONA HEMA, HAWAI'I:

A CULTURAL STUDY OF KĪPĀHOEHOE AND NEIGHBORING LANDS IN KAPALILUA, SOUTH KONA, ISLAND OF HAWAI'I



Kumu Pono Associates

*Historical & Archival Documentary Research · Oral History Studies · Integrated Cultural
Resources Management Planning · Development of Preservation & Interpretive Plans*

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(TMK 8-8-01:5,6,7,10,11,12,13)

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AUGUST 30, 2002

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EXECUTIVE SUMMARY

At the request of Ms. Lisa Hadway, Natural Area Specialist for the State of Hawai'i Department of Land and Natural Resources – Division of Forestry and Wildlife (DLNR-DOFAW), cultural historian and resources specialist, Kepā Maly (*Kumu Pono Associates*), conducted a detailed study of archival and historical literature, oral history interviews with individuals known to be familiar with the natural and cultural landscape and history of land use in the vicinity of Kīpāhoehoe and the larger Kapalilua region of South Kona, on the island of Hawai'i. This Appendix presents readers with selected oral history interviews, describing the lands, residency, native customs, and historical practices in the Kapalilua region of which, the Kīpāhoehoe Natural Area Reserve is a part.

The interviews were conducted by Maly with elder kama'āina from the Kapalilua region between 1996 to 2002. The interviews represent families with generational attachments to lands from Ka'ōhe to Kapu'a. All of the interview participants have lived upon, worked on, or are descended from traditional residents of the lands in the Kapalilua region, or know the land from traveling it with their extended family and friends from 1914. While some of the interviews were conducted prior to initiation of the present study, follow up interviews and discussions with interviewees regarding the proposed fencing of the Kīpāhoehoe Natural Area Reserve, were undertaken when possible. Unfortunately, the two eldest interviewees passed away prior to initiation of this study.

Interview and consultation participants, descended from traditional residents of the region included members of the Ahuna, Ka'iawe-Hao, Grace, Makia-Kawā'auhau, Paulo, Kaupiko, Kaliuna, Keli'ikuli, and Kelepolo families. Additionally, Amoi Yee, wife of the late Yee Chee (resident manager of the C.Q. Yee Hop & Company, South Kona operation from the 1920s to 1960s), and her son Norman, also participated in interviews and a field visit to the Ka'apuna-Kīpāhoehoe-'Alikā mauka lands. The collection of interviews and notes cover a wide range of native practices, knowledge of the land and seascapes of Kapalilua (including Ka'apuna, Kīpāhoehoe and 'Alikā), and descriptions of historic ranching and lumbering operations.

All of the interviewees and their families expressed their feelings that care of the land, cultural resources, forests and fisheries is important to them. Interviewees who were asked about the care of the Kīpāhoehoe forest believe that good stewardship of the Natural Area Reserve, will be of benefit to the region.

Acknowledgments

To each of the kūpuna and kama'āina who graciously shared their time, knowledge, experience, and mana'o in these interviews; that we may better understand the history of Kapalilua, we say "Mahalo a nui!" Because you have been willing to share, many people will better understand the importance of our storied landscape.

'o wau nā me ka ha'aha'a — Kepā Maly

O ka mea maika'i mālama, o ka mea maika'i 'ole, kāpae 'ia
(Keep the good, set the bad aside)

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ILLUSTRATIONS

(Unnumbered Figures, including – Photographs of Interviewees and Various Sites or Features described during interviews are found with Interview Transcripts cited in this Appendix)

OVERVIEW OF INTERVIEW METHODOLOGY

The oral history interviews cited in this appendix were performed in a manner consistent with Federal and State laws and guidelines for such studies. Among the referenced laws and guidelines were the National Historic Preservation Act (NHPA) of 1966, as amended in 1992; the Advisory Council on Historic Preservation's "*Guidelines for Consideration of Traditional Cultural Values in Historic Preservation Review*" (ACHP 1985); National Register Bulletin 38, "*Guidelines for Evaluating and Documenting Traditional Cultural Properties*" (Parker and King 1990); the Hawai'i State Historic Preservation Statute (Chapter 6E), which affords protection to historic sites, including traditional cultural properties of ongoing cultural significance; the criteria, standards, and guidelines currently utilized by the Department of Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD) for the evaluation and documentation of cultural sites (cf. Title 13, Sub-Title 13:275-8; 276:5 – Draft Dec. 14, 2001); and guidelines for cultural impact assessment studies, adopted by the Office of Environmental Quality Control (November 1997).

Over the years, Maly has developed a general questionnaire outline to help give direction to the process of conducting the oral history interviews with elder kama'āina. This standard approach sets forth a basic methodology for conducting the interviews, though it does not limit the interviewees to those topics. Instead it facilitates the process of identifying the interviewee; documenting how the interviewee came to be knowledgeable about a given area or historical events; and records various descriptions of land, customs, practices, and events. This approach to conducting oral history interviews was employed by Maly when interviewing elder kama'āina of Kapalilua—both in interviews conducted prior to initiation of the present study, as well as in interviews directly associated with the study.

During the interviews, several historic maps were referenced, and when appropriate, the approximate locations of sites discussed were marked on one or more of the maps. The maps included the Palilua Section Register Map No. 1282 (J.S. Emerson, 1891); Register Map No. 2468 (G.F. Wright, 1909); and Hawaii Territorial Plats of the South Kona Region dating from 1914-1915. *Figure 2* (at the end of the first section of this study), is an annotated map, depicting various sites and features referenced during the interviews.

Review and Release of Interview Records

All of the recorded interviews were transcribed and returned (with the recordings) to the interviewees. Follow up discussions were also conducted in review of the typed draft-transcripts. The latter process sometimes resulted in the recording of additional narratives with the interviewees. Following completion of the interview process, all of the participants in the tape recorded interviews gave Maly their permission to include the interviews in this study, and for future reference to the documentation by Maly. Copies of the complete study have been given to each of the interview program participants, and will also be curated in the collections of DLNR-SHPD, the Kona Historical Society, community libraries, and appropriate review agencies and organizations.

Readers are humbly asked here, to respect the interviewees and their families. If specific points of information are quoted, it is the responsibility of the individual/organization citing

the material to do so in the context as originally spoken by the interviewee. The larger interviews should not be cited without direct permission from the interviewees or their descendants, and proper source documentation should be given.

Summary of Historical Recollections and Family Connections

Since 1996, the author has worked with several native families of the Kapalilua region, translating documents, and conducting oral history interviews with elder family members. Those interviews, along with others conducted more recently, represent families with generational attachments to lands from Ka'ohe to Kapu'a. Interview and consultation participants include members of the Ahuna, Ka'iawe-Hao, Grace, Makia-Kawā'auhau, Paulo, Kaupiko, Kaliuna, Keli'ikuli, and Kelepolo lines. Additionally, Amoi Yee, wife of the late Yee Chee (resident manager of the C.Q. Yee Hop & Company, South Kona operations from the 1920s to 1960s), and her son Norman, kindly agreed to participate in interviews and a field visit to the Ka'apuna-Kīpāhoehoe-'Alikā mauka lands. The collections of interviews and notes cover a wide range of native practices, and knowledge of the land and seascapes of Kapalilua (including Ka'apuna, Kīpāhoehoe and 'Alikā), and descriptions of historic ranching and lumbering operations.

The interviewees shared that in their youth, native families—some on their own land, and others, tenants of larger ranch land owners—cultivated extensive fields of taro, bananas, sweet potatoes, and other crops such as 'awa at various locations throughout Kapalilua. While some gardens for short term cultivation were near the residences (generally near the Alanui Aupuni or Government Road), large fields were maintained a mile or more above Māmalahoa Highway. Some of the fields were enclosed with stone walls to keep cattle out of the planting areas.

Crops were cultivated in cycles to allow for harvesting throughout the year, though the primary planting season fell in the period from around November to May. Planting fields were cleared of 'āma'uma'u ferns and other growth, with some over-story left for shade, and the mulch cuttings used to keep moisture around the cultivated plants. Plantings were made in mākālua (planting pits), pu'epu'e (mounds), and mahina 'ai (open planting areas), sometimes walled or terraced.

While most of the cultivation was done for family subsistence, one of the important economic crops of Kapalilua was 'awa, which was actively cultivated for commercial purposes from the 1870s till around 1920. Large fields of 'awa were cultivated in the forested areas mauka of the Māmalahoa Highway (Alanui Aupuni). By the mid 1880s, a portion of Kīpāhoehoe had been leased by the Government to Mahina (a Chinese man married into the Kaliuna family) for cultivation of 'awa. And in neighboring 'Alikā, 'awa was planted by Ahuna (father-in-law of interviewee, Mary Ahuna). Elder interviewees, Louis K. hao and Mary Ahuna also described platforms being built and used in the cultivating areas for drying and preparation of the 'awa. In later times, moveable roofs (similar to those used for coffee drying) were made over platforms to protect the drying 'awa from rain. The dried 'awa was then bagged and sent to Ho'okena landing for export to Europe. The primary market for the Hawaiian 'awa was Germany, where it was used in the manufacture of sedatives and other pharmaceuticals

When not working agricultural fields in the uplands, or tending to ranching operations, the families of the region traveled the *mauka-makai* trails, and took up seasonal residences

along the shore. This was particularly the case from around May through September, when fishing was at its peak, and salt making was best. Elder residents described various points of land, both on the mountain slope and near the shore as *ko'a* (fish station markers). Among these points on the land is Nāpōhakuōloa, the arched rock in the sea near the Kīpāhoehoe-ʻAlikā boundary, which was one of the important *ko'a* in this region. Members of the Kawāʻauhau, Grace and Paulo families, descended from the Makia line which held Grant No. 3153 in ʻAlikā, frequented coastal Kīpāhoehoe through the 1950s. Lona (wooden rollers), as described in traditional and early historical accounts, generally made of hau (*Hibiscus tiliaceus*), were still used by the families to land and launch canoes from the rocky shore.

Family members also recalled that there were old stone house sites near the Kīpāhoehoe-ʻAlikā shoreline, and the old paved alaloa (“Kulukuloku Road”) in Kīpāhoehoe had been seen. None of the family members interviewed, recalled ever traveling further inland from the coast in Kīpāhoehoe (they had no need to do so). Likewise, except for traveling across Kīpāhoehoe in the upper reaches, or along the Māmalahoa Highway, as a part of the C.Q. Yee Hop & Company operations, no one described spending time in, or collecting resources from Kīpāhoehoe. This is not surprising, when we consider the fact that the ahupuaʻa Kīpāhoehoe was not let out to lease after ca. 1900, and that by 1911, it had been incorporated into the South Kona Forest Reserve; years which pre-date the birth of most of the interviewees.

When speaking of David Kaupiko’s letter to C.T. Bailey, Commissioner of Public Lands in 1935, requesting permission to take two koa logs from Kīpāhoehoe, with which to make canoes, family members were very interested. Kupuna Sarah Kaupiko observed that David Kaupiko had been Kahu of the church, a school teacher, canoe maker, and at times, a politician. During the late 1920s and early 1930s, a period of revival in the sport of canoe racing, David Kaupiko and several others in the region were making canoes. It was suggested that the original log from one of the famous canoes of Miloliʻi, the *Malolo*, may have come from the Kīpāhoehoe section of the forest. The Makia-Kawāʻauhau family of ʻAlikā, and the Keliʻikuli-Kaʻanāʻanā family of Hoʻopūloa were also canoe makers.

Interviewees also confirm the absence of public trails and public activities in Kīpāhoehoe. Most users of Kīpāhoehoe, being resident employees of the C.Q. Yee Hop & Company. With the exception of David Kaupiko’s 1935 request, interviewees observed that they had no personal reasons to go into the mauka lands of Kīpāhoehoe to gather plants or other materials, as their own ahupuaʻa were supplied with the resources they needed.

Families also record that they hunted pigs in various locations. But because C.Q. Yee Hop controlled lands on both sides of Kīpāhoehoe, and Kīpāhoehoe itself was a part of the forest reserve, no one had specific recollections of hunting in Kīpāhoehoe. The ranch families traveled the lands of the ranch, and others who were not associated with the ranch had to get permission to go hunting. It appears that it was easier for most interested hunters to go to the lands in which their residences were situated, or to which they had long-standing family ties.

Amoi Yee and her son, Norman, shared interesting descriptions of Yee Chee and ranch hands going hunting, and preparing the pork with Chinese seasonings. The pig, prepared in this manner was popular with the native families of the Pāpā-Miloliʻi area. So whenever the

Yees went makai to go fishing, they always took cuts of seasoned pork with them. And in the old style, exchange (kuapo) was made between the families, and fish were always brought back home to the mill camps.

Unlike neighboring lands in the Kapalilua region, Kīpāhoehoe was never privately owned, nor were parcels within it sold as Royal Patent Grants. Though at least one application to purchase Kīpāhoehoe was made by H.N. Greenwell in 1874, for reasons that are not specified, the ahupua'a remained in the Government Land inventory. Also, the land lease program, spanning the period from ca. 1860 to the 1970s, indicates that only limited activity took place in Kīpāhoehoe. Historic leases of Kīpāhoehoe, dating from 1869, are recorded as having been made for grazing of animals (on an area covering 1,500 acres), and later, smaller parcels for the cultivation of 'awa. The lease records identified as a part of this study indicate that the lessees gave up use of Kīpāhoehoe lease-hold interests prior to 1890; apparently in favor of use of their own land-holdings which were being granted through the 1890s.

Among the most significant events to occur in the lifetimes of the elder interviewees were the eruptions of 1919, 1926, and 1950, in which Mauna Loa lava flows changed large tracts of land. Interviewees recall hearing of "visits" by Pele prior to the 1926 eruption. In 1950, C.Q. Yee Hop Manager, Yee Chee, and ranch hands went mauka between 'Alikā and Ka'ōhe to open paddock fences to try and save cattle and horses from the flow. Yee Chee himself, was later caught between two fingers of the flow, and only saved himself by running makai to the ocean, a distance of about six miles through rugged terrain. Yee Chee was eventually picked up on the shore by a Coast Guard vessel. His family recalls that years later, Yee Chee regularly went back up to 'Alikā, where his vehicle had been lost, and left small makana (gift offerings) to Pele, in thanks for his safe return to his family.

Fencing the Kīpāhoehoe NAR

In regards to boundary fencing, it was a requirement placed upon neighboring land owners and lessees in the nineteenth century, and a requirement, as described in Department of Agriculture and Forestry communications cited in this study, from 1911, that land owners adjoining Forest Reserve lands, fence the boundaries in order to protect the reserve lands. Kupuna Lillian Kelepolo (Kahele) –Galieto, shared that from the late 1930s till about 1950, she personally worked on stonewalls and fence lines under C.Q. Yee Hop manager, Yee Chee. She observed that it was the practice of the ranch to work the boundaries and enclose areas for pasture. She also assisted with land clearing and pasture improvements within the ranch as a part of her work (pers comm. July 12, 2002).

All of the interviewees and their families expressed the thought that care of the land, cultural resources, forests and fisheries is important. Interviewees who were asked about the care of the Kīpāhoehoe forest believe that good stewardship of the Natural Area Reserve, will be of benefit to the region.

Recommendations for Natural Area Reserve Staff

Nick Agorastos of the Natural Area Reserve Program has communicated with Maly, that he has walked all of the alignment of the proposed Kīpāhoehoe NAR fence line, and that he has not seen any evidence of modification or stone work in the alignment. NAR staff members, Lisa Hadway and Nick Agorastos, and a representative of the Department of

Land and Natural Resources-State Historic Preservation Division (DLNR-SHPD) will meet with field crew members prior to undertaking work on the fence line. All field crew members employed on this project will be informed of Historic Preservation Guidelines, and made aware that if any stone features (such as walls, terraces, mounds, platforms, and boundary ahu) are found, work in the area is to be modified so as to minimize impact on such features. The NAR staff will also monitor all clearing as it is undertaken to ensure proper treatment of sites, should any be discovered.

The Hawai'i State Historic Preservation Statute (Chapter 6E), which affords protection to historic sites, including traditional cultural properties of ongoing cultural significance; the criteria, standards, and guidelines currently utilized by the DLNR-SHPD for the evaluation and documentation of cultural sites will be complied with. The Hawai'i Island Representative of DLNR-SHPD will be notified of any findings, should they be made.

If inadvertently discovered, burial remains will be protected in place, work in the immediate vicinity of the remains will be ceased, and the Hawai'i Island Representative of DLNR-SHPD will be notified of any findings. Final disposition of remains will be determined in consultation with DLNR-SHPD, and native Hawaiian descendants of the families associated with the lands of the Kīpāhoehoe vicinity. If any burial remains should be discovered, they will be treated on a case-by-case basis in concurrence with Chapter 6E-43 (as amended by Act 306).

ORAL HISTORY INTERVIEWS WITH KAMA‘ĀINA OF KAPALILUA

Louis Kānoa Hao, Sr.
Excerpts from an Oral History
Interview with Kepā Maly
April 13, 1996 (with follow-up
discussions on May 24, and June 15,
1996– personal release on June 15th
1996)

Resided on family land at Ka’ohe 5
(Grant 2368, originally awarded Ohua).
Register Map No. 1282 was referenced
during interview.

Kupuna Hao passed away April 25,
1999.

KM: It’s April 13, 1996, Saturday,
9:30 a.m.

LH: Yeah.

KM: And I’m here with uncle Louis
Hao. And we’re going to do
this oral history interview to
help record some of your
recollections, stories of your
life, and how you lived with
your tūtū them, as you grew
up. And some of the things that you did, like planting kalo and ‘uala, and fishing.
Things that you would like to talk about, so that you can share with your children.
So that we can remember some of the past.

LH: Uh-hmm.

KM: So, mahalo nui iā ‘oe ē. If you want to speak in Hawaiian when you feel ma’a,
kama‘āina, you speak, and we just talk story okay.

LH: Yeah, uh-hmm.

KM: ‘O wai kou inoa, kou inoa piha?

LH: Ko’u inoa piha is Louis Kānoa Hao.

KM: Makahiki ‘ehia ‘oe i hānau ai?

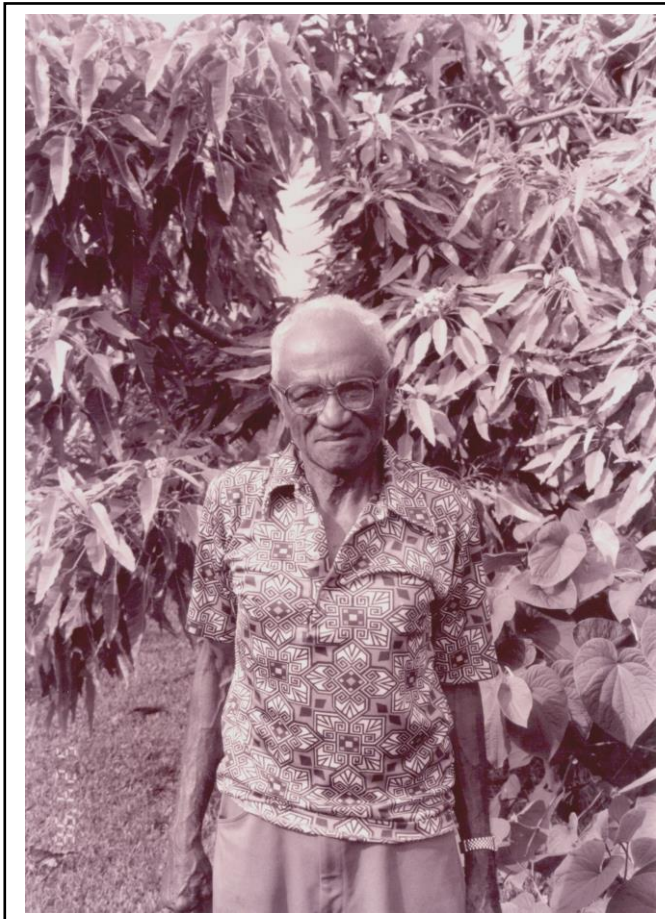
LH: Makahiki 1907.

KM: Nineteen-o-seven, o pōmaika’i!

LH: June 1st.

KM: Oh, such a blessing. And you’re still so strong.

LH: Good health, still yet.



KM: Mahalo ke Akua.
LH: Yeah, mahalo.
KM: Where were you born?
LH: I was born in Ka'ohē, South Kona. Between Minoli'i [as pronounced] and Ho'okena, in between there.
KM: 'Ae. Were you mauka or makai?
LH: Mauka and makai, 'cause my grandmother Mikala owned the 'āina over there. They have the 'āina over there, mauka, go down to the sea.
KM: A long stretch of land?
LH: Yeah.
KM: Ahh, was this grandma Mikala?
LH: Yeah, Mikala, Mikala married to Ka'iawe.
KM: Oh, Ka'iawe...so Mikala is your tūtū?
LH: Yeah, that's my grandma. Then my mama is named after her.
KM: Oh, so she was?
LH: Mikala li'ilii, they called her.
KM: Oh yeah, oh. Now was it Mikala Hao, or was she a different last name?
LH: Well them, they're Kuahine family.
KM: Kuahine.
LH: Mikala is Kuahine family, they married to Ka'iawe, Ka'iawehao, it's supposed to be.
KM: Oh, Ka'iawehao?
LH: Yeah. But they went on their first name, Ka'iawe is Ka'iawe and then they leave the Hao, no more the Hao.
KM: 'Ae, so you folks are actually pili then to Ka'iawe?
LH: Yeah.
KM: And you said supposed to be Ka'iawehao.
LH: Yeah.
KM: You shared with me the other day, the difference, because today some people say Ha'o, and others... Well, you say Hao. The other day you told me "Hao mai ka 'ai..." [gestures, scooping up the food]
LH: 'Ae, that's our inoa, that. Hao not Ha'o.
KM: 'Ae [yes]. What did you say Hao means?
LH: Hao means, you scoop up.
KM: Scoop up?
LH: You scoop up, yeah, and then meaning of Ha'o, that means sometimes they

come and then they don't come and then use that word ha'oha'o means you wandering, how come, you know.

KM: Think about like?

LH: Yeah, think about, they not coming. That's their name.

KM: Ahh.

LH: Ha'o, that you better say it two times, ha'oha'o, means you stay thinking that they not coming.

KM: Hmm. So you folks as a young child, you were born at Ka'ohe?

LH:" Yeah.

KM: Mama was Mikala li'ilii'i.

LH: Yeah, my mama, yeah.

KM: And so she her name was supposed to be...her maiden name was Kuahine?

LH: No, no, was Ka'iawe. That's Ka'iawe's daughter that.

KM: Oh, and who was papa then?

LH: [Pauses] That I don't know.

KM: Okay, so you just carried, Hao. So grandma, tūtū Mikala nui was Kuahine family?

LH: Yeah, Kuahine, yeah.

KM: She hānau, Mikala li'ilii'i, your mama?

LH: Yeah, yeah.

KM: Mikala li'ilii'i, she was Ka'iawehao? And so you carry the name, and Kānoa, is that your...?

LH: No, my mama been carry that Ka'iawe name, not Hao.

KM: Oh yeah?

LH: See this, Ka'iawe, never carried the Hao name, they went only first name.

KM: Yeah, oh.

LH: So when he get married, they're Ka'iawe.

KM: Oh, that's why, your genealogy the mo'okū'auhau can be confusing then.

LH: Yeah, confusing.

KM: Because if they don't know Ka'iawehao, Kuahine, and come down...

LH: Yeah, Kuahine that's on Mikala's side.

KM: Oh. Now did Mikala nui marry a Ka'iawe?

LH: Married Ka'iawe.

KM: I see, oh.

LH: Then get my mama, and get plenty kamalii, too, after that.

KM: 'Ae, so your mama had plenty brothers and sisters, then?

LH: Yeah, yeah.
KM: How about you?
LH: Me no more, just only me.
KM: Only you? Oh.
LH: Then my mama passed away, so my grandma took care me.
KM: Oh.
LH: Until 1915, then she passed away, and then from there on, it was my Uncle Obed Ka'iawe.
KM: 'Ae, Obed.
LH: Obed Ka'iawe, he take care me.
KM: He hānai you, take care, oh.
LH: Then he get married and then get his own kamali'i, so we grew up together.
KM: Hmm. Now when you were living with tūtū, your tūtū papa had passed away already?
LH: Yeah passed away...no I was there but I don't remember.
KM: No remember.
LH: Even my mama, I don't remember too.
KM: Oh yeah.
LH: Yeah.
KM: Hmm. Did you live mostly mauka?
LH: Mauka, makai we lived, yeah.
KM: Oh, so you folks would walk trail go down?
LH: Yeah.
KM: Now your house, you had a...? You know Māmalahoa? I have a map, let me just see if this map goes to Ka'ohe.
LH: Ka'ohe 5, yeah?
KM: [opening map] This one may not go all the way...no this only goes to Keālia. Let me turn this off, and I'm going to get a map that goes to Ka'ohe... [tape turns off – back on]
KM: [reference Register Map No. 1282] So this is Ka'ohe 5?
LH: Yeah, Ka'ohe 5.
KM: Now, Māmalahoa, the road...
LH: The alanui, yeah.
KM: Yeah, was there, did you folks, was your house close to the mauka road, or more above or below, your mauka house?
LH: No, not too far from the road.

KM: Not too far from the road, now when you were a child, though, that was just a rock, rough road, eh?

LH: Yeah, yeah.

KM: No more pavement?

LH: No, no more.

KM: Was just almost, alahele, just like the trail?

LH: The main alanui?

KM: Horse trail like that, the mauka road?

LH: The main alanui?

KM: 'Ae.

LH: No they have alanui at that time.

KM: Oh, had alanui, Alanui Aupuni.

LH: Yeah, at that time they have wagon.

KM: Wagons in your time, oh.

LH: Maybe they have cars too, like the Magoons.

KM: Oh yeah?

LH: They had car, see.

KM: Oh yeah.

LH: And then, like the Yee Hop.

KM: Yes, Yee Hop.

LH: The McWaynes, Bob McWayne.

KM: Oh Bob McWayne.

LH: At Honomalino.

KM: Oh, he was Honomalino side, okay.

LH: Like them, they get car, see.

KM: I see, so, sometimes car could go on the road?

LH: Yeah, yeah, on the road, once in a while.

KM: Rough though?

LH: Rough, yeah.

KM: Old road, yeah. Now, your house, your mauka house, was close to the road?

LH: Yeah, it's close, not too far.

KM: A little more above?

LH: Mauka, yeah.

KM: Ah, did you folks grow 'uala or kalo and things like that mauka?

LH: Yeah, yeah mauka.

KM: Can you talk about, how, how did you grow kalo when you were a child? 'Cause no more river, no more lo'i, yeah?

LH: No more. All dry land.

KM: Dry land.

LH: Mostly mauka get the kind hāpu'u eh. The hāpu'u, and they get the kind 'āma'u eh.

KM: 'Ae.

LH: And then they go cut maybe, five, six months before, and they come kind of palahū eh.

KM: 'Ae.

LH: Then they start planting.

KM: So you mean they go cut the 'āma'u...?

LH: All the fern, hāpu'u first.

KM: All the hāpu'u like that.

LH: The hāpu'u down, maybe about maybe half acre, quarter acre, whatever.

KM: Oh, oh and so they cut down...?

LH: And then so they leave 'em, yeah.

KM: Oh, so kīpulu, mulch like?

LH: Make 'em come palahū like.

KM: Palahū, soft, broken up, it starts to break up.

LH: Then they plant.

KM: Oh. What time of year did you plant your kalo?

LH: Hey, kalo, we plant anytime.

KM: Anytime?

LH: Anytime.

KM: Oh, so you could just go clear a field.

LH: Yeah, anytime.

KM: Five or six months let it wait?

LH: Yeah, yeah.

KM: And then kanu the huli.

LH: Yeah.

KM: What kind of kalo did you plant?

LH: At that time they had these...they call that 'ohe.

KM: 'Ohe, oh, so like the ka'ohe?

LH: Yeah, and they get pala'i'i.

KM: 'Ae.
LH: They get makoko, another type, 'ele'ele, they call it, and uh, they get lehua too.
KM: 'Ae, lehua. Did they, did you ever hear them talk about lehua ku i ka wao?
LH: No.
KM: Just lehua?
LH: Just lehua, yeah. And they get one more other taro, that 'a'ala, smell. You know that?
KM: Oh.
LH: 'O'opu kai.
KM: 'O'opu kai. Oh, I have one huli, just coming up over here now.
LH: 'O'opu kai, they get 'ula'ula, that's all table kind taro.
KM: Yes, no make poi?
LH: No, no, you can make poi, but quick rise up, fast.
KM: Oh I see.
LH: They make that for lū'au or table kind yeah, like the 'ula'ula, palakea, and they get mana too. Mana get two kinds the type, one kind of yellow eh, and the other one green. That's the only kind taro we had at that time.
KM: That's the only kind you. But all this different kalo you planted... Pehea kou mana'o ka inoa o Ka'ohē, ka 'āina?
LH: Yeah.
KM: Ua like me Ka'ohē kalo, 'ohē?
LH: 'Ae, yeah, get 'ohē.
KM: Oh, so did they name Ka'ohē, you think because of the kalo?
LH: [chuckles] I don't know. That's the name of the 'āina.
KM: The 'āina.
LH: And the huli.
KM: The huli is ka'ohē, also, or 'ohē?
LH: And then, after that ah plenty kind taro, you know, come in I don't know from where, and today they tell me "get all kinds," yeah?
KM: Yeah.
LH: But the one I remember, the good kind huli.
KM: Wonderful, that you remember all this now.
LH: I remember, yeah.
KM: So you would clear like a half acre?
LH: Half acre, quarter acre, yeah.
KM: And this, and so you put all kīpulu, did you make mounds or did you dig holes?

LH: No, no, dig holes, dig holes.
KM: Dig holes, so...
LH: Cause plenty pōhaku eh.
KM: 'Ae, 'ae.
LH: All rocky land over here.
KM: Yeah, so you?
LH: Hemo the stone, yeah. And get this little bit dirt.
KM: And put the mulch inside the 'āma'u and the hāpu'u, like that?
LH: Yeah, yeah.
KM: Oh.
LH: Over there, no, not too much lepo.
KM: 'Ae. Now how did it get wet, water?
LH: Well, rain.
KM: Rain.
LH: It depend on the kind, that's why they moved way mauka. See they come down close to the alanui, over here more dry.
KM: Oh I see, so you go more mauka.
LH: Yeah, yeah, more mauka, and the 'ōhi'a trees, they keep, they don't cut everything down. No, no they keep some trees here and there.
KM: So they keep the 'ōhi'a, make shade?
LH: Yeah, make shade, yeah.
KM: And then the cloud comes and uhiwai, or what?
LH: Make rain, yeah.
KM: Get uhiwai?
LH: Yeah, get, get. Most mauka they always raining too. Makai dry.
KM: So you had alahale go mauka above the house?
LH: We get our own alanui for go up.
KM: 'Ae.
LH: And get some other people, they lease the land too, over there only few people own 'āina over there, most no more.
KM: So your family owned the 'āina. Who else, who were some of the people lived around you, when you were young?
LH: Get plenty.
KM: Kaleohano?
LH: Kaleohano was there, and Peke Bob, Bill Bob.

KM: Bill Bob, Peke Bob, ah.
LH: Yeah, Peke Bob.
KM: But he's Hawaiian?
LH: Yeah, Hawaiian, something.
KM: Hapa?
LH: Hapa, yeah. And they get this ah, Akana family over there, they get the Grace.
KM: The Akanas and Graces were there?
LH: Yeah, they all family. They married...one of the Grace girls married Akana, had the store.
KM: Oh I see, oh.
LH: Get a couple Japanese was there too.
KM: Oh yeah?
LH: They get Nishimura, they get Miyaraki.
KM: Hmm. How about, so was anyone growing...you grew kalo.
LH: Everybody.
KM: And how about, did you grow 'uala?
LH: Yeah.
KM: Up there or more makai?
LH: Well 'uala, no matter where, it's alright, yeah.
KM: How about, what kind of 'uala, do you remember?
LH: I don't know, but... [thinking]
KM: Huamoa?
LH: Yeah, huamoa, get yeah.
KM: Hi'iaka, perhaps?
LH: I think hi'iaka, get.
KM: Ah.
LH: And then another 'uala they call that lima, the kind you get five kind. [gestures the shape of a hand]
KM: Oh.
LH: Yeah, yeah.
KM: How about you folks had mai'a too?
LH: Banana, yes.
KM: Oh, Hawaiian?
LH: Yes.
KM: Hawaiian?

LH: See that banana? Like my uncle and them they plant plenty banana, and they send that banana to Honolulu.

KM: Oh yeah, oh, so they were kind of making like...?

LH: Making like commercial, yeah.

KM: Commercial kind, oh good.

LH: See the guys was planting bananas over there is this guy, Kuaimoku... Not Kuaimoku... [thinking] That's why I should write down. [The name was Kalaweaumoku, as discussed later.]

KM: Well, we can try come back to it too, you know. When I write this out for you, you'll see, then you can, if you don't remember the name.

LH: Yeah, yeah, you see the guys who get land over there I tell you who, who get land over there. It's the Kama'u family, 'āina konohiki they call that, Baker.

KM: So William Kama'u?

LH: Yeah, this Kama'u here, that's a Baker Estate

KM: Oh, aunty Jojo Kama'u-Kunewa's papa them?

LH: Yeah.

KM: Oh, okay.

LH: See, them. You see the Kama'u family is over there, they bought the konohiki rights. The Baker Estate. I don't know this guy come over there maybe he was scooping land from people or what I don't know.

KM: Who, William?

LH: No, no.

KM: Oh, oh, Baker, oh.

LH: David Baker.

KM: David Baker.

LH: When I was small, young. I don't know haole, Samoan something, I don't know.

KM: Oh yeah, hapa?

LH: Yeah, then the Kama'u bought that place, that 'āina over there.

KM: Yes.

LH: And they get another people by the name of [pauses, thinking]... they get 'āina too, but the family married to the Kepanī, they get 'āina. That's the only guys get 'āina over there. Then come us, to my grandma.

KM: Your grandma kept her 'āina?

LH: Yeah.

KM: So Baker didn't have your 'āina?

LH: No, no, Baker get their own.

KM: Oh good.

LH: Right by our side, along side us. Then along side us, they get this Ma'ele family.
KM: Oh.
LH: And all this, Ahuna family over here [on the north of them].
KM: Yes.
LH: They get big place. And the Ma'ele Estate.
KM: Oh.
LH: Then I think the mama married to Kalaweaumoku or what, I don't know. Something like that. Kalaweaumoku, that's the one's that planted banana.
KM: Kalaweaumoku, so not Kuaimoku. So it was Kalaweaumoku who planted the bananas?
LH: Yeah.
KM: Okay.
LH: Then another family by Kuaimoku too, but they stay on the 'Ala'e side.
KM: Oh.
LH: They have property. That's the property the Magoons got now. The Magoons.
KM: Yeah.
LH: That belongs...some of the property belonged to Kuaimoku [Grant No. 2024, in Ka'ohe 1-3].
KM: Oh.
LH: That's where Magoon now.
KM: So had families living around you yeah?
LH: Plenty, plenty. Plenty people.
KM: And all kanu like that?
LH: They get their own house. Yeah, some of them they're not fishermen, they just stay mauka. And then maybe they work for somebody, like Magoons, sometime they hire people work.
KM: Oh you mean ranch like that?
LH: Yeah ranch, or clean land.
KM: Oh, I see.
LH: And the Yee Hop, C.Q. Yee Hop.
KM: Uh-hmm.
LH: So the 'Ōpihali people, some of them they work for Yee Hop.
KM: So, 'Ōpihali.
LH: 'Ōpihali. You see Ka'ohe, come to Waikaku'u... You know we going to Ka'ū side. [pointing to lands on map]
KM: 'Ae.

LH: See, Ka'ohē, that's us, then Waikaku'u, then come Kukuiopa'e.
KM: O-pa'e?
LH: Kukuiopa'e.
KM: Pa'e, okay.
LH: Yeah, then, then come Kolo, 'Olelomoana, then come 'Ōpihiali.
KM: 'Ae.
LH: So that's how, and I come to 'Ōpihiali. 'Ōpihiali people, at that time they get that kind homestead.
KM: Yes.
LH: See that's where the Ontais was, there.
KM: Ontai, oh.
LH: Then maybe Ontai sold their interest to Yee Hop. So Yee Hop own all that place up there. 'Ōhi'a Mill right up to Koa Camp at 'Alikā.
KM: Yes, Oh so that 'Ōhi'a Mill, still has the remnants of the...?
LH: Yeah, yeah, yeah, way up mauka, the 'Ōhi'a Mill.
KM: Yes.
LH: The lava flow came way up, by the Koa Camp, way mauka.
KM: Way mauka.
LH: Yeah. Us too, Hao had a charcoal kiln, and mill 'ōhi'a, at Ka'apuna side.
KM: So the family used to make charcoal from 'ōhi'a?
LH: Yeah, for home and sell.
KM: Hmm... Now you though, your mama, your tūtū them took care of their 'āina, mauka?
LH: Yeah, yeah, mauka and makai.
KM: Did tūtū, you know when...how did you folks plant? Did tūtū still 'oli, did she go out...did you hear the tūtū them kind of 'oli?
LH: Like me [chuckles], only my grandmother, yeah, when I was...when she died I was eight years old.
KM: You were eight yeah?
LH: So I don't remember too much.
KM: She would chant, 'oli or something when she go out?
LH: No, no.
KM: Did you folks have church out there?
LH: Yeah, see on our piece of property my grandmother gave half acre for the graveyard and half acre for the church.
KM: Oh, and what was the church out there?

LH: The church is still there yet, but somebody living in there now.
KM: Oh yes, I know the area.
LH: But we just call 'um Ka'ohē Church.
KM: It's a Kalawina church?
LH: I don't know maybe get other name, but to me that's Ka'ohē Church.
KM: Ka'ohē Church, Kalawina?
LH: Kalawina.
KM: But only Hawaiian, mostly only Hawaiian?
LH: Yeah, yeah, all Hawaiian. Hoikeana Church, that's the name.
KM: Ah yes, here it is on the map. Hmm. So you don't remember if tūtū would go out and have prayer or something before she plant like that?
LH: [shaking his head]
KM: No, you don't remember, yeah. I know there were so many changes yeah.
LH: Yeah.
KM: Now, you folks live up there, you get house mauka?
LH: We have house mauka, way up by the farm, you know sometimes a little bit too far walking up ah, so we, we stay mauka, way up mauka where the, where we plant kalo.
KM: How far mauka is that from your house up the road?
LH: I think maybe, over a mile, way up. Maybe one, two miles, I think.
KM: A mile or more, oh. And you folks walk all the time, yeah?
LH: Yeah, yeah, we walk. And then we stay up, see, maybe two, three weeks, one month, then we... But every Sunday we come down.
KM: Go church?
LH: Yeah.
KM: And the church was close to the road, Māmalahoa?
LH: Yeah, yeah, right there.
KM: Okay.
LH: But, but my uncle and them they don't go to that church, they go to the Catholic [laughing]...
KM: Katolika.
LH: They Katolika [laughing]. The church right there, but they don't go. Even me same thing.
KM: Oh yeah, you come, Katolika?
LH: Yeah, I was baptized.
KM: But you was with your uncle Obed yeah, that's why?

LH: And Obed and them, they Catholic too, and then the Ka'awa family, the Kalāuli family.

KM: Kalāuli and Ka'awa?

LH: Yeah, they supposed to be, Ka'awa the last name.

KM: Ka'awa?

LH: Yeah, but they went on the first name, just like Ka'iawe, same thing.

KM: Oh.

LH: So Kalāuli is Kalāuli, but Ka'awa supposed to be...some went Ka'awa some went Kalāuli.

KM: Oh, so pili.

LH: Get plenty in here.

KM: Yeah, we know some, 'ae.

LH: Plenty of Kalāuli people in here.

KM: 'Ae.

LH: All come from there.

KM: Oh, interesting. How did you get mauka, if you stay your house in the farm, at the māla 'ai?

LH: Māla 'ai, yeah.

KM: How did you get your water, only catch rain, or had, no more punawai?

LH: No, no more.

KM: No more?

LH: All rain.

KM: No more spring anywhere mauka that you remember?

LH: No, no, no more.

KM: Oh.

LH: And then if come too dry, no more water, we move down the beach.

KM: Ho'i i kai?

LH: Kahakai, because down there get brackish water, eh.

KM: Hmm. So all your water was catchment then?

LH: Catchment.

KM: I wonder how the kūpuna them lived a long time before, because no more piula. How do you think they catch water?

LH: This I remember, my time we had piula already.

KM: Yeah, that's right yeah.

LH: Yeah, but before that, I don't know.

KM: When you went makai from your house, you walked trail, had a...?
LH: Yeah, had a trail, everybody used the same trail.
KM: Same trail?
LH: Everybody there used the same trail.
KM: Was it just a foot trail?
LH: Yeah.
KM: On the ground, or did it have stepping stones going down...?
LH: No more.
KM: No more.
LH: They just make trail.
KM: Make trail.
LH: They get the donkey you know, that's their transportation [laughing]. Up and down, so every house must get one.
KM: One eh? So if you and tūtū went down, tūtū ride donkey and you walk or...?
LH: At that time, I no remember. When my tūtū time was living, I don't remember too good yeah. My uncle time, yeah, I was growing up and big boy, then fourteen years old I left school to help him.
KM: Where did you go to school?
LH: 'Ala'ē School. 'Ala'ē.
KM: 'Ala'ē, so north of Ka'ōhe, towards Hōnaunau?
LH: Yeah.
KM: Okay, and that's how you say it, 'Ala'ē?
LH: Yeah, and that's the school.
KM: Oh.
LH: School house, still there yet.
KM: Yes, and it's an ahupua'a land name, 'Ala'ē?
LH: 'Ala'ē, that's the name of the land too.
KM: Yes.
LH: From 'Ala'ē mauka down, down the beach.
KM: Makai.
LH: Yeah, makai, get 'Ala'ē, get Hale'ili.
KM: 'Ae, 'ae.
LH: It's all Magoon, they own all those places.
KM: How about A-L-I-K-A, how did you pronounce it?
LH: 'Alikā. That's way down between [thinking] ...Kīpāhoehoe and down near to

Minoli'i that, Pāpā. 'Alikā, then come Pāpā, then Ho'opūloa, Minoli'i.

KM: 'Ae, oh mahalo! So you folks go makai, did tūtū go fishing?

LH: Well my tūtū, no.

KM: She no go.

LH: No, no.

KM: But you folks when no more water, when malo'o mauka...?

LH: Yeah.

KM: You folks go down, live in the house down at the ocean?

LH: Yeah, we get house. We get house at the mahi 'ai place. We get house below, in the middle, on the main road; and then we get a house down at the beach.

KM: Hmm. All wood house?

LH: No.

KM: No?

LH: Mauka, mauka side, the center house [near Māmalahoa Highway], we get wood house. Mauka house we get the kind pili house.

KM: Pili?

LH: You know by the side yeah, thatched with pili.

KM: So at the mahina 'ai, it was pili house?

LH: Yeah.

KM: How about makai?

LH: Makai same thing. We get pili house too.

KM: Pili. Oh, did you help to aho, and take that...?

LH: No, was old already.

KM: No. So was an old family house? How amazing.

LH: The house was there.

KM: So it was kīpapa, all stone kahua?

LH: All nice, all nice.

KM: And what, had 'ili'ili on the floor?

LH: 'Ili'ili yeah, yeah.

KM: Where did you cook?

LH: Well, they make stove.

KM: Make stove but had kapuahi inside the house?

LH: Outside, outside.

KM: Outside, oh.

LH: On the verandah side, or something.

KM: 'Ae.
LH: Get.
KM: Amazing.
LH: But not the kind like today, they make stone yeah.
KM: Little stones, so kapuahi.
LH: Yeah, kapuahi.
KM: 'Ae.
LH: Some they make in the kind, five gallon can.
KM: Oh yeah.
LH: In those days they get cracker can, cracker. And they cut and they make stove right there. Today, nobody knows that.
KM: 'Ae, how amazing yeah? Did you folks make your own pa'i 'ai, pound poi, ku'i pōhaku?
LH: Yeah, every... [thinking] maybe once a week, twice a week, something like that.
KM: So you, you get the papa and pōhaku ku'i?
LH: Get the papa, get the pōhaku.
KM: 'Ae.
LH: They teach me how to pound. I was big, big boy already so I do that.
KM: Hard work?
LH: No, not that hard, but like us kamali'i, they when they give you work, a little bit more, that's hard work already, but it's not [laughing].
KM: Yeah.
LH: I can pound poi yeah, I do a lot of things yeah.
KM: 'Ae. Can you describe how you pound poi, how do you prepare your kalo and so you can pound poi?
LH: Like that you got to boil first.
KM: Ah.
LH: They get that can mostly, over there all cracker can yeah. The five gallon can then maybe two of those cans maybe you say maybe we say twenty five, thirty pounds of taro maybe. They boil 'em, cook and start pounding.
KM: Hmm, amazing yeah?
LH: Yeah, and somebody they make imu.
KM: Oh and kālua?
LH: Kālua, yeah. Some.
KM: How's that poi, kālua?
LH: I think the kālua...I think get more taste, I think it's better.

KM: More 'ono.
LH: I think, yeah.
KM: Did you folks ever make poi 'uala sometime?
LH: No.
KM: No need, 'cause you had plenty kalo.
LH: Plenty, plenty.
KM: How about the 'ulu? Get 'ulu tree?
LH: No, no. In Ka'ohē no, no, I think only just get one tree I think.
KM: Oh yeah?
LH: They don't plant, no. Like Ho'okena, Hōnaunau Kalahiki side, they plant. But us, no.
KM: So you folks had good taro land mauka.
LH: Yeah, all taro. But when I was young, the family had 'awa too.
KM: So you folks grew 'awa?
LH: Yeah, us and other families, like Ahuna, we grow.
KM: Where did you grow the 'awa, near the alanui or more mauka?
LH: We grow i uka, in the 'ōhi'a forest, green 'awa.
KM: What was the 'awa for?
LH: We ship 'um from Ho'okena, go to Europe (Germany). We go up mountain, plant 'awa and cut 'awa. We cut the roots in quarters, like blocks, then cut it down to like 4"x 4" squares. We kaula'i the small squares on a drying floor, with a roof over the top. When the sun is out, the roof open, but if rain, we can roll the roof over the 'awa, so it doesn't get wet.
KM: Wow, so like the coffee drying sheds?
LH: Yeah. When dry, we bag 'um in 'eke mau'u, 80 pound bags, and a Pākē, AhSing Zane, come pick 'um up to take to Ho'okena. We made tons of 'awa when I was young.
KM: Wow, it sounds like it was an important business for the 'ohana.
LH: Yeah, it was.
KM: Was the 'awa in clearings...or how was it planted?
LH: Old some of it, from before. But we'd plant more 'awa when we take. In the forest, open up pukas and plant. Some areas get stone walls and mounds, that's where we plant.
KM: Yes so in sheltered area, where there was good moisture...?
LH: Yeah.
KM: [pauses] You know, when you folks would go makai, who goes fishing?
LH: Well that time I grow up, I was a big boy already, my uncle, me and my uncle we

go fishing.

KM: Ah, what kind fish?

LH: We catch 'ōpelu.

KM: Oh, so you get wa'a, down there.

LH: Had wa'a.

KM: So has paena wa'a?

LH: Yeah, get, yeah.

KM: The canoe landing down there?

LH: Canoe landing, yeah, they get everything there.

KM: What kind nets you folks used?

LH: 'Ōpelu net.

KM: And was olonā or cloth net?

LH: No was all the kind...somebody made thread and some get the kind real line, regular 'aho kind.

KM: And did you use pōhaku or did you use lead weights by then? You know like the pākā, when you make your 'ōpelu net like that, what kind of weight did you use?

LH: They get...at that time, lead.

KM: Lead, so you no use stone?

LH: They melt the lead and they made so much. They know what they're doing. But like me, I don't know, they know. And they get the kuku on top, they get this 'ūlei they call that.

KM: 'Ūlei?

LH: The stick.

KM: The stick, oh, what was that for?

LH: That's for the on top, for you to make round eh [gestures, making the hoop to close the net], poepoe.

KM: Round eh.

LH: Yeah, and they call that 'ūlei.

KM: 'Ūlei, 'cause that was the wood they used too, eh?

LH: Yeah, they used it at that time, that kind of wood.

KM: Hmm. Can you tell me about how you go out from your canoe, and you go out and you had ko'a 'ōpelu?

LH: Get.

KM: Can you tell us, share with us about that?

LH: Yeah, yeah, get ko'a. Get plenty ko'a out there, they all get names, all the ko'a. And then like them, they go out there but they not going tell you, up to you to...you think for yourself. But that's how the Hawaiians do. They go out they fish

they no tell you, but you got to think, you got to look for yourself.

KM: 'Ae, nānā ka maka.

LH: Nānā ka maka! But like my uncle, sometimes he tell me see. They get names for the ko'a.

KM: So what was it like, can you tell, how did you go fish for 'ōpelu.

LH: Over there, 'ōpelu at that time, they feed the 'ōpelu, they keep them, they mālama.

KM: Oh so they hānai, mālama ke ko'a.

LH: Mālama, they hānai, they feed maybe two months or maybe almost three months or what. Maybe they start maybe February, March, March maybe, then they start to feed see, feed the 'ōpelu. March, April, May.

KM: They pa'i the side of the canoe, draw the fish to come?

LH: Yeah, yeah.

KM: What was your maunu, what did you use?

LH: Well they get kalo, you know they grate the kalo.

KM: Grate the kalo, 'ae.

LH: Grate the kalo, pumpkin. That's why like us, we plant pumpkin, we plant Chinese taro, kalo Pākē, they call that, and regular taro. For 'ōpelu that, feed for the 'ōpelu.

KM: So the 'ōpelu 'ono for that?

LH: Yeah.

KM: No, 'ōpae?

LH: No, no.

KM: You no need 'ōpae, nothing?

LH: Us no more 'ōpae, other place maybe get the kind poho kai, yeah?

KM: 'Ae, 'ae.

LH: Us no more.

KM: The kāheka with the 'ōpae 'ula inside. So you no more?

LH: No, no, us no more. From Ho'okena, I think Ho'okena maybe get 'ōpae. But from Honokua all the way to Minoli'i no more.

KM: No more.

LH: All feed is taro and pumpkin.

KM: So uncle would go out...you would go on canoe?

LH: Me and him.

KM: You folks paddle and when he mālama the 'ōpelu like that.

LH: Yeah, he feed first. You feed, and when you see the 'ōpelu coming, you feed, then you put your net down.

KM: Oh, and you drop the net.

LH: You drop the net and then catch some of them, not all, but some [laughing].

KM: Yeah, and you were sharing earlier that you know, ko'a, you get your ko'a in the ocean but sometimes you look one place or another place on the land, and that's how you know where?

LH: Yeah, yeah, that's, that's for hand line when you go catch maybe 'opaka, 'ula'ula, you know that kind, then you go. 'Ōpelu, that's all right you get mark too, but the mark no trouble, you can find 'ōpelu. 'Ōpelu ground is easy. Only the kind hand line kind then that's when you need mark.

KM: Oh, so ku'u kaula like, or kūkaula.

LH: Yeah, ku'u kaula, all that kind, yeah. All land mark, you gotta get the right place, if not, you no can get. And the current, the 'au, that's the main one.

KM: Current.

LH: Even for the 'ōpelu same thing. So we get plenty ko'a, I can tell, I can name you the ko'a and we start from Magoon place yeah. They call that Kauluoa. [on the boundary of 'Ala'ē and Pāhoehoe]

KM: Kauluoa.

LH: That's a good ko'a, that. And then you come down, then you come down to our place and get one place named Kanahā.

KM: Kanahā.

LH: That's where Pebble Beach is now [at Ka'ohē].

KM: Oh, 'ae.

LH: You went down there?

KM: No.

LH: Well, right outside there, that's Kanahā. Then come past that, is Kawai.

KM: Kawai.

LH: That's the main ko'a that. There's three main ko'a, that.

KM: And those fish for?

LH: We catch fish for dry and sell, that's how they make the living.

KM: So 'ōpelu, so that's your ko'a 'ōpelu?

LH: Yeah, people make the living, the fisherman, by catching 'ōpelu, dry and send Honolulu, or whoever the people over there, they buy eh.

KM: 'Ae.

LH: So, that's how, this the main three good ko'a, right there.

KM: 'Ae.

LH: And when you pass over there you go down 'Ōpihiali side, they get 'Ōlelomoana, they call that. Get one ko'a there, 'Ōlelomoana. And then they get one, another ko'a, they call that Kūkulu. [Kūkulu Rock, on the Boundary of

‘Ōlelomoana and ‘Ōpihiali.]

KM: Kūkulu.

LH: Right next to ‘Ōpihiali, close. That’s the ko’a, I know. And all these ko’a they get current, their own current.

KM: You get the mark, you know, yeah?

LH: Yeah.

KM: How wonderful yeah? The tūtū were so smart yeah?

LH: You see like my uncle Obed, like me now, first we go out Kawai [fronting Ka’ohe 5], we paddle out there, then we drift little bit then we look where the current go.

KM: So which way the current ran out there?

LH: Yeah.

KM: Where did you?

LH: Kawai, the current got to go Ka’ū side.

KM: So you go Ka’ū side, drift.

LH: Yeah you drift. And if the current drift up Kona side, the fish not going be there. The fish move to another place. Then we know the current of that ko’a, we go to that ko’a. The Kona current, they stay over there already.

KM: Hmm, interesting. Smart yeah?

LH: Yeah.

KM: So you watch the season like that, and where the fish go?

LH: Yeah. And even you take somebody with you, out there fishing, maybe they catch fish today tonight the current change then you go there, the fish not there. See, malihini yeah. They don’t know the current. The important thing, don’t tell anybody about the current of the spot, but these people down there like the Smith Kaleohano them, they know.

KM: Hmm. You also mentioned earlier, Magoon’s ko’a. What ‘āina was Magoon in?

LH: Magoon owns Pāhoehoe Ranch?

KM: Pāhoehoe?

LH: Hale’ili, they call that. The big name, Magoon Ranch, Pāhoehoe.

KM: ‘Ae.

LH: See, you start from Pāhoehoe, too, way down eh.

KM: Oh, so that’s all Magoon’s ‘āina?

LH: Yeah.

KM: So that’s where that other ko’a you mentioned was in, that ‘āina?

LH: Yeah, Kauluoa.

KM: Kauluoa.

LH: And then go Honokua side, they get name for the ko’a too. They get one name

Kalepe... [laughing]

KM: Kalepe.

LH: Kalepe, that's good ko'a too.

KM: All for 'ōpelu?

LH: All 'ōpelu.

KM: Hmm.

LH: Over there get some ko'a, get two currents.

KM: 'Oia?

LH: Two. Some, some place get only one.

KM: Hmm. So these currents in the ocean are important to know for the kama'āina fishermen?

LH: Yeah, yeah, the water, the ocean, 'au kai.

KM: So all these currents, like, Kawai, Kauluoa, those are all 'au kai and you followed those, and that take you to the fishing spot, to the ko'a?

LH: You know already, what current. You gotta go to that spot, the place name, where get the current.

KM: Oh, so amazing.

LH: See, if the current change you don't go over there, because no more fish over there now, they move. They not going be there. So you gotta know the current of the ko'a too.

KM: Hmm, they're so observant yeah?

LH: That's smart, those buggas.

KM: So you would hānai, go...?

LH: Yeah, first you hānai.

KM: You go early morning or late?

LH: Everybody take turns. Maybe there about seven or eight canoes, the families, they fishing. Maybe three families this week, bumbye you go next week. Change, yeah, not only one person go there.

KM: Yeah.

LH: Until the time come, then they catch.

KM: But how, when you were fishing, did people respect if someone is fishing?

LH: They respect, yeah.

KM: They no go make trouble, go for somebody else.

LH: No, no more, not like today, no nobody respect, no. No respect, today.

KM: Sad yeah?

LH: Yeah, today no more, you cannot feed, somebody else going take 'em, cause you no own the ocean, they tell you that.

KM: Yeah, that's right. So you cannot go feed 'em like before?
LH: No can, no can.
KM: Oh.
LH: Minoli'i, all feed, before. Then come down to us, 'Ōpihiali, Ka'ohē, Honokua. But I don't know about Ho'okena. We all feed, keep the 'ōpelu. Today, cannot.
KM: Hmm. How deep did you have to drop your net?
LH: Well we say maybe about eighty fathoms deep you know, from on top, down to the bottom, yeah. The ko'a, the 'ōpelu is way out you know, not shallow.
KM: Yeah, deep, yeah, so eighty fathoms?
LH: Maybe, around there, you go out, you look with your glass box, until you cannot see the bottom, so I don't know how deep, see.
KM: 'Ae.
LH: See we look by the glass box, if you see the bottom, hey, you shallow already. Then move out in the deep, that's how we fish, 'ōpelu. So I don't know how deep, but to my guess, I think around there.
KM: Ah, how big is your 'ōpelu net?
LH: Our 'ōpelu net is twenty-four feet, twenty feet on top yeah.
KM: Uh-hmm.
LH: Maybe, diameter, I don't know if get what, twelve feet?
KM: Oh. So the big circle?
LH: Yeah, the big circle, yeah, well when you circle the net.
KM: How do you go on the canoe, you make it, you make two ends come together or, is it already round?
LH: No, no, when you throw the net...you throw the net down, then the kuku, then you start, bending it.
KM: I see, so the 'ūlei kuku, and you bend it poepoe?
LH: 'Ūlei, bend it till you, take it, take it [gestures bring the two ends of the kuku together]. Then the thing stay round.
KM: Together, and then you lock it together.
LH: Lock 'em together, and net stay round, eh.
KM: 'Ae.
LH: Then you drop 'em down, see the depth of the fish, that's where your net going down.
KM: Ah.
LH: And the way you feed, yeah, maybe we say fifteen feet from the on top down, or twenty feet, that's where you feeding your 'ōpelu. Your net gotta go below that.
KM: And so when you close the net, it's all pa'a, closed?

LH: Pa'a underneath, and get bag.
KM: No more puka, get bag.
LH: Get bag.
KM: And so then, you pull it up?
LH: Yeah.
KM: Oh.
LH: Then you gotta know how to catch them, I get net.
KM: You still get 'ōpelu net?
LH: I think I got the biggest net in the state.
KM: Wow.
LH: I got 'em.
KM: Oh.
LH: I get 'em home, yeah.
KM: Good, good.
LH: I know everybody who get net.
KM: Hmm.
LH: My cousin down there in Ho'okena, Alani, the Alani family.
KM: Oh.
LH: They're fisherman.
KM: Oh yeah?
LH: Alani married into Kaleohano, plenty of them.
KM: 'Ae, plenty family, yeah? What other kind of fish you folks would go for?
LH: We, we catch 'ōpelu and then we catch, 'ū'ū. They call that mempahci. And then we get market too, people come, Japanese market.
KM: Oh.
LH: We have. We go catch mempachi, whatever fish you get, then you put on the donkey early in the morning you come up, 'cause the guy waiting for you up there.
KM: Ah yes.
LH: Maybe ten, twelve of us fisherman.
KM: Put in basket, lauhala or?
LH: Yeah, yeah, put in lauhala, or you put in the cracker can, whatever.
KM: Cracker can, oh, oh? And so then you take on the donkey go up.
LH: Yeah, or you get box, the kind cracker box, yeah the kind, on the side. You put them, so they no come like that [gesture with hand, no good].

KM: Yeah.

LH: Then when you reach up there, the guy up there with the scale.

KM: Wow. And you folks had luawai down there for water, for brackish water, wai kai, like?

LH: Yeah, yeah, we get.

KM: So you folks could live down there, drink the water from the luawai?

LH: Plenty, plenty water, plenty.

KM: Oh, and had old trail go there to the other villages, like that?

LH: Had trail, had trail.

KM: How about manō, niuhi?

LH: The manō [chuckles], get plenty, but they no bother.

KM: Did uncle them...like did they kind of respect that, manō? Or did they no bother?

LH: They no bother.

KM: They no bother, so not like 'aumakua, or something?

LH: No, no, no.

KM: Yeah, yeah.

LH: That's why like us, before my, our days, way back, and then they feed the 'ōpelu all that kind taro, pumpkin, sweet potato whatever, but no put fish meat inside, like today.

KM: Oh, how come?

LH: No bumbye the...the pōwā they call it.

KM: Pōwā?

LH: Yeah, pōwā. You know the kind, maybe ulua stay there, maybe kawakawa, all the kind, no good kind fish.

KM: Yeah, yeah, the kind more vicious.

LH: Yeah, he going attack the 'ōpelu. That's why, when those buggas come around there the 'ōpelu, take off.

KM: How smart.

LH: Like today, they use no good kind bait.

KM: So if you use meat, the more aggressive fish, even the manō...

LH: Yeah, yeah, they going hang around the ko'a.

KM: They going catch the hanu?

LH: Yeah, and then they going to stay over there. And that kind fish like that you try and catch them. Otherwise they going to chase the 'ōpelu and you going get hard time.

KM: Oh.

LH: That's why, people in those days, they no feed other kind stuff, that fish meat or can salmon, or sardine you know.

KM: 'Ae.

LH: But now, hey, they feed any kind [shaking his head].

KM: Yeah.

LH: And all kinds of no good kind fish stay over there, now.

KM: Oh, so the ko'a jam up then?

LH: The ko'a yeah, spoiled.

KM: Aloha no!

LH: Every place now.

KM: Hmm, amazing... [thinking] Was there a fishpond, down somewhere down there, had a fishpond?

LH: In Ka'ohe no more. There is no such thing as a fishpond from...I think from Honokua all the way to Minoli'i. Maybe Minoli'i, get though.

KM: Ah.

LH: Fishpond, I think they get, but us no more.

KM: And you didn't hear if 'Alikā get...no more?

LH: No more.

KM: No more nothing.

LH: No more. 'Alikā, Pāpā, no more. Maybe Miloli'i get.

KM: Yeah, little pond?

LH: Yeah, little pond, yeah, yeah.

KM: But you folks, what happened, if you go down, and rough water?

LH: Well rough water, no can go.

KM: No can go fish, yeah? Did you folks make umu or imu, or anything close by the shore?

LH: No, no. No need.

KM: Hmm. So you dried the fish, keep some stored like that?

LH: Ho'okena, maybe yeah, they put stone in the kind... Where they get plenty sand, yeah, and they put stone eh.

KM: Yeah, imu or umu?

LH: Imu, and then the fish go in there.

KM: 'Ae.

LH: So, us no more sand, all pōhaku.

KM: All pōhaku.

LH: All pōhaku.

KM: So how did, was it hard to land your canoe?
LH: No, we get good landing.
KM: You had a good landing.
LH: Oh yeah, those people way back yeah, they clean the place.
KM: So they took care.
LH: Took care, 'Ōpihiali get good landing too. Even Ka'ohe. Only when rough sea come, then huli the stone eh. Then come little bit rough, but everybody help, make the place good.
KM: Oh, what a wonderful story.
LH: Kukuiopa'e get nice landing.
KM: 'Oia?
LH: Nice, good.
KM: And so still had families makai in some of those areas, Kukuiopa'e?
LH: Yeah, but not now.
KM: No more now, yeah?
LH: Before had.
KM: So your time as a child, still had?
LH: Yeah, my time, the Kukuiopa'e families, they go down Kukuiopa'e. The Ka'ohe family go down Ka'ohe Beach, they get name for the place.
KM: So each person, or each group in the ahupua'a, they only fish and live in their ahupua'a? They no go maha'oi, or take from other places?
LH: Oh they go.
KM: They go?
LH: They go.
KM: Hmm, so there was cross over?
LH: Yeah, no trouble, yeah.
KM: No trouble?
LH: No, no, see like us, we stay Ka'ohe, we can go 'Ōpihiali side.
KM: 'Oia?
LH: And they can come too, if they like.
KM: I see.
LH: Up to them, but they no can paddle too far, eh.
KM: Ah.
LH: Then us, we cross over too, go Honokua side. And the Honokua people same thing.
KM: Come your side?

LH: When, when we get plenty 'ōpelu in our place, ah they going come, yeah.
KM: So they going share?
LH: Yeah.
KM: But if someone...if your uncle them, set your net down...?
LH: Yeah.
KM: No one else is going come try to feed or something on top you, yeah?
LH: No, no, you cannot feed, but you can come and drop your net.
KM: 'Oia?
LH: You can.
KM: And how many, hundreds of fish one time, plenty?
LH: When you drop your net?
KM: Yeah.
LH: Yeah, yeah.
KM: Hundreds?
LH: Yeah, yeah, hundreds. They go by the lau, four or five, ka'au one time, that's forty. Forty fish to one ka'au yeah.
KM: 'Ae.
LH: Then we say, five ka'au. That was forty times five.
KM: 'Ae.
LH: And that's the amount of fish you catch.
KM: So ka'au. What's the description, four, four fish is what? Kāuna, four. And ka'au is?
LH: Forty.
KM: Forty.
LH: You count forty.
KM: 'Ae.
LH: That's one ka'au. Then you put one count eh.
KM: 'Ae.
LH: So you know, so you forty pau. Then you put one over there, then forty so you know how much, the count over there.
KM: What is a lau?
LH: Lau means ten, you get ten, forties.
KM: Ten forties, so four hundred all together.
LH: Yeah. Then, you get ten fish over there.
KM: Ahh.

LH: If you no do that, you don't know how much you giving to the person, they like four ka'au, well okay you county forty. Forty, then you put one, the count is right there.

KM: I see, oh.

LH: Yeah, and those days the fish cheap.

KM: Cheap yeah?

LH: Yeah, forty cents one. That's just like one cent one fish.

KM: One cent one fish. So one ka'au, forty cents?

LH: One, forty cents. Some fifty cents, it all depends yeah.

KM: [sighs – shaking head]

LH: Those days [shaking his head].

KM: Hard yeah?

LH: Yeah, I tell you.

KM: Hmmm, amazing.

LH: Yeah.

KM: Now tūtū Mikala nui passed away in 1915?

LH: 1915, yeah.

KM: And so you stayed with uncle Obed?

LH: Uncle Obed, yeah, that's how I been learn from him.

KM: Ah, I see.

LH: Then uncle Obed married.

KM: 'Ae.

LH: Then he get his own children, he had three... [end of Side A, begin Side B] ...But we all together. And then we just like brothers, but we're not.

KM: Yeah.

LH: We're cousins.

KM: Yeah.

LH: Until today they still respect me.

KM: 'Ae.

LH: But the oldest one passed away, Obed Ka'iawe.

KM: Oh.

LH: Passed away. Then we get another one, Tommy Ka'iawe, right now in Kohala. And Ernest Ka'iawe is still in Kona, Kailua side.

KM: Hmm.

LH: Ernest, he and I, almost every other week or a month or like that, we get together, he call me, I talk to him. His wife passed away too.

KM: Ahh. When did you leave Ka'ohē?
LH: I left Ka'ohē, I think 19...wait now [thinking]. I think 1926, 27, I think.
KM: So 1926, 1927.
LH: I think regular, when I actually left over there I think in 1929.
KM: 'Oia.
LH: When I left.
KM: When you actually left, pau?
LH: Yeah, yeah. So when 19, when I made 19 years old, 20, I went on my own, see.
KM: I see.
LH: Then I work for Magoon.
KM: Oh so down Pāhoehoe side?
LH: Pāhoehoe. I used to drive truck, take care the truck.
KM: I see.
LH: Haul, they get plenty working men too, but I was the truck driver for them.
KM: What was Magoon doing at Pāhoehoe?
LH: Ranch.
KM: Ranch, run cattle?
LH: Cattle.
KM: Pipi, all mauka?
LH: All mauka, makai.
KM: 'Oia?
LH: Yeah.
KM: Almost down to the ocean?
LH: Yeah, that's all their place.
KM: But even makai, the cattle go makai?
LH: Even makai, get pipi, yeah. Mauka get pipi, makai get.
KM: How about your 'āina?
LH: My 'āina, no.
KM: No more.
LH: No more.
KM: So like for you folks, how you plant your kalo and things, the cattle no come in, make trouble?
LH: No they come sometimes. The Magoon cows, the Yee Hop cows, sometimes they come in, break the fence little bit, they come.
KM: Hmm, so had all fence, not pā pōhaku?

LH: No.
KM: Mostly fence you think?
LH: I think, like them, I think they put wire I think.
KM: Wire?
LH: Wire fence, stone wall.
KM: Hmm, yeah, hard work yeah?
LH: Work yeah.
KM: So about twenty years old, you went to go work for Magoon, or you left home?
LH: Yeah I left home. I was nineteen that year, nineteen or twenty. Then I work for Magoon, see.
KM: What was Magoon's first name?
LH: E.M. Magoon
KM: Now is that the one that bought Mahai'ula?
LH: Yeah, that's him, same 'ohana.
KM: Hmm.
LH: Same, the grandma. See, I worked for the grandma.
KM: Oh.
LH: So this Mrs. Magoon get four boys and three girls, I know all them.
KM: Oh.
LH: Yeah and their kamali'i, I take care their kamali'i.
KM: 'Oia?
LH: Yeah, small time, when I grow up already, big eh.
KM: Yeah.
LH: I work for Magoon and the family come, one family each time, cannot come two family one time.
KM: Oh.
LH: The kids all hākākā when they get together.
KM: Oh for real?
LH: Yeah.
KM: [chuckling]
LH: The grandmother no like that.
KM: [laughing]
LH: Yeah... But when they come, then I'm in charge of them, you know. Sometimes, a little bit humbug, those guys.
KM: [chuckles] ... So after 1929 about you said, you left Ka'ohe yeah, and where did

you go?

LH: Then I went, I went construction.

KM: Where did you go?

LH: Volcano.

KM: Volcano?

LH: I went there work for Hawaiian Dredging.

KM: So what did you do, build what?

LH: Alanui.

KM: The alanui, oh. So you were paving the alanui?

LH: Yeah, paving over there, and then I went down there as a truck driver.

KM: What road were you folks working on?

LH: I tell you, Makaopūhi.

KM: All the way down to Makaopūhi?

LH: Makaopūhi, we did that seventeen miles.

KM: Oh, oh.

LH: And down Kahuna Bluffs, you know where that?

KM: 'Ae, 'Uwēkahuna.

LH: 'Uwēkahuna.

KM: 'Ae, at the observatory side now?

LH: Yeah, yeah, and all around the crater, Halema'uma'u, and by the hotel.

KM: 'Ae. So you were paving that, twenty-nine, thirty, 1929?

LH: Nineteen thirty, then we pau, 1931...

KM: ...Where is your tūtū Mikala buried, at Ka'ohē?

LH: In Ka'ohē, yeah.

KM: At the church?

LH: No, no, we get [thinking] what you call, church kind yeah, they get their own graveyard, and the family get our own.

KM: Is that known, so that if someone goes in there, they're not going to hit?

LH: No, no, no, my son all take care of that. No nobody there.

KM: Oh good.

LH: But they building houses right next, though.

KM: But the grave is okay?

LH: But they know the ilina is there.

KM: That's very important. Now, is it close to your mauka house on the road?

LH: Yeah, yeah, they stay makai side the road.

KM: Okay.

LH: The church mauka, the graveyard makai, but not maybe we say another two, three thousand feet away, I think, you know from the church to the graves.

KM: How about your mama?

LH: Yeah they all in there.

KM: Your tūtū...?

LH: Yeah, they're all in there. It's all fenced, all in there.

KM: Good. And all marked?

LH: They're all in there, but all overgrowth now eh. Maybe someday, we got to go over there cut, clean the place. Not only us get, most family over there too.

KM: Okay, that's very important.

LH: 'Ōpihiali families too.

KM: So it's just makai of the road?

LH: Yeah.

KM: But away from the church, south of the church, or north of the church?

LH: North.

KM: North, so coming back towards Kona?

LH: Yeah.

KM: Rather than Ka'ū?

LH: Yeah, yeah.

KM: Okay.

LH: You went down to Pebble Beach?

KM: No. But, but if you go...

LH: Yeah, not too far from there.

KM: Okay, so the road to Pebble Beach is the path?

LH: Yeah, yeah.

KM: Okay?

LH: That's where get houses over there now, see?

KM: Oh, okay.

LH: Get couple houses where near to the graves, I think maybe about their boundary, I think maybe about ten feet away, I think.

KM: But, you folks still have that 'āina?

LH: Yeah, I mean that, yeah.

KM: The 'ohana?

LH: The 'ohana, yeah.

KM: So, good, good.

LH: That's a graveyard, that. That belongs to the families.

KM: You know, now hard yeah, just like the road you know, sometimes you know they open one ana, yeah?

LH: Yeah, yeah. And then Kukuiopa'e family, all those people over there the Kalāuli, the Ka'awa, they have cave over there, they call that Kua'ana.

KM: Kua'ana.

LH: That's the name of the cave.

KM: Oh.

LH: I think, people...I think they don't know where now.

KM: Oh so, Kukuiopa'e, though, Kua'ana?

LH: Kua'ana, that's the name of that.

KM: For Kalāuli, Ka'awa family, like that?

LH: Yeah, they all in there. Even my uncle, a grand uncle is over there too.

KM: Oh.

LH: And my aunties, couple of my aunties.

KM: So Ka'iawe, mā?

LH: No, no, no.

KM: No, different?

LH: No not Ka'iawe, Uhai.

KM: Uhai?

LH: You see, Ka'iawe and Uhai¹, are two brothers.

KM: Oh.

LH: See, I'm talking about Uhai's children. And Uhai himself, and the wife, they went to that. 'Cause Ka'awa family, Uhai married to, one of the Ka'awa girls.

KM: I see.

LH: Tūtū Uhai is the one who taught my uncle Obed about fishing the ko'a for kawele'ā, hāuliuli. That ko'a is about 80 or 90 fathoms deep. We sometimes stay out all night for that fish. It was certain nights of the moon that we go for that. There were also other old people like Kealohapau'ole and Lapa'uila, who had been fishermen that my uncle learned from. They were are part of a hui at one time [see footnote below].

KM: Ah, so fishermen of the region?

LH: Yeah.

¹ Uhai's full name was Uhaihao, and he was a member of the Hui that purchased a large portion of the *ahupua'a* of Honokua in the 1880s. At the time of the transaction, Uhaihao was listed as a resident of Kukuiopa'e. Other members of the Hui included (but were not limited to) Kealohapau'ole of Honokua; and Lapa'uila, of Pāhoehoe (Bureau of Conveyances Records for 1887 & 1890).

KM: And you folks still used some of the old methods, moon like that?
LH: Yeah.
KM: Now uncle, you also mentioned the 'ohana and the ilina at Kua'ana, is that close to the road?
LH: No.
KM: No?
LH: Kind of far down though.
KM: Makai?
LH: Makai.
KM: Going makai of the road?
LH: Yeah.
KM: Oh, so.
LH: But for me, I cannot tell where, you know?
KM: I understand, yes. But what's important is, that by you sharing this history...
LH: Yeah.
KM: Now we can know.
LH: Yeah.
KM: So that like with the State, the Historic Sites...
LH: Yeah, yeah.
KM: They're going to know.
LH: Yeah.
KM: This is the family's grave.
LH: Yeah.
KM: So if someone comes buys that land, they want to build...
LH: Yeah.
KM: They got to be aware of that. Kua'ana is there.
LH: Yeah.
KM: You know, so it's important.
LH: Yeah, and then, like the Ahuna family; Ahuna, the Kalaweaumoku, that's all Ma'ele from there, anyway. They get their own too.
KM: Ma'ele, yeah?
LH: Yeah, mauka of the road, but, you know family kind eh.
KM: Yes, yes.
LH: But I don't know, if they still know. But Kua'ana, that's where.
KM: Interesting.

LH: That's one cave, ana.

KM: 'Ae.

LH: They're all in ana. And then they been block up, the last one they went in, I don't know, Ka'awa I think. I forget who was, and they been block up.

KM: Close 'em up?

LH: Close 'em up.

KM: Good.

LH: But for find that place there, was, I think me I can find 'em, if they... 'Cause I know the area, but I never been there, but I know where.

KM: Yeah. Well you see that's why then, you know next thing...

LH: But eh, anybody going come tell me, to go and find, I tell no, I won't.

KM: Yeah, but you see when the bulldozer go ah... [gestures hand pohō]!

LH: But over there, you cannot bulldoze.

KM: Cannot?

LH: Cannot... [thinking] Maybe now days.

KM: Yeah.

LH: They get bulldozers, I no care what, they go...

KM: They take 'em.

LH: They take 'em.

KM: So it's important. What land is that in?

LH: That's Kukuioipa'e.

KM: Kukuioipa'e.

LH: Only, only one person, I think maybe can find out is this guy, Randy Ahuna.

KM: Okay.

LH: You know Randy?

KM: No.

LH: He works out at the mac nut place.

KM: Out that side?

LH: That's the one.

KM: Oh good, well.

LH: That boy, maybe he know or what, I don't know.

KM: But see they all lived here long time too, Ahuna mā?

LH: Yeah, yeah. That's way back.

KM: Way back?

LH: And then the guys came over here [Hilo], was Walter Ahuna, Moke and Herbert.

KM: Hmm.
LH: The three brothers came.
KM: Yeah.
LH: And they get homestead.
KM: Yeah.
LH: I think one get homestead, I think, Wallace.
KM: Yeah.
LH: And the other one, I no think so they had. But, I don't know and Moke, that's the smart one.
KM: Oh?
LH: But the smartest one all them is, Herbert Ahuna.
KM: 'Oia?
LH: Yeah. I know all them, when I was small, I see them.
KM: Yes. [pauses] Now when you was working for Hartman, making the road, when did you meet your wife?
LH: Well, when I came, Ke'āmoku.
KM: So, when you were working the Ke'āmoku Road?
LH: Yeah.
KM: Pu'u Anahulu?
LH: Yeah, that's when.
KM: And what was your wife's name?
LH: Kaholo.
KM: Kaholo, Mona?
LH: Mona, yeah.
KM: Mona Kaholo, who was her papa?
LH: Papa, is Kaholo, too.
KM: Sonny?
LH: Sonny Kaholo.
KM: Sonny Kaholo and he used to work...?
LH: For Hind.
KM: And he go makai to Kīhōlo like that too?
LH: Yeah, yeah, yeah. He was working, at that time he was working for Hind.
KM: I see.
LH: Then when that road over there, Ke'āmoku... So Hind let all his men go out work for the road.

KM: 'Ae.
LH: Make more money, 'eh.
KM: 'Ae.
LH: And then we pave that Hind Road, going mauka.
KM: Oh for Pu'u Wa'awa'a?
LH: Pu'u Wa'awa'a...
KM: ...So you lived at Pu'u Anahulu with your wife for a while, after you married?
LH: Yeah, for a while. But, then I was working for Magoon at that time. So my wife didn't like over there, that's why I left.
KM: At Magoon?
LH: Pāhoehoe.
KM: Oh.
LH: At that time they was paying me \$65.00 a month.
KM: Oh.
LH: Good money, those days.
KM: Yeah.
LH: Nineteen thirty-three, thirty-four...
KM: ...Hmm. When you were growing up, did you hear or did you see, or even like with Keawe Alapa'i or with Keākealani them did you talk about heiau or any old Hawaiian places?
LH: No, no, no, never that kind.
KM: No? But you spoke Hawaiian still at home yeah?
LH: Yeah, yeah.
KM: Tūtū mā, that's...?
LH: Yeah, yeah.
KM: But they didn't talk about heiau?
LH: No, no.
KM: Old stories?
LH: Yeah.
KM: Not too much?
LH: Like me [chuckles], I'm different. You see, when I married to my wife, I worked for Magoon. Then pau, I went plantation, Then war time 1942. Then I came Hilo.
KM: What plantation?
LH: Mea [thinking], what you call, Pā'auhau.
KM: Oh...

LH: ...And then I bought a fishing boat, I went fishing.
KM: Oh, out of Hilo, or Kona?
LH: No, no, Kona, that's when I went Minoli'i.
KM: Oh, so you lived out Miloli'i then?
LH: I lived in Minoli'i, then we opened that Ho'okena port.
KM: So you and your wife?
LH: Me and my wife.
KM: And you had children at that time?
LH: Yeah, my, the kids, I get a house in Hilo here. I rent a house in Hilo here, \$18.00 a month, in those days cheap.
KM: Oh.
LH: Then I was fishing.
KM: How many children did you have?
LH: At that time I had the three.
KM: Louis is your oldest?
LH: Yeah.
KM: Who's the next?
LH: Lawrence, and then Leslie. And that's all.
KM: Three boys?
LH: Three boys. But he passed away, the last one.
KM: Oh.
LH: So two now.
KM: So two left now?
LH: Yeah.
KM: You folks had three children?
LH: Three. And then the mama died, you know, my wife's mother died...
KM: At Pu'u Anahulu?
LH: No, died at home, we bring 'em to Hilo, to the doctor's, for find out what kind sickness get.
KM: 'Ae...
LH: ...Then I was making good money that time, fishing, and then I had the three fishing boats.
KM: So 'ōpelu fisherman mostly, or you go out...?
LH: 'Ōpelu. Ho'okena people was fishing, catching 'ōpelu, I buy, buy all, all their fish. I had three fishing boats, sampan over there, yeah, I take ten percent, on every dollar they make, on the boat.

KM: Yeah. Oh. So you would haul the fish, go market?
LH: Market, we have our own fish market too.
KM: Oh.
LH: We had two fish markets.
KM: Miloli'i?
LH: No, no, over here in Hilo.
KM: Oh, here in Hilo.
LH: One in Hilo, one in Kea'au.
KM: Oh yeah, Kea'au?
LH: Before had the theater over there before.
KM: Yeah, yeah, oh.
LH: Way back, way back, I talking eh, way back now.
KM: Forties, eh?
LH: Yeah. Forty, forty-five, forty-six, yeah, forty-seven, forty-seven, I left Ho'okena, I moved to Hilo, pau. I stay fish out in Hilo. Then 1950, when I lost the boat, I close up the fish market everything shut down.
KM: How'd you loose the boat?
LH: Caught fire.
KM: 'Auwē.
LH: In Kawaihae.
KM: 'Oia?
LH: Yeah...
KM: ...Now, like you see Kona and all the growth and development that's occurred yeah?
LH: Yeah.
KM: How do you feel about all the changes?
LH: Well, to me, if they're not going do that, plenty people without jobs too.
KM: Yes.
LH: No more work. But some of the people they no like that, but to me, that's not your money...
KM: Yeah.
LH: That's their money. Let 'em come.
KM: So.
LH: To me, that's what I feel.
KM: Sure, so change is going to happen, right?

LH: Going happen, no matter what, what you going do, it's going happen.

KM: Yeah.

LH: Just like over here.

KM: Yeah... ..What do you think about, like you shared with me about the burial cave, Kua'ana?

LH: Yeah, that's the one down Kukuiope'e.

KM: Yes. Now, what about that though, do you think that there's value in caring for some of the old Hawaiian places though?

LH: I don't know. Me, to me, I like preserve the place 'cause they get...that's a grave, all those old people in there. They're the owners of the place.

KM: That's right. What about the old graves or the old heiau, the old villages, like down, down let, the beach at Ka'ohē or, or somewhere, you know?

LH: They let Ka'ohē, way down the beach, I no see, get some grave over there family kind, but talking about heiau over there, I never...I...only the heiau, that I know is down, mea, Pu'u Koholā at Kawaihae.

KM: 'Ae.

LH: Yeah, Pu'u Koholā... My wife said "They choose the day."

KM: 'Ae, koho lā?

LH: "Koho 'oia i ka lā." They was going to have a meeting there.

KM: 'Ae.

LH: "Choose the day," not "koholā," see. And even that, that one...

KM: Which one?

LH: The one in Honolulu. That where the water pump, all the kind on the Beretania...

KM: Oh, yes, yes, I remember that one.

LH: That one, them they like to get the name of the place...

KM: So the water at Beretania?

LH: Yeah, yeah, Beretania, that water. They wanted to get the name of the place. My wife gave the name, the name is still there yet.

KM: So, is that the saying, "Uwē...?"

LH: "Uwē ka lani, ola ka honua." My wife gave them that.

KM: So your wife was the one who gave that saying?

LH: Yeah, yeah, because Robert Hind, the old man Robert Hind, told them that saying, I mean way before, you know.

KM: Yes, yes.

LH: She always say that, "Uwē ka lani, ola ka honua."

KM: Yes, well it's an 'ōlelo no'eau, an old saying.

LH: Yeah, that came from him, from Robert Hind.

KM: Oh.
LH: Never come from nobody else.
KM: So from when he was living Kona?
LH: He owned the ranch before, Pu'u Wa'awa'a.
KM: Pu'u Wa'awa'a. So he lived there and that's how he knew that?
LH: Yeah, he lived there, yeah he knew that, see he always said word see...
KM: "Uwē ka lani..."
LH: "Ola ka honua." That's why my wife always think of those words, what he said.
KM: Oh, so Robert Hind?
LH: Robert Hind.
KM: Oh.
LH: See everybody don't know that.
KM: Yeah.
LH: That's why she knew..
KM: ...So amazing, so you've gone from a young child living in pili house, kanu 'uala...
LH: Kanu kalo, lawai'a, that's how I been learn.
KM: 'Ae.
LH: Until today.
KM: And then all the way up to, working overseas like that, and all the things here.
LH: Yeah.
KM: Amazing...
LH: ...But you know, my lifetime of working yeah, me I think, I never work that hard. Though, to me, because I always get some job, but I never go down and work pick and shovel, never, never. But I go pick and shovel, I help somebody in the ditch or something like that...
KM: 'Ae. ...When you were young, we were just talking about money and how it was. Before, did you folks trade food with the people you know, someone get taro, someone get fish or like that, at Ka'ohē or...?
LH: No, no, like us, my time, we sell.
KM: You were selling already?
LH: We buy their things for us, they buy fish from us...
KM: Yes.
LH: Nothing free, and you give me this...
KM: Yeah, yeah, so that was pau in your time?
LH: Yeah, I know my uncle, they worked that way, until me, until today, I do the same

thing.

KM: Yes.

LH: I no like you give me something, I give you something, no, no...

KM: Yeah, yeah.

LH: If you buy from me, I buy from you, see, that way better.

KM: Yeah.

LH: Sometime I give you too much, you give me little [chuckles].

KM: And mahope 'ohumu.

LH: [laughing] 'Ohumu, that's the truth!

KM: Yeah, yeah. Well see was a different time yeah?

LH: Even your own friend, good friend, he put you down too.

KM: Hmm.

LH: But you got to watch.

KM: Yeah.

LH: See who.

KM: How do you feel, do you have fond memories of your childhood in remembering with your tūtū them?

LH: Yeah with my uncle, my tūtū.

KM: Hard worker?

LH: I mean, I can place her looks today, I think.

KM: 'Ah yes.

LH: I can, yeah.

KM: Did tūtū weave lauhala, too?

LH: No. That I don't know, if she weave or what.

KM: You don't remember?

LH: But, but that lady to me I think oh she was smart lady that, but I think she no do that kind stuff, though.

KM: You know in your grass house, in the pili house had stone, 'ili'ili on the floor?

LH: Yeah, 'ili'ili and that. Like us we get, get floor, lumber.

KM; So you get lumber on top?

LH: Yeah, yeah, all our house down the beach, mauka, way up, the middle house all wood.

KM: Had wood floor?

LH: Yeah, yeah.

KM: But the wall was pili.

LH: The makai and the mauka house way up, we get pili.
KM: Uh-hmm.
LH: And the partition, you know the partition?
KM: Yes.
LH: And then like us we get so much, plenty bananas you know, that's what we live on too, not only fishing. Bananas shipped Honolulu, maybe 50 cents a bunch or 75 cents or lemiwai, they call that water lemon.
KM: Oh.
LH: See our land get plenty and then we ship Honolulu, that's where we get our kalā come in.
KM: I see.
LH: Yeah.
KM: So there was a market for you...
LH: Yeah, yeah.
KM: Where did the ship come in?
LH: Come in Ho'okena.
KM: So you would haul the things go down...
LH: Maybe once a week, once a week, come in...
KM: Go Ho'okena, oh.
LH: They go back...see the ship come to Kailua, come Kawaihae, they no go to Māhukona. Māhukona get different ship go over there. But 'ah, the ship come this way they go Kawaihae, then they come Kailua, then they come Keauhou, before. But then they cancel Keauhou, they no come, pau. Then they come Nāpo'opo'o, Ho'okena, Ho'opūloa.
KM: 'Ae.
LH: Then down to Honu'apo, Punalu'u.
KM: 'Ae.
LH: Because they get the sugar or whatever trade they get.
KM: 'Ae.
LH: Then bumbye they bring everything...Punalu'u pau, they bring everything to Honu'apo.
KM: Oh.
LH: So the ship go Honu'apo, pau they come back.
KM: And then they huli, ho'i i Kona?
LH: Yeah, huli, ho'i, that's when all our ukana go.
KM: I see.
LH: And they pick up.

KM: Oh.

LH: See like us, like my uncle and all them, they don't depend most on the fishing, we get land mauka, we plant. Fishing time we go fishing, bumbye pau fishing we all go mauka.

KM: Mauka again?

LH: Plant bananas, oh plenty.

KM: What type of mai'a, do you remember?

LH: Hawaiian.

KM: Hawaiian.

LH: Cooking bananas.

KM: Cooking, like a...?

LH: And then the pōpō'ulu.

KM: Pōpō'ulu?

LH: Yeah, but mostly get the kind, cooking kind, big kind banana. Today I no see that kind.

KM: Mai'a 'ele'ele?

LH: No.

KM: No? No different, no.

LH: They no plant that kind. The mai'a, 'ele'ele, they plant two but most, outside kind yeah and they use that hā you know. That hā there, all black, eh?

KM: Yes.

LH: And they use for make the kind, trimming...

KM: Yes, yes for weave the trimming, yeah...

LH: For weave yeah, the trimming. They keep that, but the seed. Even the pōpō'ulu that they plant. Iholena is another one, and kaulau, I think that's the name Hawaiian

KM: Kaulau?

LH: Yeah, kaulau. I no see that kind now.

KM: Oh no?

LH: I think Gomes, I think in Capt. Cook maybe he get though.

KM: Oh, you think so?

LH: My cousin.

KM: Oh, that's your cousin?

LH: Sophya Ka'iawe, Ben Ka'iawe's daughter. Ben and Obed Ka'iawe, two brothers.

KM: I see.

LH: With my mama. So their kamali'i, I think they get, I think I don't know yet really,

but I see plenty bananas over there.

KM: So interesting yeah?

LH: Yeah, I get good life. But the way you said in all that time I was working, I tell you I was lucky. I never one time hire as a labor or pick and shovel or that, you know.

KM: Yeah, well you...

LH: Always either truck driver, or I know somebody over there they pull me in see.

KM: Yeah.

LH: You gotta know somebody, you don't know nobody, you never be there. You would never get there, you gotta know somebody. That's how, that's how I went like that.

KM: Yeah.

LH: But Magoon, there I was kind of popular over there driving truck everybody know me, hey. Then bumbye, when I went start, leave the Magoon's on the road, easier for me, see. Those guys 'eh right there, I get the job already, before I leave Magoon's, I get the job already [chuckling]. Just jump on the truck, there, and go. And from there I never like Yates, 'cause the way he went do all the kind stuff. Then I went Volcano. See, when I went Volcano, I know the Superintendent down there, he was with us before, then he left, then he went Hawaiian Dredging.

KM: Oh.

LH: This one here, Williams and Hartman, that's a job, that's what the old man Hartman...

KM: Yeah.

LH: When I went up to Volcano, I knew him, I saw him. Every time I come, he see me. When I went there, 'eh no trouble he pulled me right out "hey, come in the quarry."

KM: Yeah, and so then you go...

LH: And then I get my name, nickname, "Happy."

KM: Happy?

LH: Yeah, that's my name.

KM: Oh.

LH: He no call Hao, Mr. Hao. Happy, that's my name...

KM: Hmm. Mahalo, thank you so much. It's so important to share, you know. So do you think it's important to take care of the past and to remember.

LH: Yeah, that's right no.

KM: And to know about things you know, yeah.

LH: That's why these thing here, I was going go home and think and write down for when you say something, you start from the beginning. Without writing you going jump here, bumbye you jump there, you jump here and there.

KM: But you know, you did very good. And we tried to go from where you started, and

it's so interesting you know, the stories. That's life yeah.

LH: Yeah. Yeah, like my two boys though.

KM: Well this will be good, I think they will appreciate this.

LH: Oh yeah, Louis especially.

KM: Yeah, it's so important to do oral history... [end of interview]

**Mary Tom-Ahuna
with Flora Ahuna-Chun, Henry Ahuna, Glenn Ahuna,
Amoi Sam Choy-Yee and Norman Yee,
and Joann Ho'okano (caregiver for Mrs. Ahuna)
Oral History Interview with Kepā Maly
March 3, 1999**

Mrs. Mary Tom-Ahuna was born at Ka'alaea, O'ahu on April 1st 1899, and was of pure Chinese ancestry. In ca. 1914, she married Loo Fat Kung Ahuna, who was Hawaiian-Chinese, and was a native of Kukuiope'e, South Kona. Following her marriage, Mrs. Ahuna moved to Kukuiope'e, and it was there that she learned to speak Hawaiian and that most of her children were born.

In the interview, Mrs. Ahuna, three of her children and a couple of close friends—Amoi and Norman Yee—discuss some of the history of Mrs. Ahuna's life, and her experiences. Among the recollections shared by Mrs. Ahuna, are stories of fishpond care; dryland agriculture — planting taro, 'awa, and bananas— shoreline fishing in South Kona; making charcoal; exporting the goods from Ho'okena; and lauhala weaving.

Mrs. Ahuna was a remarkable woman who lived through a century of change. Her story is one that offers readers a glimpse into the life of women of Hawai'i in the country, who by hard, work sustained and kept their families together.

On March 11th, Mrs. Amoi Sam Choy-Yee and her son, Norman, also participated in an interview. The discussions add further details to the relationship shared between the Ahuna and Yee families, and the history of ranching and milling operations in South Kona.

KM: ...Thank you for being willing to talk story, a little bit. Could you please tell me your full name?

MA: Mary Ahuna.

KM: 'Ehia kou mau makahiki? [How old are you?]

MA: Poina [forget] already [chuckles].

KM: Poina. [looking at Glenn] When was mama born?

GA: April 1st 1899.

KM: April 1, 1899, oh little more, 100 year old birthday coming up.

GA: Yes, next month.

KM: Where were you born?

MA: Ka'alaea.

KM: On O'ahu?

MA: Uh-hmm.

KM: What did your family do?

MA: My family had one fishpond.

KM: Now, if we think about Ka'alaea, just makai of Ka'alaea, the shoreline, get the ocean right there. Was your fishpond at Ka'alaea or by Waiāhole side?

MA: Ka'alaea.

KM: Ka'alaea so right makai, there. So papa grew fish, mullet like that?

MA: Yeah. They catch mullet, for sell.

KM: Where did he sell his fish?

MA: People would come and then he would take to the market.

KM: Market, Honolulu or...?

MA: Honolulu.

KM: So downtown, like China Town side fish market?

MA: I don't know where. I know he go downtown.

KM: Hmm. Now, you're pure Chinese?

MA: Uh-hmm.

KM: But, maopopo oe ka 'ōlelo Hawai'i [you understand the Hawaiian language], eh?

MA: Little bit.

KM: Did papa speak Hawaiian?

MA: Yeah, yeah.

KM: Do you know when your papa came to Hawai'i?

MA: Forget [chuckles].

KM: Long time, though. How about mama?

MA: Mama from China.

KM: Came from China. What was mama's name?

MA: I forget, already.

KM: How about papa?

MA: Tom I-kan.

KM: Tom I-kan. So that's your maiden name?

MA: Tom.

FC: Tom is her maiden name.

KM: Tom, your maiden name. Now when you were born in Ka'alaea, as you got older did you go work fishpond too?

MA: Yeah.

KM: What did you do in the fishpond?

MA: Open the gate. High tide, low tide.

KM: What happened when you opened the gate high tide, low tide?

MA: The fish come in, go out.

KM: The fish come in. High tide the fish come in and then low tide?

MA: The fish come in, shut the gate. Low tide, we open the gate again.

KM: Oh, and more fish come in?
MA: [nods head]
KM: So you go out get pua [mullet fry] bring 'em in too, or they just come in by themselves?
MA: They come.
KM: Tūtū, do you remember the name of that fishpond, or they just call Ka'alaea?
MA: I don't remember.
KM: If you were born in 1899 were there other Hawaiian families living around by you?
MA: [nods head]
KM: Anyone grow taro, or anything, upland, mauka?
MA: Yeah, in those days they grow taro.
KM: How about you folks, did you grow taro too?
MA: Rice.
KM: Rice, oh. About how big of an area you think you had? Plenty rice?
MA: Oh yeah.
KM: Big rice. Did you sell and harvest the rice?
MA: Yeah, put in the bag they come pick up.
KM: They come pick up the rice. Did Waiāhole Poi Factory do anything with you folks?
MA: About two miles over.
KM: Oh, two miles over. That's the poi factory?
MA: There's a school, Waiāhole School.
KM: Yes. Did you go to school up there?
MA: Not too much. Because I'm the oldest, got to work.
KM: Oh, so you were the oldest. How many brothers and sisters did you have?
MA: Three brothers and five sisters.
KM: Five sisters? Oh, big family. So there were nine of you?
FC: I think she has an older, the number one, he's a boy.
KM: Oh number one, he's a boy. You get one older brother than you?
MA: [nods head]
KM: So ten, ten children all together, you think with mama?
MA: I don't know.
KM: Long time ago, yeah?
FC: The boys...

MA: I cannot tell lie, I forget. [smiling]

KM: No, that's okay. When you were a little girl living at Ka'alaea did you ever go to Honolulu?

MA: I hardly go Honolulu.

KM: You hardly go.

MA: Stay home work rice field.

KM: When you worked rice field what did you have to do?

MA: Pick rice, then come home pound 'um.

KM: Hmm, to get the rice. You plant rice too?

MA: Yeah.

KM: You get other families working with you, or just you folks?

MA: Only us.

KM: Only you folks, oh.

MA: But the fishpond, we had company.

KM: Oh you had company with the fishpond?

MA: Yeah.

KM: Plenty fish?

MA: Get plenty. Plenty mullet.

KM: 'Ono?

MA: [nods head, smiling]

KM: Now later on you came to Kona?

MA: When I get married, I stayed Honolulu little while then moved to Kona, and then later to Hilo.

KM: Oh. About how old were you, when you got married?

MA: I forget, I don't know.

KM: Pretty young?

HA: Fifteen.

KM: What was your husband's name? O wai ka inoa o kāu kāne?

MA: Ahuna.

HA: Loo Fat Kung Ahuna.

KM: Loo Fat Kung Ahuna.

FC: Usually Chinese...the Loo is supposed to be our surname, but they do it the Hawaiian way so we all became Ahuna.

KM: I see. Do you know about what year you came to Kona?

MA: I don't know.

KM: [looking at Flora and Henry] If your mom was 15 when she got married and shortly after that?

GA: If she was 15 must have been 1914, maybe.

KM: Yeah.

GA: [looking at Flora] You were born, 1918?

FC: Nineteen-fifteen.

KM: Nineteen-fifteen, you were born? You were the first born?

FC: Yes, I'm the first born, the oldest.

GA: Not Raymond?

FC: Raymond is under me.

Group: [laughing]

KM: How many children did you have?

MA: I never count, I forget. [smiling]

GA: Four boys and two girls.

KM: So about 1914-1915 you came to Kona?

MA: I don't know, I forget.

KM: Where did you live in Kona?

MA: Kukuiopa'e.

KM: Kukuiopa'e. What did you do there?

MA: We plant taro and banana for sell, and 'awa.

KM: Now you know the old road, the highway?

MA: [nods head]

KM: Where was your house, mauka or makai?

MA: Makai.

KM: Makai of the highway? When you plant taro no more water over there?

FC: Dryland taro.

MA: There's no water over there.

KM: No need? How did you plant, when you plant your taro you make puka?

MA: Make puka. With little bit dirt.

KM: Hmm. How about over, had forest over or is it out in the open sun?

MA: Only the sun.

KM: Only the sun no more trees, shade growing up on top?

MA: Around get plenty trees.

KM: Hmm. What kind of taro did you plant?

MA: The Hawaiian taro.

KM: Hawaiian taro.
HA: To make poi.
KM: Ah, you folks make poi, too?
MA: Yeah, sometimes. Most times we pull it, put 'em in the bag, go sell.
KM: Do you remember any name of taro that you planted?
MA: No, I forget. I cannot tell lie, I forget.
Group: [chuckling]
KM: No, good, good more better for just be pololei. Did you hear the name Ka'ohē?
MA: Yeah, only about three miles from my place.
KM: And ka'ohē is also a kind of taro, did you ever hear about that taro?
MA: Taro?
KM: Taro, ka'ohē.
MA: Yeah.
KM: Or lehua, has 'o'opu?
MA: 'O'opu, mana.
KM: 'Ae. So you heard about those kinds of taros?
MA: Uh-hmm.
KM: So you folks plant dryland taro, big area, plenty taro?
MA: We had homestead, big place, that.
KM: Hmm. You know I have a copy of a map from 1909 here [Register Map Nol. 2468]. It's a portion of South Kona and I was just going to try to look to see if by chance if we could find maybe the area. This is Kukuiopa'e and did you hear the name Kukuiopae or Kukuiopa'e?
MA: Kukuiopa'e.
FC: Pa'e. That's how we say it.
KM: Yeah, Kukuiopa'e. This is Kukuiopa'e here, now here's the old road around the time when you moved there, this is 1909 so you came a few years later. Unfortunately all I see up here, it has some homestead lots up here.
FC: What's the name?
KM: [map noise rustling] It just has the lot numbers on these, but there's an Albert Hu.
FC: Yes, he's above.
KM: So he was above you folks?
FC: Yeah.
HA: He married...Albert Hu's wife...
KM: Oh yeah, look at this.
FC: My grandfather married.

KM: I wonder if that's Ahuna, was someone from the family there before mama went?
FC: Yes, my grandfather.
KM: And carried the name, Ahuna?
FC: Yes.
KM: This must be your place right there, because that says Ahuna.
FC: Below the road.
KM: Just makai of the road.
HA: Yeah.
KM: So your husband's family was from Kukuiopa'e, before?
MA: I don't know he come from China, I don't know.
HA: My father's grandfather married a Hawaiian lady, in fact that's...
FC: The second wife.
KM: How interesting.
FC: Her grandmother in-law was the second wife. They had two wives.
KM: I see, her grandmother in-law.
HA: Yeah.
KM: Ohh... So you folks would grow taro like that. Did the taro grow big size up there?
MA: Yeah, dryland.
KM: So you make puka, is it all rocky?
MA: Get rock, but we got to throw away the rock [gestures].
KM: So you open up? And then you put little bit lepo [dirt or mulch]?
MA: Yeah.
KM: Hana lepo, kīpulu; make little mulch like that put taro?
MA: [nods head]
KM: How long did your taro take to grow, till you could harvest?
MA: I don't remember.
FC: That's a long story, long time ago.
KM: Yeah, a long time ago. Now you'd said you grow banana, mai'a too?
MA: Banana and 'awa.
KM: What did you do with the 'awa?
MA: The people come buy.
HA: Germany.
KM: They come buy. Ohh, was Germany?
FC: Germany.

KM: When you pick 'awa, you go pick 'awa too?
MA: Oh yeah, not pick you dig.
KM: You dig and get the root, big root?
MA: Yeah.
KM: And what, you got to dry that or...?
MA: No. Just put 'em in the bag like that.
KM: You cut up make in chunks?
MA: No.
KM: Just big root?
FC: Sometimes yeah mama, you folks used to dry?
MA: Yeah, little bit.
KM: So the whole big root. And what was this old 'awa or were you folks planting the 'awa also?
MA: We have the old one, and the old ones get the baby plant some more.
KM: Hmm. And what, they'd come pick up the 'awa, and then took it down to Ho'okena?
MA: Yeah.
KM: Go down, Ho'okena and ship to Germany?
MA: I don't know where they ship.
FC: I think when you folks shipped that, eh Norman [Yee].
NY: Yeah. They used to take it down, the 'awa to Ho'okena and ship it out
KM: Oh. Good money or hard work [chuckles]?
MA: Work hard, of course [chuckles].
KM: Do you remember any of the Hawaiian families that were around you folks, your 'ohana?
MA: No.
KM: Ahuna you folks, there was...
MA: I don't know.
FC: Moses Wentworth, the fisherman.
KM: Oh, Moses Wentworth yes. So that's family with Uhaihao, Wentworth... [thinking]
Let's see.
NY: Kema.
FC: Kema.
HA: Kema family, Pi family.
FC: And he's the fisherman that catches 'ōpelu and dry them to sell to my mother.

KM: Mr. Wentworth?
FC: Yeah. Him or the wife, one of them.
KM: His wife was 'Ilima.
HA: Annie.
KM: Annie. I think her Hawaiian name—because I've been translating deeds for the family—was 'Ilima.
FC: Is she living still yet?
KM: No, no she's gone. And the Alani family, they were 'ohana on the Uhaihao side, Kai'awe-Uhaihao.
HA: Oh.
KM: So you folks plant 'awa you collect. You go down ocean to go fish too?
FC: Oh yes.
KM: What kind of fish you get?
FC: Any kind.
MA: Humuhumu, maiko. Most fish, the maiko, I use the 'ala'ala [the octopus liver]. [smiling]
KM: And what, you catch fish you sell some and for home use or...?
MA: Yeah, home use.
KM: You folks made pa'akai [salt] anywhere, or you buy pa'akai?
MA: Pa'akai, I buy.
KM: Oh, no more place to make salt down there?
MA: We get, but we gotta get at the time.
FC: 'Cause we live far from the beach.
KM: Yes, you were way mauka. Did you folks walk feet go down?
MA: On the horse.
KM: On the horse you go down, oh. Did Moses Wentworth live by you folks?
FC: No they lived down the beach.
KM: The lived makai, oh at Kukuiopa'e or further over?
NY: Ka'ohe.
FC: Ka'ohe
KM: Ka'ohe.
FC: The families lived there.
KM: [speaking to Flora] You were born out at Kukuiopa'e, too?
FC: I was the first.
KM: [speaking to Glenn] And you were born out there too?

GA: Hilo.

KM: You were born in Hilo.

FC: Down in that house, by the canal. Where the canal is now.

KM: When did you come to Hilo?

FC: When I was in the 5th grade.

KM: You were born in 1915, you said? So 10 years later about 1925, or something like that?

FC: Something like this.

KM: How come you folks came to Hilo?

FC: Because we have to go to school. The school over there was only till the 6th grade and we never finished that school there because we never had lessons in school. My mother didn't like the idea of the clock turning from 2 to 3 o'clock when she comes for us at 2 o'clock. We don't come out till 3 o'clock the clock says 3 o'clock. She says "no this says 2 o'clock, past already." So we went to the Nāpo'opo'o school, I, my sister and three of us went to Nāpo'opo'o School little over a year.

KM: How did you get all the way to Nāpo'opo'o?

FC: My aunt was over there, Mrs. Awai.

KM: Awai, oh? You folks stayed out there in Nāpo'opo'o or did you go everyday?

FC: We went every Monday and stayed until Friday. So she goes fishing every Monday, catch the fish, clean the fish when she comes home. She fries the fish the truck comes and she sends it on the truck so we had fish.

KM: Hmm. Did you like living out at Kukuiopa'e, was okay?

MA: Like, no like, gotta stay [smiling].

KM: [chuckles] No choice.

MA: As the leader goes, you gotta go.

KM: That was how, yeah? Were there several families living out there though, or mostly only one?

MA: Get few Hawaiians down the beach.

FC: In the families, my grandfather's children stayed with us. We stayed in the same house with them.

KM: Is your family's house still out there?

FC: No. It's down, there's no house.

GA: Tell 'em about the charcoal, used to make charcoal. Try tell him.

MA: The charcoal, you cut around one cord or two cord, I think 2 ½ or 1 ½, put in the imu.

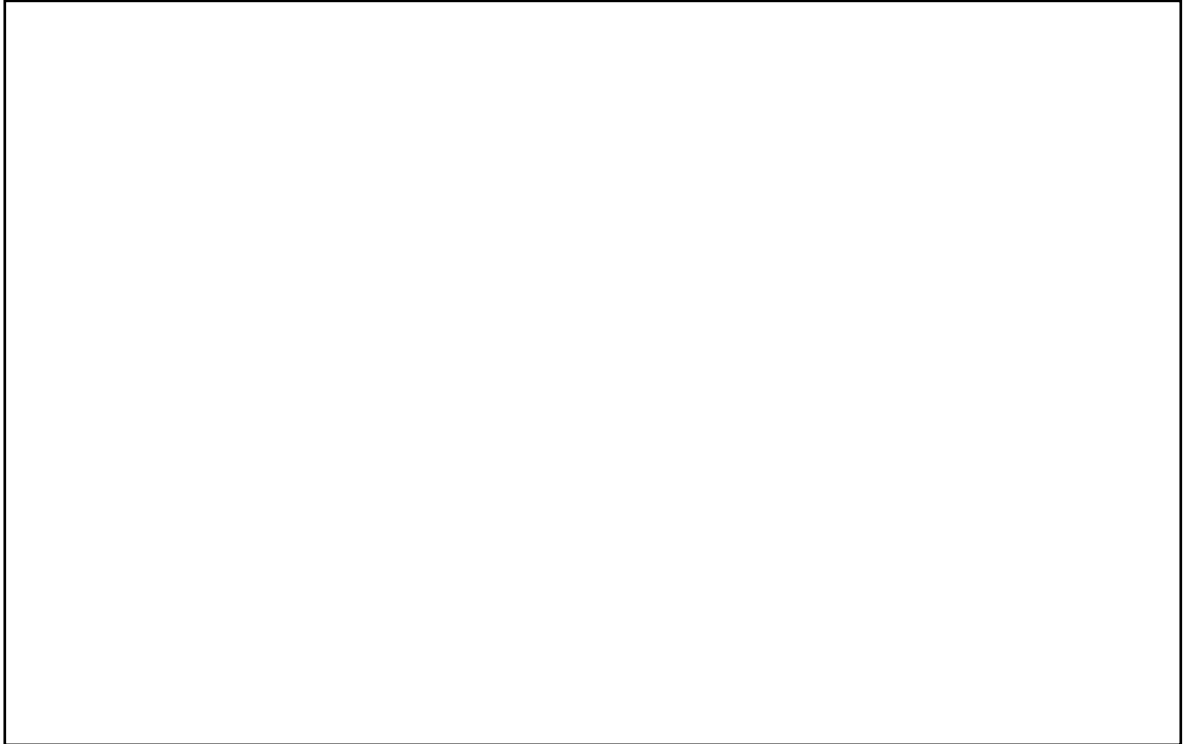
FC: Big imu.

MA: Big imu, then you put the fire by the door. I forget how many days when the fire

comes blue, we check 'em.

KM: Yes.

MA: When it comes blue, then they close the door. About one week I think. When they touch [gestures], no hot, then you can open. When you...if hot you open, the thing catch fire. So you gotta wait till the thing not hot then you can open the door. Then you put the charcoal in the bag.



***Ahuna Family Charcoal Oven at Kukuiopa'e –
Ahuna's store would have been to left of Oven (KPA Photo No. xxx)***

JH: She said she had to watch it day and night. Yeah, Apō.

MA: Hmm.

JH: The charcoal, you had to watch the imu day and night yeah, the charcoal imu?

MA: Yeah.

FC: Yeah, the fire.

JH: She said it was as big as the kitchen. It was big.

FC: It's still there. If you go over there, Kona side that oven is still up.

KM: The oven?

FC: Yeah. Only the top is broken

JH: She took care of that. She sacked it and then sold it.

KM: Hmm. What kind of wood did you use?

MA: 'Ōhi'a.

KM: 'Ōhi'a, so you make all 'ōhi'a charcoal. Was it mauka, by the house side, then?
FC: Yeah, the store was there and the charcoal house was right next.
KM: Oh so, Ahuna had a store also?
FC: Yes.
KM: What kind of things did you sell at your store?
MA: Groceries.
KM: Groceries, take care of the needs of the families. The truck come from Kona, Kailua side bring things out?
MA: Ho'okena.
KM: Ho'okena, from the harbor then. So all your supplies came in from Ho'okena. Did you ship charcoal go out also?
MA: Yeah, somebody come buy too.
FC: And they usually wait till summer time, as soon as school is out my brother right under me... My grandfather is waiting for him to come home to go cut the guava woods.
KM: Oh, so guava wood too, was made for charcoal?
FC: Yeah.
KM: How, big trees then out there, big guava?
FC: Huge trees.
KM: So you make charcoal, you plant the 'awa, taro and things like that. That's how you lived out there? And then you'd go makai fish?
MA: Oh yeah.
KM: And humuhumu you said, maiko, and you folks go out for 'ōpelu?
MA: [shakes head] I don't go out for 'ōpelu.
FC: Take us to the beach.
MA: Need net.
KM: Oh, you no more net?
MA: No.
KM: But some of the other guys went out for 'ōpelu?
MA: Oh yeah, yeah.
KM: Did you ever see them catch 'ōpelu?
MA: Yeah.
KM: How, they use 'ōpae ula, or they use...what's the bait?
MA: They grate the taro.
KM: Oh. So the taro that's the maunu for them.
MA: Yeah, maunu.

KM: So no more, now a days they call chop-chop and stuff like that you make taro for your bait no meat, no fish.

MA: [shakes head]

KM: Was the 'ōpelu an important business for the families down there?

FC: At that time.

KM: At that time, yeah.

FC: They had special people who did that.

KM: I see. And like you'd mentioned that Moses Wentworth was...

FC: One of the fisherman. He never drank anything before, liquor, he drank only water. And he used to razz my father because he used to drink. But now, you can't say that he changed.

KM: How about you remember the old man Moku'ōhai from Honokua side? And Charlie Moku'ōhai? They were canoe makers before and the old man Charlie Moku'ōhai was still making canoes up until around the '40s.

FC: Moku'ōhai? [thinking] Where the road go down Ho'okena, where does he live that side?

KM: They live on Honokua right on the mauka side, Medeiros family is out there now?

FC: No, I don't remember.

KM: [pauses] So you left Kona to bring the children to come here go to school?

FC: They came after, we stayed with our grandfather and grandmother first.

KM: Here?

FC: No they had the store further up the road.

KM: So on the old Kilauea Street?

FC: Kilauea Street. You know where the Standard Oil, I don't know if you know where the Standard Oil manager's house used to be. Used to be Moses Ahuna, Standard Oil Company right there. But we sold that place...

KM: ..So you came here Hilo and...?

FC: Later. I don't know when they came, but later. After they built the house over here.

KM: I see. So you folks had one more house makai?

FC: Yes, and of course they took it because they wanted the canal over there. So she had to build this house.

KM: Cause the slope, I guess.

FC: No just a little shy of the limit to get the house. It was so close but finally, they had us move, so this house was built. We moved in this house the day before he [Glenn] went to college.

KM: Wow.

FC: He stayed one night.

KM: One night only [chuckles].
FC: [looking at her mother] I don't know if you remember that.
MA: Forget.
KM: Forget, he [Glenn] shakes his head too, he forget, poina.
MA: Might as well tell the truth.
KM: That's right.
FC: I don't know I have it down in my book someplace the date otherwise I won't remember.
KM: I know, yeah. When you came to Hilo, what did you do?
MA: I weave hats.
KM: You weave hats, oh. Maopopo oe i ka hana ulana lau hala? Pāpale, pehea ulana 'eke? Pehea 'oe i maopopo ka hana ulana? [You know how to weave pandanus leaves? Hats, how about weaving baskets? How did you learn to weave?]
MA: Well you gotta learn.
KM: Was it your husband's family who taught you or you learned from somebody else?
MA: We learned from somebody.
FC: Sister-in-law.
KM: Where did you get your hala from?
MA: Our own place down the beach.
KM: Down the beach, Kona?
MA: Yeah, Kona.
KM: Oh, so you folks grew your own hala you take care of everything makai? And is your hala nice, good hala?
MA: Yeah, good.
FC: But when she was making over here, she used to go out and buy one whole tree, come home and take off the thorns.
KM: Oh wow!
MA: Hard job, the lauhala.
KM: Hard job, yeah?
JH: Tell him how many hats a month you had to make, Apō.
KM: How many hats did you have to make in one month?
MA: Two-dozen.
JH: How much they give?
MA: Only around \$9.00 [total].
FC: What was the hats for? What did you sell it for?

MA: At the store.
JH: What did you do with the money from the hats?
MA: The money. The children go school with the money.
FC: For the bus.
MA: Bus and lunch and buy something else.
KM: So even here was weaving hats then.
FC: Yeah, that's where she was weaving hats.
KM: So, not in Kona?
HA: Yeah, she was making hats in Kona.
JH: Yeah to sell. So for school, just so you could ride the bus to school...?
HA: And she was selling fish because that's how she worked.
KM: Hmm. Did you weave moena [mats] too, and make 'eke [baskets or purses] like that?
MA: We make mats, only 60 cents.
KM: So, 60 cents one?
MA: I think so.
FC: Little place mats.
KM: Place mats. And you kept weaving lau hala when you came here to Hilo? And that's how you folks caught the bus also had money for school like that and stuff?
FC: Yeah.
KM: Hard work, yeah?
MA: Well that time, no hard. We were young and strong yet [chuckles], now kind of hard.
Group: [laughing]
KM: You still weaving lauhala?
MA: If I need, I do.
KM: Wow, I bet you can weave with your eyes closed. You make so much, yeah. Do you still have your lona [hat block], or any of your koe [strippers] and things?
MA: [nods head]
KM: You still get, oh good. [speaking to Flora] Did you learn to weave?
FC: A little bit, but not that much. I practice on paper.
HA: You know what's a good session you should attend is Aunty Elizabeth's [E. Malu'ihī Lee] lauhala classes, get all the old kūpuna teaching.
KM: Yes, it's so wonderful.
HA: I went to one of those classes and get the old people.
KM: Do you remember Esther Makua'ole, she's Peter Park's sister?

HA: I know Peter Park.

KM: She's a nice woman. A North Kona weaver, a very good weaver too. Still yet, she's younger than you she's about 87, 88 still weaving though, Peter's sister.

HA: They're good weavers.

KM: Yes... I was wondering you know when World War II, when Germany started to go to war in Europe, they had to cut the 'awa market. So I was wondering when you made your 'awa, you would send fresh root, you no need dry it?

MA: Dry it.

KM: You dry.

FC: Some dried.

KM: Some dry. You sent the big root chunks or did you cut it down?

MA: Cut down.

KM: Cut down.

FC: Sometimes they would send big ones.

MA: Sometimes different.

KM: Did you hear what they used the 'awa for?

MA: I forget already.

KM: Did you folks use 'awa?

MA: No [shakes head].

KM: And the old man Ahuna them, the father them, no use 'awa?

MA: I don't think...I forget. I don't know.

HA: 'Ōkolehao, not 'awa.

FC: You can chew the 'awa.

KM: The old man Ahuna he made 'ōkolehao?

MA: [nods head]

KM: [chuckles] What, by the house or go far mauka?

MA: No, he went across the road. Get the store and next door get the imu.

KM: Oh yeah, so they kālua that?

MA: Hard work, though.

KM: Hard work.

FC: Hard life.

KM: Yeah, it was.

HA: When she was younger, she used to tell me that the 'awa was sent to Germany for medicinal purposes.

KM: You know people like 'awa again now, they sending it back to Germany.

MA: Now, no more.

KM: No they're making again, now.

FC: The open market has plants growing.

JH: They're selling plants.

KM: Yes. [pauses] Is there some story that you folks remember that you'd like to see if mama can tell the story?

HA: Tell him about the 'ōkolehao we used to bring 'um to Hilo [chuckles].

FC: [laughing] That's not supposed to be told.

KM: Ah, prohibition is pau. You used to bring 'ōkolehao to Hilo?

MA: I forget already, I don't know [chuckles].

Group: [laughing]

NY: Eh, that's the President's story, "I forget."

Group: [chuckling]

GA: [speaking to his mother] Tell him about the 'ōkolehao, they put 'em in the car...

HA: They buy it from Puna take it to Kona. I was the good guy on top of it.

FC: No he was the baby, 'cause he doesn't know anything so she has to stop to feed him. So she stop the car part way.

KM: So what, you drive around Volcano, come around?

FC: Yeah. That's the shortest way.

KM: Yeah.

MA: Hard life, though.

KM: Hard life. You've seen so many changes yeah? Have you gone back to Waiāhole or Ka'alaea at all?

MA: Only see around, not stay there.

FC: The family all moved out.

KM: Oh, the family all gone. Are there still some people that carry the name Tom in Honolulu, that are your 'ohana?

HA: Oh, yeah.

FC: The brother was working at Schofield Barracks, that's the oldest one.

HA: He carry the name Tam, I don't know why but he ended up with the name Tam [chuckles].

KM: Does the family still have land at Kukuioipa'e?

FC: No, we don't.

HA: She sold it about 30 years ago.

KM: [thinking] Do you...

FC: Miss Kona?

MA: No, hard work.

KM: Too hard work. When you moved here to Hilo though, you wove lauhala was that the work you did then?

MA: Yeah, now and then gotta make. So get a little bit of money for the kids go school like that.

KM: Yeah. How about 1946, the tsunami you remember that?

GA: The tidal wave, mom.

KM: Do you remember that tidal wave?

RC: Yes, you were home mama, you were wondering where papa was? My sister was working for the fertilizer company and she didn't open the store yet. They just got to work and the tidal wave warning came on so they had to climb the fence, scale the fence. She and the lady fell down and landed up in the hospital. Because the high fence and she and the elderly woman fell down. I know my sister went to the hospital, she called from the hospital.

KM: Was that Brewer, the fertilizer?

HA: Pacific...C. Brewer. You know that security fence six to eight feet, I think.

FC: Wasn't open.

KM: But you never see the tidal wave, no.

MA: [shakes head]

KM: Mama was living...?

FC: Further up.

HA: Kino'ole Street.

FC: My father was working for the county rubbish dump and he was having a wonderful time watching all the waves coming in. We were wondering what had happened to him so we had to go check up on how he was, and he was happy as ever [chuckles]. Nothing was wrong with him.

KM: [thinking] Is there something we should try to talk about? The idea was so that we could talk story little bit.

JH: Apō, tell him about how you used to cut banana and take the babies with you and make one place for them to sit; in Kona.

MA: Yeah. I go cut banana and I cut dry leaves and make a nest, put them sit down on it then I go around.

JH: And then put 'em on the wagon?

MA: Hmm?

JH: And then put the banana on the wagon.

MA: Yeah.

JH: She said some of them weighed 100 pounds.

KM: Wow!

JH: And then put the babies on the wagon and with the mule and take it wherever.
MA: Yeah.
HA: Ho'okena.
KM: So you used to drive the mule down to Ho'okena too, the horse like that?
MA: No.
FC: Yes, she drive the horse wagon. And we used to go cut grass, and they had mountain apple trees, and she would let us get and go home.
KM: So you drive the wagon go down Ho'okena with banana, 'awa?
MA: Whatever.
JH: And the babies.
KM: And the babies, go with you?
JH: [looking at Mrs. Ahuna] You know you won't see this generation again, never.
KM: No.
MA: Hard life. But I still living, lucky.
KM: Look at you.
JH: How strong.
KM: I know it's wonderful. It's important to talk story you know and I know it takes time but it's important.
GA: Talk about when you drive taxi.
MA: Yeah, I drive taxi.
KM: Where?
MA: Kona.
KM: Kona.
FC: They were one of the few that had a car.
HA: Tell him about your new tire.
FC: [laughing]
HA: Put grass inside the tire. When you get flat tire, what did you do?
MA: We make...I forget already, I don't remember.
FC: What do you do with the grass?
MA: I put 'em in the tire.
KM: Put grass inside to fill 'em up?
GA: To get home.
KM: So where did you take people on your taxi, far?
FC: Miloli'i.
KM: You go down Miloli'i?

MA: Sometimes Miloli'i, I don't want to go, too far.

KM: And the road not too good, eh?

FC: No, bad.

KM: Bad. Were you in Kona when Ho'opūloa lava flow went down [1926]?

FC: Yes, we used to go look at it.

KM: Do you remember Mrs. Kaupiko?

FC: Hannah.

MA: Hannah.

KM: Hannah, she's almost mama's age.

MA: Kaupiko.

HA: The Mayor's wife?

KM: Yeah. She's almost your mama's age, maybe 92 or something like that. So you go down Miloli'i once in a while?

MA: Once in a while. I don't care to go.

KM: You don't like? You drive the car go down there?

MA: Yeah.

FC: If my father goes as the taxi driver, she goes, she has to drive too.

MA: Hard life, but I don't like anybody work hard like me [chuckles].

KM: Hmm. Did you hear you know when Ho'opūloa when the lava flow came down 1926?

MA: I don't know.

KM: I think it was 1926 that lava flow did you hear anyone talk about Pele...? [end of Side A, begin Side B]

...You know Pele come down, if Pele went to somebody's house or something and if people were kind to her, the house no burn but if they were mean the house burn up or anything?

MA: I forget already.

GA: Tell him about the donkey gate, the lava flow came by.

MA: I forget how to talk.

Group: [chuckling]

GA: When the lava flow came by the donkey and the donkey was trapped.

FC: That was with the lava flow, but we lived a little further over on the other [north] side.

KM: But you went to go watch that lava flow?

FC: Oh yes, we'd go all the time.

KM: Was it a big thing?

FC: Big thing.

GA: Tell him about Ah Sook [Yee Chee], he got trapped.

FC: She has a good story.

AY: He got trapped between the lava flow.

NY: The two fingers.

KM: Who was that?

GA: Her husband.

AY: You know that mill, the Koa Mill and the 'Ōhi'a Mill? Over there that's where we stayed.

KM: Oh, you stayed right by the mill?

AY: We lived over there. Somebody called and told him that the lava flow is coming down and you better leave the house. But it didn't come to our house, but it took the corner of the mill and it went straight down. So he went down, instead of wait a little while before he go, but he was caught between the lava. We were worrying about what happened.

KM: Yes.

AY: And then he went straight down the ocean and the Coast Guard was going back and forth and he had a lantern he waved it to the Coast Guard. And the Coast Guard has a light that goes on and off tell him wait over there and they going to come. But he didn't understand what the Coast Guard said. And then as the Coast Guard was coming with the boat, they had to row the boat and then, no, he jumped in the water and he tried to swim to them. But they told him wait, but no, he couldn't. He had to jump down so the Coast Guard came just pick him up.

KM: This is your husband?

AY: Yeah.

KM: And that's Ah Sook?

GA: We called him Ah Sook.

NY: Mr. Yee.

AY: Yee Chee.

KM: But goes by Yee.

FC: You folks were living in Hilo, already?

AY: No, still up the house. By 'Ōhi'a Mill.

FC: How come you were in Hilo that time?

AY: We came to visit her, your mother. Your mother them were up the house, up that house not here.

KM: This was 1926, or later or was this the 1950...?

NY: I think was '50.

KM: The big one, 1950, came down that's the one?

AY: Yeah, that's the one he was caught.

FC: That came down and he got caught in the middle.

AY: He tried to open the gate for the cattle to run.

KM: That's right yes, I heard. Magoon had one place out there too.

AY: Yeah.

KM: Ranch and stuff like that. Clarence Medeiros was telling me?

AY: I know Clarence.

KM: What you were saying just like that they were trying to open up some of the fences, the paddocks so the pipi...

AY: Yeah, can go. Not get caught by the lava. He knows Clarence them. The father used to come up weekends. Because most of the weekend we get all the working boys together and he likes to cook. The father [Yee Chee] likes to cook any kind.

FC: Barbecue.

AY: Yeah, they catch the pig and they raise 'em up and they barbecue the pig. That's why weekend most time they all come up and he tell them "come, we go cook the pig." That's the kind they like, the pig, 'cause it's charcoal. They don't have charcoal stove so they barbecue the charcoal.

KM: And they huli?

AY: Yeah. So get the Chinese seasoning, put 'em all inside the pig and they charcoal the pig.

KM: So you were, you lived out there to...are you folks 'ohana? Or you're just close friends.

AY: Close friends.

KM: So you folks knew one another when you were children?

FC: Yeah. They lived up in the mountains, we lived down.

AY: They lived down, we live up.

KM: So you lived more mauka, and you said Pāpā?

AY: Yeah, Pāpā.

GA: He was the manager of C.Q. Yee Hop Ranch.

KM: We should try to talk story sometime you know if you would like. It's interesting the land all changed now.

AY: Yeah, all different. Even the ranch where they go up, they get the gate on this side instead of Pāpā side, they make their own road. Because the road that they were going up they asked those people around if they could kōkua, help fix the road; they all don't want to help. So that's why they make their own road go up on the gate. He didn't bother, let them fix their own.

KM: When you folks were out there, one of the things that's come up is about the 'alalā, you know the native crow that lives way up in the forest there. Did you

ever hear about that native, black Hawaiian crow, 'alalā they call that? You never hear about that?

AY: I never seen, not that we never hear but we didn't see.

KM: Who has the ranch area now, where you were?

AY: Still C.Q. Yee Hop. The boy take care, down Honolulu.

KM: And that's all Pāpā-'Alikā section then, not Ka'ohē side or anything like that?

AY: They used to have Ka'ohē.

KM: They did have some.

FC: I don't know what they did, whether they sold it or not? I don't know.

KM: Because who Kuaimoku had Pāhoehoe side and then McCandless I think came in.

AY: Yeah, McCandless.

KM: I guess they still have some 'āina out there.

AY: I think so, McCandless still get and the Magoon. Because we know the lady, Magoon.

KM: Oh, George Magoon's wife.

AY: The mother or somebody. We know her because she always call up the father. You going Kona, she like the whiskey?

AY: But the father don't buy for her. [chuckle] The boy told them don't buy nothing for her.

Group: [chuckling]

AY So we brought drinks in those days I don't know what kind of drink. For her to drink he said then he ask her "How come you no buy whiskey?" And then he told her the store said "no more." [chuckles] That's the only thing can tell 'em they don't have any.

KM: All out today. So Apō, you seen plenty changes in your time, yeah? When's the last time you went back to Kona, go holoholo, long time?

MA: Yeah, long time.

KM: Long time ago.

FC: Because there's no house there.

KM: No house now. Is the store still standing?

FC: That's gone.

KM: Everything is gone.

AY: I think only the cement oven.

KM: Only the oven and that's on the mauka side of the road?

FC: Mauka side.

KM: By where the store was?

FC: Yeah. And the house was across, the lower side.

AY: Guava bushes.

KM: That's something yeah, this story you make charcoal like that. Do you remember how much you sell the charcoal for?

MA: I forget how much.

KM: Big bag, 100 pound bag or what?

MA: Yeah.

KM: 100 pound bag, like.

MA: You got to take care of fire day and night.

KM: Hard work must be too?

MA: Oh yeah.

FC: Must be her responsibility nobody else going to get up in the middle of the night to look after the charcoal.

KM: Hmm. And what your water, you catch rain? No more well, or water up there?

MA: We have big tank.

KM: You get big tank.

FC: How many tanks, we have more than one tank.

MA: Two.

KM: Two.

FC: And the store had one tank.

KM: And no more the family, your 'ohana living out there now or still get?

FC: I don't know maybe there's some. Undivided... [pauses, thinking]

KM: Interest? Yeah. It's important to take care. I know it's gets hard but you can never replace the land you know. It's funny how times change. I know like Kealamakia family and Moku'ohai in fact Moku'ohai that's who Clarence's Tutu was, his mama was Leihulu, married to Medeiros. They've been in litigation with McCandless because of the family land and the cemetery like that. Thank you so much for taking the time, to kūkākūkā.

FC: What is kūkākūkā?

KM: Talk, to talk. It's the older to talk story like that.

FC: That's a new expression, never heard of that.

KM: Kolekole is more contemporary.

HA: Too bad my wife isn't here. My wife speaks fluently in Hawaiian, she comes from North Kona, Keawe, chief Keawe's family.

KM: What is her maiden name?

HA: Chun, but her mother's name was Keawemauhili.

KM: Keawemauhili, oh. That's a big name over here too.

HA: They have a lot of land.

KM: Yes, Keawemauhili was in Kamehameha's time, Keawemauhili was Kamehameha's uncle.

HA: Yes, because we have a couple of deeds from Kamehameha.

KM: 'Ae. In fact Keawemauhili was married to Ululani and their daughter was Kapi'olani the chiefess who lived...you know where J.D. Paris' house is? That was Kapi'olani's 'āina, and the Paris' got it after she died. She's the one that went up to Volcano, big family. That's an important line.

HA: Yeah.

KM: Oh, good. Kūkū, mahalo nui loko maika'i kou kūkākūkā ana me ia'u.

MA: That's okay.

KM: Mahalo. I'll try to find a better map, you see I saw Glenn on the airplane... I'm going to turn this off [tape off].

[In follow up discussions, Joann Ho'okano mentioned some stories that Mrs. Ahuna had told her about going fishing. Recorder back.]

JH: What kind of hook did you use? She said it drives the fish crazy makes the fish come. She said it takes steel wire, and make hook, but don't make it too curve and have a little ball here. Have you heard that before?

KM: Yeah.

JH: See I've never heard that before.

KM: So, Kūkū. That's how you go fishing, you make the 'ala'ala like that and you make your own hooks?

MA: Yeah.

KM: You make little bait on top of the hook? How did you go fishing?

MA: Go on the horse.

KM: You go down the horse. But when you go down fish you use pole?

MA: Pole.

KM: And what kind of bait did you use?

MA: Either shrimp or fish bait, more they like 'ōpae.

KM: They like 'ōpae. Where your 'ōpae came from?

MA: Store.

KM: You go store, no more lua wai [water holes] down there? You don't get 'ōpae down the ocean side?

MA: Get but different kind 'ōpae, small.

GA: How about when you catch the kole or maiko, what the bait you use?

MA: Kole, you use the 'ala'ala.

KM: How did you make the 'ala'ala?

MA: 'Ala'ala, you dry 'em cut the head put in the ti leaf close 'em.
KM: Kō'ala [broil them] eh?
MA: Kō'ala, yeah. Kō'ala you can hear when it cooks eh. Then you put 'em inside the fish, you mix 'em put little bit salt. Mix 'em up.
KM: And then you rub the hook on the bait or?
MA: The end, you put 'em on the end.
FC: She make two hooks.
KM: Two hooks on one line. And what the fish ono for that?
MA: Hmm [chuckles], the fish like that.
KM: Maiko?
MA: Maiko, kole.
KM: Kole?
MA: Hmm.
KM: What other kinds of fish you would go get?
MA: Most that kind, and hīnālea.
KM: Hīnālea, oh. You wahine stay on the shoreline fish and the men go out make 'ōpelu?
MA: Yeah, they go on the boat.
KM: They no let you go out for 'ōpelu?
MA: I have my own bait, I don't go with them.
KM: I see, and what you dry fish down there too?
MA: Sometimes if too much, bring 'em home put 'em in the icebox, fry 'em.
KM: You get icebox? You get the blocks of ice?
MA: No, I have ice now.
KM: How about before days? You dry fish or fresh?
MA: Dry.
KM: Eat fresh. [pauses] And you were saying your 'awa, sometimes you cut up the 'awa did you have a drying house for the 'awa or did you just set it out?
MA: Dry on the land.
KM: Dry on the land.
FC: We have a platform, big platform with a cover.
KM: So was it like rolling back and forth?
FC: Yeah.
KM: Did you folks grow coffee out there too?
FC: We had coffee, that's why we had the shed.

GA: They had coffee, that's mostly why we had the shed.

KM: Oh, so the shed was mostly for coffee drying, but you would use it for the...?

FC: Use it for fish and what.

KM: For the 'awa or fish like that. How come you had the roof and the roof rolled?

MA: Yeah.

FC: The dryer rolled 'em keep 'em dry.

KM: So in case the rain come you can cover it up? Did it rain much out there?

MA: Sometimes.

KM: Sometimes, not too much though?

MA: Uh-hmm.

KM: Interesting, yeah. The 'ala'ala, did you ever use like a bait stick sometimes they say you put the 'ala'ala scent the stick throw it out and the fish will just follow it in.

MA: Two hook line.

KM: Two hook.

MA: With the iron bar [gestures a wire tied in the center with a line; the hooks attached with line at the outer ends of the wire]. At both side of the wire, and the string hold up here.

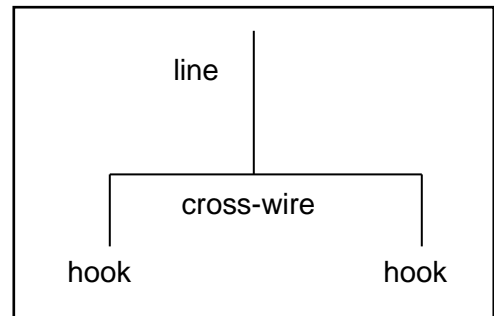
KM: Ah yes, so the string in the middle of the iron wire and one hook on each side? And can you get two fish at one time?

MA: Sometimes.

KM: [chuckles] When you're lucky.

FC: Happy.

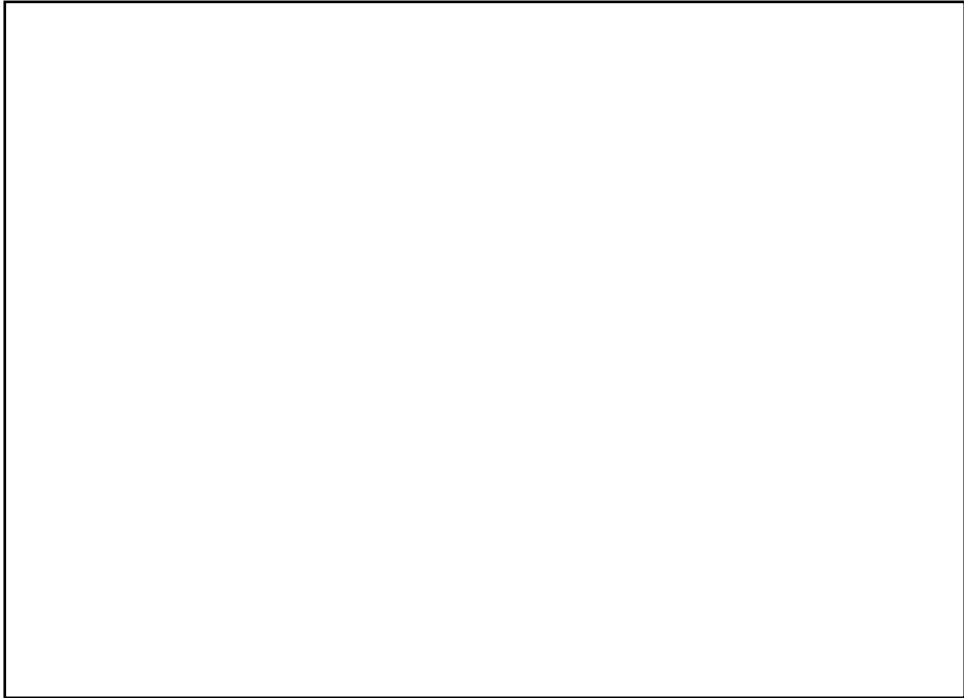
KM: Good... Mahalo... [end of interview]



**Amoi Sam Choy-Yee
and son, Norman Yee
Oral History Interview with Kepā Maly**

March 11, 1999

Mrs. Amoi Sam Choy-Yee was born on O'ahu in 1913, and is of pure Chinese ancestry. When she was eighteen years old, arrangements were made for her to marry Sau Hoon Chan (who in Hawai'i, was known as Yee Chee). Yee Chee was manager of the C.Q. Yee Hop Ranch and Mill operation in South Kona, from the 1920s to the 1960s. The family lived at 'Alikā (originally at the Koa Mill, and later at the 'Ōhi'a Mill and Ranch headquarters), in South Kona.



xxx

While in South Kona, Mrs. Yee and her family lived among, and worked closely with the Hawaiian families of the region, and her story is a unique mixture of Chinese customs, and life in the Hawaiian country side. During the interview, Mrs. Yee and her son, Norman, describe milling and ranching operations in Kona, and they share an interesting account of the 1950 Mauna Loa eruption. The interview provides readers with a colorful glimpse into the early to mid twentieth century history of South Kona, and land use in the 'Alikā-Ka'apuna section of Kapalilua.

KM: Aloha.

AY/NY: Aloha.

KM: We're going to talk story like we were last week with Mrs. Ahuna.

AY: Yes.

KM: Talking a little bit about your recollections out South Kona side like that.

AY: Uh-hmm.

KM: But if we could just talk a little bit about some of your background first, and how you came to go out to South Kona. So would you please share with me, your full

name and date of birth?

AY: Amoi Sam Choy-Yee.

KM: Okay, where were you born?

AY: Waipahu, O'ahu.

KM: Oh. And what is your birth date?

AY: October 20, 1913.

NY: She's 85 now.

KM: Oh, what a blessing. So you were born out...

AY: Waipahu.

KM: Waipahu. Who was your papa?

AY: My father is Pang, Mu Yook Pang, and my mother is Chun Tsi.

KM: Oh. Which name did they go under, the last name?

AY: Pang.

KM: And your mother's last name, Chun, is that family with aunty Flora Ahuna-Chun?

NY: No, no.

AY: No different.

NY: Everybody is dead now, she is the only surviving sibling.

KM: Oh.

NY: Had three girls and two boys.

AY: Uh-hmm, two boys. Two brothers and with me, three girls.

KM: Now your papa them, you were telling me earlier, they came from China?

AY: Yes, he came first.

KM: Where did he come from, What area?

NY: Canton.

AY: Uh-hmm.

KM: And mama came later?

AY: Yes, afterwards.

KM: They already knew one another in China?

AY: They were married in China.

KM: When did your papa come to Hawai'i?

AY/NY: [thinking]

NY: Close to the turn of the century.

KM: Hmm. If you were born in 1913, where are you in the line of children? And were some children born in Canton, or all here?

AY: No, all on O'ahu. [see correction below]

NY: She is the oldest girl.

AY: I have two brothers that are the oldest.

KM: Older than you.

AY: And then me, then two more girls.

KM: About when were your brothers born?

AY: The oldest one was born in China.

NY: Yes, I think he might have been.

KM: So maybe...do you remember when that brother was born?

AY: I don't remember.

KM: That would maybe pinpoint about the time that papa came to Hawai'i. But you think it was around 1900.

NY: Yeah, I think around the turn of the century.

KM: About how old was your oldest brother when he passed away?

AY: [thinking]

NY: I think he was in his mid sixties.

KM: Young.

NY: He had a stroke. He was a cook, he cooked at Lau Yee Chai...

KM: About when did brother die?

NY: In the 50s, after I went to the mainland.

KM: So maybe in the late 1890s, around then.

NY: Yeah, I think so.

KM: Papa came, and then mama came a little later.

AY: Yeah.

KM: Why did they come to Hawai'i?

AY: My father and two other people had a store in Kekaulike and King Street, across from the fish market. He and two other persons combined, partner. So they had a grocery store like. The fish market is across the street. My father had the store, then they can bring the family.

KM: Oh.

NY: [brings out some genealogical records] This is my father's side.

KM: Okay. So papa and you folks took care of the store?

AY: My father and two other partners. And we were living, in those days, in the back of the store had a lane that you go in. Had a house for people to live in. And then had a cook that had a restaurant. The restaurant was in the front of Kekaulike Street.

KM: Do you remember the restaurant name?

AY: I don't know, because we were kids.

KM: Young yet. But you were born in Waipahu eh?

AY: Yeah, afterwards my father moved to King and Kekaulike.

KM: Oh. Downtown Honolulu, big changes since you were young eh? [chuckles]

AY: Before, in those days, was horse wagon. And the wagon had cover, it's black. And the horse in the front, and then you sit in the back. You tell the driver where you like go, and he will take you wherever you like go. In those days, there's no automobile.

KM: So you used to ride the wagon too?

AY: Yeah.

KM: So plenty changes in Honolulu then.

AY: Oh lots and lots of changes.

KM: At your store, you sold what?

AY: Groceries, and that fish market was across.

KM: That's interesting, because Apō, Mrs. Ahuna, her papa used to run a fishpond, yeah.

AY: Yeah, Ka'alaea.

KM: I wonder if that fish market across the street, did your family know her family from Honolulu, or was it later?

AY: No when we came here.

NY: They met in Kona.

AY: Yes, she was in Kona.

KM: Hmm. Funny though, you both come from Honolulu, O'ahu and you end up in South Kona.

AY/NY: Yeah.

KM: Now you mentioned that you moved to Kona...did you marry your husband and then come here?

AY: Then we came to Kona.

KM: How did your husband happen to come to Kona.

AY: He was working there before, the mill and the ranch.

NY: He came from China originally.

KM: Your papa?

NY: Yes. He jumped ship in Honolulu.

KM: Ohh! What was your papa's name?

NY: [chuckles – pointing to genealogical chart] See, this is his family tree. His side.

KM: Yes.

NY: And his name...the family name is really Chun, but we've got relatives in Australia... [looking at mother] That's the niece, yeah?

AY: Yeah.

NY: She goes by Chan. I see her name is Chan, so the family is from Canton. For the longest time, we never knew, he kept it secret because he was illegal. See when you jump ship... He knew the boss, C.Q. Yee Hop, I guess they came from the same village originally. I think.

KM: Oh.

NY: But he was supposedly on his way... I just heard this story about 15 years ago, from a cousin in Oakland. It was his sister [pointing to chart]; that's his generation. This is my father.

KM: Sau Hoon Chan?

NY: Sau Hoon Chan, that's his legal name. But in Hawai'i, they bought the papers, so he went by Yee Chee. That's why our name is Yee.

KM: And when did your papa come to Hawai'i?

NY: I think it was in the early 1920s.

KM: That late? So just a little while before he married your mama?

NY: I don't know when they got married. I was born in 1933.

AY: I got married in 1932.

KM: I see. So Sau Hoon Chan was born in...?

NY: Eighteen ninety-seven.

KM: And he passed away in 1986?

NY: Yeah.

KM: So it was in the 1920s that he came to Hawai'i, jumped ship?

AY: Uh-hmm.

KM: Was it something to do with the unrest, that he left China?

NY: He came from a poor family, so a lot of the Cantonese in the late 1800s and turn of the century came here as coolie labor, and a lot ended up on the mainland, working on the railroads and farms, and mining companies.

KM: Uh-hmm.

NY: But my cousin said that he was supposed to be going to Mexico, but for some reason, he jumped ship here. I just heard this 15 years ago.

AY: Yeah.

NY: Because he never talked about it because he was illegal. So the boss said, "Okay, since you're illegal..." And this is in Honolulu, he said, "You go to Kona and manage the ranch." That's how we ended up in Kona.

KM: Now who was this boss?

NY: C.Q. Yee Hop.

KM: C.Q. Yee Hop.

NY: That was the company, but his name was Chun Quon. And the business is still there on King Street.

AY: The children are running it.

KM: So do you think that they knew one another before?

NY: I think. Same village, Chun. Their name is Chun, Chun Quon.

AY: Same village.

NY: And all the kids go by Chun.

KM: Hmm. That's so interesting.

NY: Yeah.

KM: So he came and went to work in Kona.

NY: The boss sent him there, he said...

AY: "Stay there."

KM: It's a good country to get lost in.

NY: Yeah. To me, the boss really had a club over his head. He never mentioned it. See all this information started coming out in the last 20 years, just a little while before papa died. But a lot of this information I heard from the cousin, we'd see him off and on when we go up there [Oakland].

And the boss knew her [pointing to his mother], her family, the mother.

AY: Yes.

NY: So he approached her mother to arrange the marriage. It's arranged.

KM: Oh! So this was around 1931-1932?

NY: Yeah.

KM: So you were about nineteen years old.

NY: Something like that.

AY: Before nineteen.

KM: Eighteen, about. So it was...?

AY: Matchmaker.

NY: Yeah, yeah.

KM: That's amazing. So you had no choice? [chuckles] Love didn't count like that?

AY: [shaking head] In those days, it was like that.

NY: See, the oldest daughter had to go. So that's how they ended up in Kona.

KM: So did he come down to Honolulu, or did you just go up to Kona by yourself?

NY: No, no.

AY: Well, in those days, was only boat.

KM: So he came down on the boat, and you were married in Honolulu?
AY: Yeah, and then go back on the boat.
KM: Where did you land from the boat, when you went to Kona?
AY: In those days, was Hilo.
KM: You came all the way into Hilo?
AY: Yeah, because he knew Ahuna them.
KM: So when you got married, you went to Kona?
AY: Kona.
NY: Where did you get off of the boat?
AY: I don't even remember. [thinking] Oh, it was over here, on the small boat. In Hilo.
KM: Okay.
AY: In those days, they had boats in Kona, but only freight boat.
KM: Like Humuula.
AY: Yeah. You can ride that boat, but only a few people can.
NY: What did Mrs. Ahuna say, where she landed, did she tell you?
KM: No, I don't recall.
[further discussion about landing site – Mrs. Yee feels certain it was Hilo]
KM: So you and your husband then, drove past Volcano and went out to Papa?
AY: Yes. Because in those days, the road is not like this. It's all curves between the 'ohi'a trees.
KM: So you just go around like that?
AY: Yeah. And then get the old Pāhala store. The old one, not the new one, now. The old one.
KM: Yes. What was it like, what did you think, coming from Honolulu and then end up living in that far country?
AY: [chuckles] Well, I didn't know where I was going. One time, my niece came up here and wanted to live with me. So she came.
NY: Who?
AY: Kay. Kay came up and stayed. See my niece came, she wanted to come because she hadn't traveled any place.
NY: That's the oldest brother's daughter.
AY: She came up...
KM: ...So you went out there, and you were living at Pāpā-'Alikā?
AY: Yeah.
KM: What was C.Q. Yee Hop doing, that your husband managed.
AY: The lumber mill and the ranch.

NY: A cattle ranch. Didn't have a lot of cattle, it was a rough land. It's not like Parker Ranch.

KM: Yeah, rocky country.

NY: Yeah.

KM: So C.Q. Yee Hop was running a mill operation. Can you tell, me a little bit about what that was like?

AY: During the war, Pearl Harbor needed those blocks that go down into the water.

KM: For dry docks?

AY: Yeah. And then, I don't know if it was C.Q., or somebody came up the ranch and told them that they need blocks. And if they could cut it for them, the size and everything. And they said that the 'ōhi'a one, can stand the water and last longer.

KM: So 'ōhi'a was a good wood for that?

AY: Yeah, for the water. So that's what, during the war, they would cut. And then had Mana Transportation and they were the ones that went over to haul the timber down to the wharf.

KM: So Mana Transportation?

AY: Yeah, from Hilo.

KM: They took the 'ōhi'a blocks?

AY: Yeah, ship 'em down.

KM: Ship 'em to Pearl Harbor for dry dock construction?

AY: Yeah.

NY: It was a big contract. They were working seven days a week, long hours. Constantly.

KM: So this was World War II?

NY: Yeah, during the war.

KM: So 1940s like that?

NY: Yeah. And my father got sick from that.

KM: Hmm, so stressful, trying to fill all the orders.

NY: Yeah. So then they went to Honolulu to recuperate. Everybody went except for me. I didn't want to go for some reason. I don't remember why.

KM: So that's how you came to stay with Mrs. Ahuna them?

NY: For two years, yes. I lived with them. I went to Waiākea Waena School, fifth and sixth grade. Then they came back and bought this whole one acre here [the present location of the Yee's home]...

KM: Hmm... [pauses] Now when you were living out there in the Pāpā area, what was your life like? What were you doing? Was your husband actually going out into the forest to select the trees and things like that?

AY: Yeah, they had that caterpillar pull down the logs. And then had a Korean man

telling the worker which tree to cut. He knows the tree, 'ōhi'a and koa trees.

KM: Hmm.

NY: That's an interesting story itself. That man she's talking about. I Chu Wo, Korean, married a Hawaiian lady, and three daughters live here now. I think the oldest one is Ella Kaukini. The late husband was a blind man, he used to work at the airport vending site. And his story is interesting too. He got blind because he was working on the road. In the old days they used to dig holes and put powder and blow it out. One misfired, I guess. He went and looked and it blew up in his face, and that's why he became blind. She's still living up here. She would have a good story about Pāpā section too.

KM: So Wo's wife them were from that side, Pāpā?

NY: Yes, Papa Homesteads, they lived down there.

KM: [opening South Kona Map, c. 1914] You can see the Papa Homesteads, here.

NY: Yeah, they were here. Here's the Miloli'i junction.

KM: This goes down to Miloli'i, and the road goes up to Papa Homesteads.

NY: Yes.

KM: Where would you place where you were living at Papa?

AY: The mill.

NY: See the mill was roughly one mile mauka of the main road.

KM: Okay. Now if these are the homestead lots here...

NY: I'm not sure where this is. [pointing to locations on map] I think this one went to the homesteads and this one went to C.Q. Yee Hop Ranch. See this finger [little off-shoot road] here?

KM: Yeah. So the mill was...?

NY: It was close to here.

KM: So on the Kona side towards Ahuna them?

NY: Yeah. There's one mill about a mile away, which is what they call 'Ōhi'a Mill. And then one like five miles mauka of that, and they call that the Koa Mill.

KM: Okay. So the mill you lived at was about one mile in from the highway?

NY: Yes, that's the 'Ōhi'a Mill, that's where we lived. Then you go five miles mauka, now you use the four wheel drive to go up there.

KM: You know when drive along the highway now, right by the side of the lava flow, has an old building by the road, whose was that?

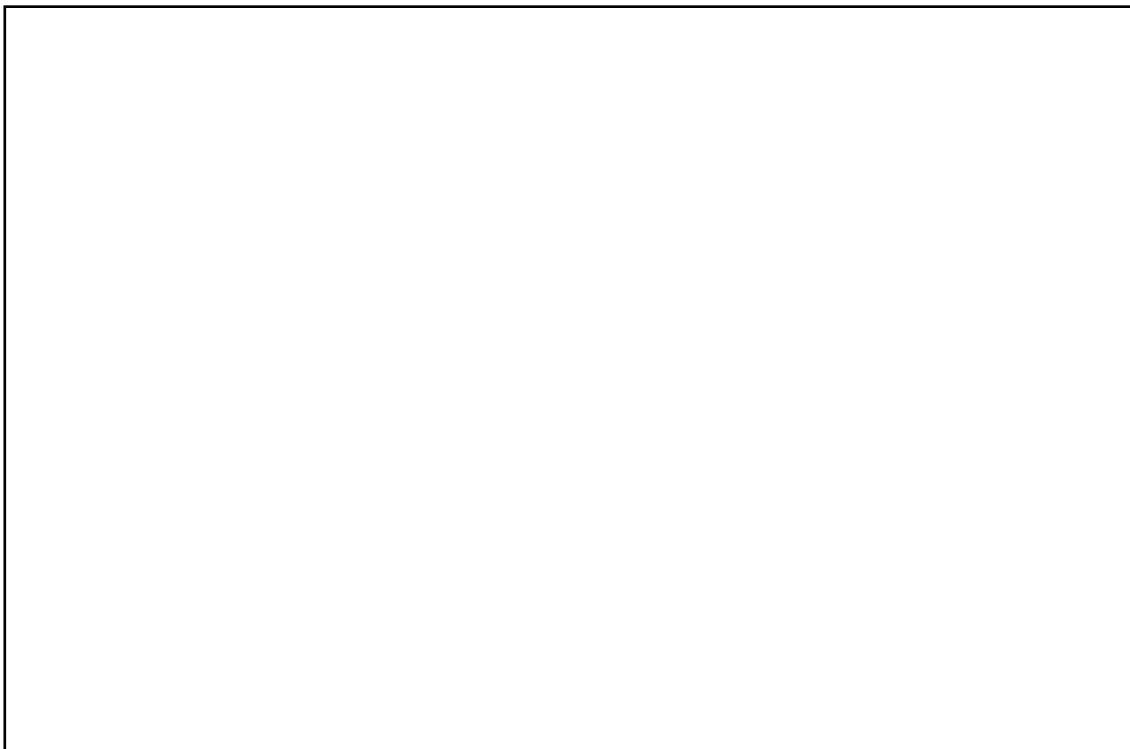
AY: That's other people. Has a little bit of frame on top of there.

NY: Ka'ū side of that Jimmy Stewart Ranch.

AY: Mr. Red Fern had that over there, and he had a mill. I think that was the one he built.

KM: So you folks had nothing to do with that?

AY: No, nothing.
NY: No.
AY: We were more up.
NY: You cannot see it from the road.
KM: What was the mill operation like when you were there? Big blade and big operation?
NY: Yeah, two blades, one on top, one below. And the log is on, like a railroad flat car that was controlled... Well they had this big machine that turns a belt.
KM: What ran it? Electricity, steam?
NY: I think it was a big diesel engine.



KM: Noisy, loud?
NY: Yeah, big. I don't know where they got that engine from. And two guys had to...had these two big wheels on both sides, they had to get the iron bar and they'd crank it to turn it and start it. Manually start it. Then once it got up to speed, I remember him pushing a little lever so that that belt would engage to drive the saw.
KM: Hmm. And the 'ōhi'a is tough wood too.
NY: Oh yeah. That's why that guy, Wo, he was controlling the lever to push the railroad car between the two saws, spinning right.
KM: Hmm.

NY: And the log is going right in the center.
KM: About how big were the blades?
NY: Maybe about 3½ feet in diameter.
KM: Wow! So the main business for quite a while was the 'ohi'a?
NY: Yeah.
KM: And they harvested koa too?
NY: Yeah.
KM: Was anyone still going up to make canoes or anything in your time?
NY: No, not that I know of.
KM: Some of the forest up there had good trees.
NY: Yeah.
KM: I don't know if you remember Charlie Moku'ōhai?
AY: Yeah.
KM: They used to go up to Pāhoehoe in the forest...
AY: Yes, they get tree for make canoe.
KM: Out your side, no one was still making canoe?
AY: No.
NY: Not in my time.
AY: I saw them, making koa canoe, but they take it some place on the truck, but I don't know where they go.
KM: Hmm.
NY: They were also shipping that koa to Honolulu, the boss has that Hawaiian Hardwood Company, making that koa dishes and all that stuff.
KM: Even these koa rocking chairs [in their living room].
AY: He [her husband] got them...somebody bought it at the factory, and the man asked the father [Norman's father – her husband], "I've got two koa rocking chairs, you like?" He said "Yeah, how much?" So he bought it from him. Then we shipped them up here.
KM: So this was C.Q. Yee Hop?
AY: Yeah, from there. He made 'um already, and the person didn't want, or something. So that's how he got it.
KM: Was that the primary operation when you folks were there? Harvest the wood, ship it to Honolulu?
NY: Yeah.
KM: And you had some cattle too?
NY: Cattle. They had the area fenced, and once a year, they would get the young ones to brand 'um. I remember that when we were kids.

KM: Who were the workers, the families around you?
AY: The cowboys.
NY: Cowboys from [thinking]...
AY: 'Ōpihiali.
NY: 'Ōpihiali side. The Kemas and Hopfe, and who was the other one...Grace.
AY: Hā'ulelio, that's Kema's family.
KM: Hopfe lives by us in Hawaiian Homes.
NY: Yeah, it was the father.
KM: So they all lived sort of 'Ōpihiali side, but they'd come cowboy up C.Q. Yee Hop?
NY: Hopfe them had workers house. So they lived there. And near by the mill had another Korean family.
KM: So about how many families were working with you folks at that time? Ten, five?
NY: Close to ten.
AY: Yes.
KM: Between the ranch and the mill operation?
AY/NY: Yeah.
AY: The cowboys.
KM: So you started school out there?
NY: Yes.
KM: 'Ala'ē School?
NY: Yeah, till the fourth grade. And that's when they went to Honolulu and I came to Hilo and stayed with Mrs. Ahuna. Fifth and sixth grade, I went to Waiākea Waena School. I'd walk up every day.
KM: What was life like for you when you were living out there? How did you get your groceries and stuff, or did you mostly grow everything?
AY: No. Once a week we would go over...two of the men lived over there, so we'd pick them up and buy groceries.
KM: Kailua?
AY: No, Kealakekua.
NY: And Higashi Store.
AY: Yeah, Higashi Store.
KM: How long did it take you to drive from Pāpā to Kealakekua?
AY: Not too long.
KM: Several hours?
AY: No, less than that.

KM: So the road was pretty good?
NY: Yeah they had a two lane road already.
KM: So it was paved by your time?
NY: Yeah, right.
KM: I heard that Medeiros them were working on the road by the late 1920s, early 1930s.
AY: Yeah, they were fixing the road.
NY: Fred Medeiros used to work on the ranch too. And the son Clarence used to work up at the ranch.
KM: Hmm. The other day, when we were talking with Apō, that something interesting happened to your husband... Now you didn't move to Kona until about 1932, after you got married.
AY: Yeah.
KM: What eruption did you see?
NY: Nineteen fifty.
AY: Yeah.
KM: Mauna Loa one.
AY/NY: Yeah.
KM: Tell me a little bit about that, what was that like? How did you know the eruption was coming like that?
NY: We were living here already, 1946 we came here.
KM: But you said your husband was stuck in between the flows?
NY: Yeah, when we were living here, he would come home on the weekends, and he would go either Sunday night or Monday morning, back to the ranch.
KM: So he would go back?
AY: Uh-hmm.
KM: So you didn't go with him at that time?
AY: Not that time, not the lava flow time.
KM: What happened to your husband when the lava flow came down?
AY: He opened the gate to let the cattle out and then he tried to go down along the fence and open the next gate. But he didn't reach the next fence. One of the boys, I don't know if he was up or down, "Hey, hurry up, the lava flow is coming down! Hurry up!" So he had to run down. That's how, he went down the road. But after he reached the road, I think, then the lava flow didn't come near to him, but came down that way.
KM: You said it came down on both sides of where he was, yeah?
NY: Yeah.
AY: He was on the other side of the road. The lava flow came, one already, and that

one, afterward came, and he was outside, the other side. The cowboy told him to hurry up before the lava flow came down. But he had to go all the way to the ocean.

KM: What happened?

AY: [chuckles] I don't know, but the Coast Guard was watching, had the boat outside. And they had the small row boat outside, but they hadn't come in yet, they were still outside. And then when he went down to the beach, he had a lantern and he was waving [gestures] like this to the Coast Guard and he didn't know when the Coast Guard blinked the light, he didn't understand what the light meant. They were trying to tell him, "Wait over there, we'll bring a boat." The row boat because the big boat cannot come in. He didn't understand what they were talking. And then he waited a little while, and then he thought they weren't coming. So he jumped in the water and not too far out there was that stone sticking up and he climbed on top the stone.

KM: Hmm. So what, the lava was all coming down at that time?

AY: Yeah, it went down to the ocean.

NY: You know, there were three fingers going all the way down to the ocean. He got caught between two.

AY: Hmm.

KM: How far up was he? Close to the mauka road when the lava was coming down and he had to just keep going down to the ocean?

NY: They had to go mauka, he wanted to open the gate and the fence to let the cattle out. But I don't know how he got separated from the other cowboys, because they all went up. But they got separated somehow. And then the lava crossed over the road, so now they cannot turn that truck back around to go back. And that truck is still there, yet. For some reason, it's just partially covered.

KM: You're kidding?

NY: The lava just sort of stopped, but the truck is still there.

KM: In the lava, half covered with lava?

NY: Partially. It's still there. I saw it, I don't remember how long after. But we went up.

KM: Hmm.

NY: So he got caught now, right. He's between two lava fingers and he had to walk all the way down to the coast. It's rough, all brush and everything.

KM: Oh yes.

NY: His clothes were all torn, his shoes.

KM: What motivation though, with a lava flow following you down.

NY: Oh yeah. He was a mess. And it was a trauma too.

AY: [chuckles]

KM: Yes, it is.

NY: Rough country, and he started mauka of Māmalahoa Highway, way mauka. Like

Ka'apuna or Ka'ohe side over there.

KM: Hmm.

NY: That's private lava kind of road, you need four wheel drive.

AY: Uh-hmm.

NY: So then he had to go all the way down to the beach in this brush and what. He was a mess.

KM: What a trip.

NY: Then when he got down to the beach, the Coast Guard cutter was outside. I guess the word got out that there were people trapped. And down that area, people go fishing by the beach. So I think he said he saw a little shack there, and it so happened that there was a little kerosene lamp. You know, the kind with the handle. He found matches and he lit it, and he saw the cutter out there and he was waving at it. They came closer and closer, but he got all panicky and he jumped in the water. They didn't want him to jump in the water.

AY: They wanted him to wait.

KM: Hmm. Now were other people stuck also, along the coastline, or only him?

NY: At that place, I think it was just him.

KM: Did they end up losing some cattle also in the lava flow?

NY: I think so, I think they lost some.

KM: Hmm. Did you folks used to go makai, down to the ocean to go fishing like that?

AY: Yeah. Not where the ranch is but down to Miloli'i and Ho'opūloa.

NY: We'd go camp.

AY: We'd camp, they had a wharf.

NY: Yeah there was a wharf there.

KM: Nice.

NY: Yeah.

KM: What a country yeah?

NY: Yeah.

AY: We go shoreline fishing.

KM: Hmm. What was it like living out there. Do you have one good fun memory, recollection of your time out there?

AY: Yeah.

NY: You don't know any better, right?

Group: [chuckles]

AY: And then, one of the family came, "How could you come and stay in such a place? No man's land." I said, "Well, we marry the person, you go wherever they go.?"

KM: Yeah.

AY: My niece came up, Kay.

KM: Did she like it?

AY: [laughing] She said she didn't know that's how it was. She didn't know. She said, "If I knew it was like this, I wouldn't have come up." [chuckling] I said, "Well, you wanted to come because you never go anywhere."

KM: Too much country.

AY: It is country.

NY: But the boss and the family, they like to come up for vacation because it's relaxing and quiet.

KM: Yes.

NY: Whereas Honolulu is so hectic and noisy. And they ride horse too.

KM: So C.Q. Yee Hop, milling and cattle, that was their primary operations?

NY: That's it.

KM: Like on this map I gave you, it says there's 'awa growing and bananas. Were there any Hawaiian families or some of the other families out there that were still growing that? Like Mrs. Ahuna said, they used to ship 'awa out, yeah.

AY: That was their place.

NY: More down that area, on the road side.

KM: So not by your folks side.

NY: No, no. No more up there that I know of.

AY: Only we know that the mill, the 'Ōhi'a Mill and the Koa Mill, that's all we know.

KM: Hmm.

AY: The Mana Transportation from Hilo, goes over there and picks up the lumber and shipped it.

NY: That was a big contract, every week.

KM: That's a very interesting story. About how many blocks or truck loads, average?

NY: Several truck loads.

KM: Every week?

NY: They cut it and they stack 'um up, right. When they come, they got to load 'um up.

KM: About how big would you say these block were for the dry docks?

NY: I would say [thinking] at least a foot or foot and a half thick and maybe...

AY: Kind of long.

NY: [thinking] Two to three feet wide and about four to six feet long.

KM: Hmm. This was all green 'ōhi'a?

NY: Yeah.

KM: So it lasted long enough not to split so they could get it to Honolulu?

NY: Yeah.

KM: Then, I guess when they put it in the water for the dock, it wouldn't matter.

NY: Yeah. They don't dry it, they just cut it to the size that they want and stack 'um up and the trucks come. I think they were coming once a week. They'd load 'um up on the truck, oh heavy.

KM: It is. 'Ōhi'a is heavy to begin with. And when it's wet...

NY: Yeah.

KM: About how many trucks would come out on a weekly basis?

NY: [thinking] Maybe six. Maybe four to six.

KM: Did you ever go into the forest area?

NY: Yeah, we hunt pigs. And up there had pheasant and goats.

KM: Did you ever see any evidence of old Hawaiian walls or anything that you recall?

NY: No.

KM: Never hear any stories about the area?

NY: No.

KM: Did any of the old people talk story about the place?

NY: No.

KM: Any stories about Pele coming down to visit before the 1950 lava flow or anything?

AY/NY: No.

KM: When you folks would go down to the ocean, did you dry fish like that, or was mostly fresh?

AY: Fresh, fresh fish.

NY: Fresh.

KM: Was anyone weaving lauhala out there?

AY: Only the Kaupiko lady.

NY: Yes, that family should be an interesting story.

KM: The elder Mrs. Kaupiko is about 95 now.

AY: I think so.

KM: Still strong last time I saw her.

AY: Oh yeah, she's still alive?

KM: Yeah. [pauses] Do you have some recollection of when you were living out there that really stands out in your mind as being...?

AY: In those days, we don't think of those things, hard or what. We just...the folks tell

us, "You marry the person, you go wherever they go. And do what they want you to do." That's all.

KM: That was life yeah?

AY: Yeah.

NY: Hmm.

KM: Not like nowadays, grumble about everything.

AY: [chuckling]

NY: Yeah, yeah.

AY: Yeah. That's how.

KM: Hmm. When you came here to Hilo, when was that?

NY: Nineteen forty-six, when they came back from Honolulu.

KM: What did you do?

AY: Raised the children.

NY: We went to school.

AY: Yeah, they go to school.

KM: What was it like here, was this road paved in front of here [the present day Kilauea Street]?

AY: No, not in the center.

NY: The center wasn't paved. From down here, I think, Ohea Street.

KM: So from Ohea down to...?

NY: To four mile bridge, I think.

KM: So it was pretty much a dirt road?

NY: The center yeah, but the side was paved.

KM: I wonder why they paved the sides and left the center open?

AY: [chuckles]

NY: I don't know.

KM: So you folks used to go holoholo Puna and volcano like that sometimes?

NY: Yeah.

AY: Uh-hmm.

NY: When people came to visit from Honolulu.

AY: Then we drive them up.

NY: And also, at the ranch, a lot of the owner's family and their friends used to come up for vacation. They would go hunting, ride horse.

KM: Did they always come in from Hilo side?

NY: No, Kailua side.

KM: Did you ride the boat yourself to go to Honolulu like that?
NY: From here. The Waialeale, Humuula, whatever. An overnight trip.
AY: Hualalai.
KM: Hmm.
NY: Also, the boss had friends from the mainland, haole people come and go up there to vacation.
KM: Hmm.
AY: Uh-hmm.
KM: Hmm. [looking at the map] There used to be several Hawaiian families living out here before.
AY: Yes, before days.
NY: There's one family that lived down by the road, I can't remember their name.
KM: Here has Makia, Keaweokaliko, Kaliuna, Keli'ikipi...
NY: Keli'ikipi, and there's one more.
KM: Keli'ikuli.
AY/NY: Keli'ikuli.
NY: That's the one.
KM: So Keli'ikuli was still out there when you were young?
NY: Yeah.
Group: [looking at the map identifying various family sites]
KM: Keli'ikuli had all this grant here, but I guess this is all buried under the 1926 lava flow.
NY: Probably.
KM: And this is the road that used to go down to Ho'opūloa Village before.
AY: Yeah.
KM: Well this is interesting. Now when you folks went fishing, you would go down to Ho'opūloa-Miloli'i side?
NY: Right.
KM: You didn't go down to the ocean at Pāpā side?
AY: No road.
KM: You didn't ride horse go down?
AY: No, we drive. But in the old days, there's no car, then the working people go on the horses, go down.
KM: Yeah.
NY: See, the ranch went down to the beach. So there was like a trail going down. Some people would go down fishing by the beach. [looking at map] Kukuioapa'e

Trail.

KM: Yeah, and here's one trail that goes down to 'Ōpihiali, all the way down to the ocean.

NY: Okay.

KM: Ka'apuna Trail.

NY: Yeah... When they went into the forest to get the trees, it was a long process. They would go up select the tree, and then they had this long saw with a handle on both ends. One guy, the other guy [gestures] pulling back and forth], like that.

KM: So each of the trees were cut like that?

NY: Each of the trees were cut like that. You know how long it takes to cut one tree? Long.

KM: And the teeth on those saws, big.

NY: Yeah, yeah, and you got to stop and sharpen it. It was all manual labor. Then when the tree fell down, they had trim off all that branches, and then the tractor would come with a metal pan, a flat one. Then they would tie a big chain around the thick end and put that end onto this metal pan. Depending on the size of the tree, they would drag two or three logs at a time with this big pan.

KM: Wow.

NY: And the tractor would pull this pan, plus the logs that are chained up to the tractor. And you know how slow the tractor would go, they got to drag that all the way down to the mill, and then the tractor goes back up and gets some more. Then when they were ready to cut it, they'd get those hooks, two or three guys and roll the log onto the flat car. Clamp it down, and then run it through the saw. Slow process.

KM: Hmm. So all by the belt, this big diesel engine would run and the belt would run it through. Part running the saw and part running the flat car.

NY: Pushing that flat car forward. It would move slowly with the guys guiding it with the lever to push the flat car forward. And if the saw was straining, he'd release it and move it back and slowly.

KM: Plenty noise eh. Could your father still hear when he was older?

NY: Yeah. Now you could work like that... [shaking head]

KM: OSHA.

NY: Yeah. But those days, they didn't think about those things.

KM: Yeah.

NY: And used to have a lot of saw dust. When we were kids, we used to play, because it was warm. They'd push it out and the saw dust pile was big! Since it was warm [chuckling] we'd get a lot of fleas.

KM: 'Auwē!

NY: But it was nice and warm.

KM: [looking at Mrs. Yee] How many children did you have?

AY: Five.

NY: I am the oldest. I was born over there. One sister was born in Honolulu, another sister born there, and two over here [Hilo]. The last two over here. The sister below me, somehow ended up in Honolulu with the grandmother. Living with her, I don't know how many years. She went to school in Honolulu, St. Andrews Priory.

AY: My brother came up, Charlie, and she wanted to go to Honolulu.

KM: So that's how she went.

AY: Yeah.

KM: Do you remember who your teacher was at 'Ala'ē?

NY: Yeah, Mr. and Mrs. Hirata. A two room school house. The wife taught the first three grades and the husband taught the next three.

KM: Were there plenty of children? Hawaiians and others?

NY: Oh yes. From [thinking]...

AY: 'Ōpihiali.

NY: 'Ōpihiali. We used to go down in the beginning part, ride the horse down to the road, then catch the county bus. It came from Honomalino. Frank Medeiros used to drive that bus.

AY: Yeah.

NY: And Loando family at Honomalino.

KM: So you folks were how far mauka of the highway?

NY: One mile.

KM: Hmm. Well thank you. Good fun to talk back and think a little bit about those days.

AY: Yeah.

KM: Did you folks have electricity?

AY: No. But afterwards, the father got motor and made his own light.

KM: Hmm, a generator.

AY: Yeah.

KM: So when you were out there, how did you cook?

AY: Wood stove. The wood stove from Sears Roebuck.

KM: How about refrigerator?

AY: We buy ice. We go down to the store.

NY: Later on, they bought a kerosene refrigerator.

KM: So in those early days did you supply your meat from the ranch?

AY: Sometimes.

NY: When they slaughter...

AY: We get.

NY: The cowboys get and we get.

AY: And then when they go hunting, we get wild pig.

NY: Yeah, they went hunting a lot. And they would get goat too. My father would smoke it eh.

KM: Hmm. Did they go far up above, high on the mountain?

NY: Not far. Hard life.

KM: So it must have been kind of nice when you came to Hilo [chuckles].

NY: The big city.

AY: That big house there, we bought.

KM: What a change in your lifetime yeah. You raised in the city, then all the sudden go out into the middle of the woods, and then you come here to live in Hilo.

AY: As they said, "You go to no man's land." Yeah. Hard.

KM: Hmm. Tell me, you had never met your husband before the arrangements were made, yeah.

AY: No.

KM: You folks became friends by and by?

AY: Matchmaker from the boss [chuckles].

KM: [laughing] So it all worked out okay for you.

AY: Yeah. As the old folks say, "Who you marry, you just have to take it."

KM: Hmm.

AY: I didn't even know that we were going up the mountain. When we ride those days, we ride the boat, we come up. And here, it's rough country, nobody around, only the working people. Well, just do what they do, that's all.

KM: So you had learned to cook and all before you came up?

AY: No. I knew how to cook rice when we were kids. we have to cook.

KM: [chuckling]

AY: So the other things, you learn little by little. So that's how I learned how to cook.

KM: Did you folks used to gather together with the other families out there for holiday times like that?

AY: Especially the round-up time.

NY: Yeah.

AY: They get all the cowboys together. And he [her husband] go charcoal the pig.

NY: Yeah, yeah. And there was a smokehouse too.

AY: They smoke the wild pigs.

NY: And the wild goats that they caught.

KM: Hmm. Were the goats a problem for you out there?

AY/NY: No.

KM: Hmm... Thank you. I get this transcribed as soon as I can and bring this back to you. Mahalo! [end of interview]

Hannah Grace Waha Pōhaku-Acia
(Hannah Kawā'auhau-Shimsaki, Donald K. Kawā'auhau,
Ellen Kawā'auhau-Cullen, and Cynthia Whitworth-Galieto)
December 11, 1999, Oral History Interview with Kepā Maly
(Interview # 1 of 3 and follow up discussion on July 12, 2002)

Kupuna Hannah Grace Waha Pōhaku-Acia was born at Ka'ōhe in 1917, and raised by her kahu hānai (adoptive parents), Waha and Hana Pōhaku at Ka'ōhe and 'Ōlelomoana. Her biological parents were Antone Lono (Gracas) Grace, a noted canoe maker of the South Kona District, and her mother was Lucy Mahuna, a descendent of the Uhaihao line of Kapalilua. In 1934, married Edward Luahiwa Kawā'auhau (1909-1944), whom she later found out shared same kūpuna, that tied them to the lands of Kīpāhoehoe and 'Alikā, and other lands of the Kapalilua region².

In the following interviews, Aunty Hannah (and her children) share detailed recollections of native life, customs and practices in lands of the Kapalilua region from 'Alaē to Minoli'i

(Miloli'i), including Kīpāhoehoe. Their narratives describe the nature of residency, land use, fisheries, and customs and practices of the families on the land...

Kupuna xxx (KPA Photo No. xxx)

² Family genealogical notes report that — Edward Luahiwa Kawā'auhau was the son of Kekumu Kawā'auhau and Rose Kuahuia; Kekumu was the son of Kaolulu Makia and Lula; Kaolulu was the son of Daniel Kawā'auhau Makia and Alikapeka Kaliuna; D.K. Makia was the son of Makia. All of whom were native residents and land owners in the 'Alikā-Pāpā Section of Kapalilua.

[discussing the tradition of the naming of 'Ōlelomoana and Kolo]

HG-A: ...These two couples, they go lawai'a. The husbands.

KM: 'Ae.

HG-A: Nā kāne, lawai'a, nā wahine i ka hale.

KM: 'Ae.

HG-A: Kēlā mau makahiki, kēlā 'ano po'e, they like the iwi, makau ē!

KM: 'Ae, hana makau.

HG-A: [chuckling] 'Ae.

KM: Hele lawai'a.

HG-A: 'Ae, 'ae. I wahi i ka moana kēia mau kāne wala'au nei, nā wahine ai i ka hale. Kēlā mau lā lo'a kēlā 'ano po'e ē, you know.

KM: 'Ae, mea ho'opunipuni.

HG-A: 'Ae, 'ae, 'ae. A lohe kēia mau wahine, "E hele kāua, make 'ana kāua i ke kāne a kāua. Mamake lāua iā māua i ka makau!" So they were going to pepehi them.

KM: 'Ae.

HG-A: So that's how they went kokolo and go to 'Ōlelomoana and wala'au the mo'olelo.

KM: 'Ae, 'Ōlelo-moana.

HG-A: 'Ōlelo-moana.

KM: And even Kolo then, ua kolo paha...?

HG-A: 'Ae, kokolo hele, mahape 'ike mai ke kāne i waho.

KM: 'Ae, ua pe'e lāua. Holo a pe'e!

HG-A: 'Ae pe'e, kokolo a hiki kēlā wahi, 'Ōlelomoana, a wala'au ka mo'olelo.

KM: 'Ae. A ua lohe 'oe i kēlā mo'olelo mai kou po'e kūpuna?

HG-A: 'Ae, ka'u kahu hānai.

KM: Kūkū?

HG-A: 'Ae.

KM: Mahalo nui iā 'oe no kou wehe 'ana i kēia mo'olelo. Hiki paha iā 'oe ke wehe mai kou inoa piha, me ka lā a makahiki i hānau?

HG-A: Ku'u inoa piha, Hannah Grace... Lawe 'ia hānai no wau i kēia kahu hānai, Waha Pōhaku. Waha Pōhaku kona inoa³. Ku'u mākuā pono'ī, Akoni Lono Gracias. Kēlā manawa, kākau 'oko'a ē.

³ Waha Pōhaku, was the original grantee of Royal Patent Grant 9135 at 'Ōlelomoana; and a member of the native Hui that purchased a portion of the ahupua'a of Honokua in 1887.

KM: 'Ae.

HG-A: Grace, but Gracias ka inoa pololoi.

KM: Ō! A ho'ololi 'ia iā Grace?

HG-A: 'Ae.

HK-S: Then they changed it to Grace.

KM: I see.

HK-S: Because they said it was hard for the people to pronounce, and the spelling.

KM: I see.

HK-S: Gracias in Portuguese means "grace." That's why they changed it.

KM: Kou papa, he hapa Pōkīkī?

HG-A: Hapa, ma ka mama, Hawai'i piha.

KM: Ka mama, he Hawai'i, ka papa, he Pōkīkī?

HG-A: 'Ae.

KM: A no hea mai lākou?

HG-A: Ko'u mama, no Ka'ohē no i kēlā manawa. Kona manawa no noho 'ana i laila, a mahape male, ne'e i Nāpo'opo'o.

KM: Nāpo'opo'o?

HG-A: 'Ae. Ma leila a hā'ule lāua. Ko'u papa, ka mea hā'ule mua.

KM: 'Oia?

HG-A: 'Ae.

KM: Lā a makahiki 'oe i hānau ai?

HG-A: 'Umi kūmāiwa-'umi kūmāhiku, 1917. Malaki 'umi kūmāhā.

KM: So March 14, 1917, pōmaika'i! And you hānau, where?

HG-A: Ka'ohē.

KM: So where mama and papa were living at that time?

HG-A: 'Ae.

KM: And your kahu hānai, Waha Pōhaku?

HG-A: 'Ae.

KM: Were they at Ka'ohē also?

HG-A: 'Ae. Hānau wau a lawe 'ia. Hemo a hā'awi 'ia [chuckling].

KM: Ō!

HK-S: No ke 'aha, mom?

HG-A: Because lāua, a'ole lo'a keiki. Ke kahu hānai, a'ole lo'a keiki.

KM: Hmm. He 'ohana paha 'o Pōhaku me...?

HG-A: 'Ae, 'ohana me ku'u mama.

KM: So Waha Pōhaku was 'ohana to your mama?
HG-A: 'Ae.
KM: What was mama's name?
HG-A: Mahi'ai.
KM: Oh, Mahi'ai?
HG-A: xx Mahina xx Mahuna Mahi'ai Kealakahi. (Lucy Mahuna ?)
KM: Oh. So mama's name is Mahina Mahi'ai Kealakahi?
HG-A: 'Ae.
HK-S: That Kealakahi line came from Moloka'i.
KM: Oh. And so daddy's full name was?
HG-A: Antone Lono Gracas.
HK-S: Until he change it. I think he changed it right after you were born.
HG-A: I think so.
HK-S: Because on top of your genealogy, it goes to you as Gracas, and then after, he changed it. But mama always carried the name Grace.
KM: Hmm.
HK-S: And so that's why we, we just put down her maiden name as Grace.
KM: 'Ae. And do you carry a Hawaiian name also?
HG-A: A'ole. Hannah wale nō. Ku'u kahu hānai, mama, Hana nō ho'i kona inoa. In Hawaiian they call Hana, haole, Hannah [chuckles].
KM: 'Ae.
HG-A: A'ohe inoa Hawai'i, kēlā wale no.
KM: 'Ae. [pauses - thinking]
HK-S: [discusses genealogy and Gracas origins; came over as a whaler, and lived at Nāpo'opo'o.]
Mama married Kawā'auhau first, my dad. And her mom and my dad are related.
KM: Ohh!
HK-S: So they're in that same blood line. And because she was adopted, she didn't know.
HG-A: Hmm [agreeing].
KM: Kawā'auhau were South Kona people also?
HK-S: Yeah.
KM: You look out here, Kapalilua, all the families have to be pili somehow.
HG-A: 'Ae.
KM: Moku'ōhai, Kuaimoku...

HG-A: Yeah.

KM: All these guys all pili. [pauses] As a child then...

HG-A: Uh-hmm.

KM: What did you do? Where did you go... [opens Register Map No. 2468] This is Ka'ōhe here.

HG-A: Uh-hmm.

KM: Here's Pāhoehoe. The family is Pumealani [Grant No. 2025]. Here's Kuaimoku [Grant No. 2024], where Magoon lived later, yeah.

HG-A: Uh-hmm.

KM: Pahu or Pahu'a [Grant 1973].

HG-A: Pahu'a, they come from Honokua side.

KM: [looking at various grantee names, going south] Here's Nahua, Ohua, and Kekaula. I'm trying to see if there are some names that are familiar to you. Here's Waikaku'u, and Lazarus or Lakalo.

HG-A: Yeah, yeah, Lakalo.

KM: And now, Kukuiopa'e. Do you remember Mary Ahuna?

HG-A: Yes, they had the store.

KM: Yes. I was with her not too long ago, she was 100.

HG-A: Oh yeah?

KM: And she just passed away a few weeks ago.

HG-A: Hmm. That was our store [chuckling].

KM: Ahh. Here, has a name, Kaniuia. Oh, here's Pōhaku at 'Ōlelomoana [Grant No. 9135].

HG-A: Yes, that's my kahu hānai.

KM: 'Ae. Where was your house, you think, in relationship to the Government road? Were you on the mauka side?

HG-A: Mauka, about a half mile above.

HK-S: Yeah, about half a mile.

KM: How about Magoons house at Ka'ōhe?

HG-A: Yes, Magoon was right next to us.

KM: Were you on the Ka'ū side or...?

HG-A: Ka'ū.

KM: Okay. So this 'āina had been granted in about 1856 to Kuaimoku [Grant No. 2024]. Do you know if that was 'ohana to your kahu hānai?

HG-A: [thinking] I really don't know.

KM: Okay.

HG-A: They were at 'Ala'ē.

KM: Kuaimoku?

HG-A: Yeah, Kuaimoku. They were 'Ala'ē side.

KM: I see. You know, all of these 'ohana... Had Wentworth...

HK-S: Yeah, that's Moke.

HG-A: Uh-hmm.

KM: Yes, Moke. Had Alanis...

HK-S: The Alanis, the people that took care of you?

HG-A: My kahu hānai.

HK-S: Had aunty Ruby and her kahu hānai were two sisters.

KM: Oh.

HG-A: Yeah.

KM: So that shows where you folks were. There was Uhaihao and a whole group of people that had formed a Hui to buy a large section of Honokua at one time.

HG-A: Yeah.

KM: So what kinds of things did you do when you were young?

HG-A: Well, I stayed with my (adoptive) parents, we moved up here at Ka'ohē, and I got to the age where I went to school. I walked from where we lived to the 'Ala'ē School. And that school is still there yet.

KM: Yes.

HG-A: So that's where I went from first grade to ninth. Afterwards I was supposed to go to Kona Waena...

KM: Oh, so far yeah?

HG-A: [chuckling] I went, two weeks, I was so tired [shaking her head]. I went two weeks stay with my real parents at Nāpo'opo'o, Antone Grace. I stayed with them, but after two weeks, I came back, I missed my step-parents, my kahu hānai. So I never go to high school, only to ninth grade [chuckling].

KM: That's good, lawa! Now, as a child did you go with your kahu hānai mā, did they have māla 'ai?

HG-A: Oh yes! 'Ae, 'ae.

KM: What was it like? And you folks had to walk?

HG-A: Oh yes walk, and get kēkake. Kau ke kēkake, pi'i i uka. Hana ka mea 'ai no ka hale. Pi'i i uka, mahi 'ai, kanu.

KM: He 'aha ka mea kanu?

HG-A: Kalo, 'uala nō ho'i.

HK-S: 'Aka'akai.

HG-A: Yeah. But kalo.

KM: About how far mauka was it, you think, one mile, two miles?

HG-A: About a mile from the hale [a mile and a half from the Alanui].

KM: Was there ulu 'ōhi'a around?

HG-A: 'Ae, 'ōhi'a, kuawa, nahelehele. Where the mahi'ai, was ma'u and hāpu'u.

KM: 'Ae, ferns?

HG-A: Yeah.

KM: So you folks would open up an area?

HG-A: 'Ae, hana pāpa'i (hale), noho i laila, i uka.

KM: 'Ae. A he 'aha ke 'ano o ke kalo?

HG-A: Mana, mana ke'oke'o, mana 'ula'ula, mana melemele. And 'ohe, pala'i'i, palakea. Nui ke kalo.

KM: Nui! A pehea kēlā mau 'āina kalo, maika'i?

HG-A: Maika'i!

KM: Ulu ā nui?

HG-A: 'Ae! Hele wau i loko, pā'ani, wā li'i'i'i, pe'e, a'ale wau mamake hana [chuckling]!

KM: No ka nunui o ke kalo?

HG-A: 'Ae, hiki iā 'oe ke pe'e ma lalo. [chuckling] Nānā mai ku'u kahu hānai, "Auhea 'oe?" A ai mane'i [laughing]. 'Ae.

KM: Hmm. Maika'i. Nui nā kalo. A he 'aha, he kalo no ka 'ohana wale nō?

HG-A: 'Ae, no ka home wale nō.

KM: A'ale lākou kanu a kū'ai aku?

HG-A: A'ale, a'ale, no ka hale wale nō.

HK-S: Kanu no ka mea 'ai.

HG-A: 'Ae. Nā Pō'alima a pau, ku'i. Huki i uka, a ho'i. I ka hale kakahiaka, Pō'alima, ala. kuke. 'Elua kini, you know the old kerosene kini?

KM: 'Ae.

HG-A: Piha! Pau, ku'i me ka pōhaku. 'Auwē, nui ka hana!

KM: Hmm. 'O 'oe me kūkū?

HG-A: 'Ae. Molowā wau, akā, a'ole hiki ke 'alo a'e [chuckling].

KM: [laughing] Ō!

HG-A: But maika'i.

HK-S: Hiki ke 'ai.

KM: That's right. 'Ōlelo mai nā kūkū, "Maika'i ka hana a ka lima, 'ono no ka 'ai a ka waha!"

HG-A: 'Ae, 'ae, pololoi! Wehe ka lima i luna, nele, a'ole lo'a ka mea 'ai. I lalo, lo'a ka mea 'ai.

KM: 'Ae. A pehea, i kou wā li'ili'i, ua hele 'oe i uka, ho'omākaukau i ka 'āina...

HG-A: 'Ae.

KM: Kanu i ka mea 'ai.

HG-A: 'Ae.

KM: Pehea kou mana'o, kou kahu hānai, 'ai'ole kekāhi o nā kūpuna, ua kahea, ua 'oli mua paha lākou?

HG-A: 'Ae, 'oli. 'Ae.

KM: 'Oia ke 'ano o nā kūpuna.

HG-A: Kēlā manawa, li'ili'i wau, he 'aha ka hana 'ana ala?

KM: 'Oli ho'oūlu 'ana paha?

HG-A: 'Ae, 'ae.

KM: Nui ko lākou aloha ē?

HG-A: 'Ae.

KM: A he 'aha ke 'ano o ka 'uala, maopopo 'oe i kekāhi inoa?

HG-A: [thinking] Ka'u inoa maopopo wale nō, kēlā manioka ^[4].

KM: Manioka?

HG-A: 'Ae. Thick, white outside and inside, purple.

KM: Okay.

HG-A: And that yellow, huamoa.

KM: 'Ae. And how about...so you folks go mauka, ho'omākaukau i ka māla 'ai?

HG-A: 'Ae.

KM: Was there a planting season, a certain time that you...?

HG-A: 'Ae, 'ae.

KM: When did you go up?

HG-A: The time for kanu was Malaki, March and April. So mamua o kēlā mau mahina, ho'omākaukau 'oe i ka 'āina. 'Oki ka mau'u i ka māla 'ai.

KM: Ho'oma'ema'e ka 'āina.

HG-A: 'Ae. Hana ka mākālua.

KM: 'Ae, ka mākālua. Hana kīpulu (mulch) nō ho'i?

HG-A: 'Ae. Then when ulu ā nahelehele come, ho'oma'ema'e. Pau uhi kāpo'i, ka 'āma'u.

KM: 'Ae, ka lau a ka 'āma'u.

HG-A: Uhi me ka lau, a'ole malo'o.

KM: 'Ae.

⁴ The cassava (*Manihot esculenta*).

HG-A: Pulu, a a'ole ulu ka nahelehele.

KM: 'Ae. A pehea, i ka wā mamua, ua iho mai paha ka hau? Kēhau paha?

HG-A: 'Ae, uhiwai.

KM: 'Oia ka wai?

HG-A: 'Ae.

KM: So March, April like that, you go ho'omākaukau?

HG-A: 'Ae.

KM: And what was the growing cycle for your kalo, nine months, one year?

HG-A: [thinking] It all depends on the kind of kalo you kanu. Some early, some lō'ihī.

KM: Lehua paha?

HG-A: Lehua, and mō'ī, hoo!

KM: 'Ono ē? A 'ai 'oe i ka pua o ka lehua?

HG-A: Pua kalo, 'ono me ka lū'au. The pua kalo 'ono.

KM: Wonderful. I kou mana'o, ua hele 'o Waha Pōhaku a me kekāhi kūpuna a kahea lākou, ua 'oli paha?

HG-A: 'Ae.

KM: Eia ka māla'ai, e ho'oulu i ka mea 'ai...

HG-A: 'Ae.

KM: A pehea, i kekāhi manawa, ua hele paha 'oe i kai?

HG-A: I kahakai, 'ae. Ka wā, mai luanuali, Pepluali, Malaki, Apelila, hana ke kalo. Kanu, ho'oma'ema'e.

KM: 'Ae.

HG-A: Mei, lune, lulai i kahakai. Mālie ke kai, kēlā manawa. Iho i kahakai, noho ho'okāhi pule paha, 'elua pule. Kaula'i ka i'a. Kēlā manawa, a'ole lo'a pahu hau ē.

KM: 'Ae.

HG-A: Kāpī, kaula'i.

KM: 'Ae. No hea mai ka pa'akai?

HG-A: Kahakai, nā poho.

KM: 'Ae, kāheka, mau kāheka?

HG-A: 'Ae.

KM: Ua halihali paha a kau ka wai?

HG-A: 'Ae, 'ae. Nui ka hana but maika'i.

KM: 'Ae miko kēlā pa'akai.

HG-A: 'Ae.

KM: Ua hele 'oukou i ka Mei, paha, lune, lulai, Aukake paha? Hele 'oe i kai, lawai'a?

HG-A: 'Ae.

KM: Nā wahine wale nō, ai'ole kāne pū?

HG-A: Kāne, wahine.

KM: 'Oukou, nā wahine, lawai'a ma ka lihi kai?

HG-A: Ma kahakai, me kā mākoi.

KM: 'Ae. A pehea nā kāne, hele me ka wa'a?

HG-A: Hele me ka wa'a ma waho, lawai'a 'ōpelu, hele kā'ili, a nānā he'e.

KM: I hea?

HG-A: Ka'ohe, ma kai.

KM: Hoihoi nō!

HG-A: 'Ae.

KM: Kēia 'ōpelu, ua hele lākou lawai'a, he 'aha ka maunu?

HG-A: Kalo me pala'ai.

KM: 'Ae. A no hea mai ka pala'ai?

HG-A: Kanu no ko'u kahu hānai.

KM: Mauka, makai?

HG-A: 'Ae, 'ae, kanu mauka. Maopopo no 'oia ka manawa ho'i ka 'ōpelu.

KM: 'Ae. Pehea, 'ono ka i'a i ka pala'ai?

HG-A: 'Ae, 'ono!

KM: Laki. Kēia manawa hana nei kekāhi i mea hauna...

HG-A: 'Ae [shaking her head].

KM: A'ale maika'i.

HG-A: Kēlā manawa, ku'u kahu hānai, mālama ka palu, ka ōpū o ka 'ōpelu, 'ono [chuckling].

KM: 'Ae. Ka mahamaha?

HG-A: Ka mahamaha, kiloi, akā ka ōpū.

KM: 'Ae, ka mahamaha, mea ho'o'ula'ula.

HG-A: 'Ae, 'ono!

KM: So you kāpī?

HG-A: 'Ae.

Group: [chuckling]

HG-A: Real 'ono, we come home mix 'um with the inamona [chuckling].

HK-S: Broke the mouth!

HG-A: More worse with the poi, broke the mouth.

KM: And your poi, what color was your poi?

HG-A: Purple.

KM: So nice lehua kind?

HG-A: Yeah.

KM: And some, like the mana, not ke'oke'o?

HG-A: Ke'oke'o some, but we only 'ai for inu with the kope. A'ole lo'a palaoa... Well lo'a nō, but the kalo more 'ono.

HK-S: 'Ai pa'a.

HG-A: 'Ai pa'a, yeah.

KM: Did your kahu hānai mā have a house down there?

HG-A: 'Ae, pāpa'i. Kāhi manawa hele lawai'a 'ōpelu, ho'i mai, kāpī. A kakahiaka, ala, hele i ka punawai, he wai-kai. Kākā ka 'ōpelu.

KM: 'Ae.

HG-A: Kaula'i.

KM: Na'auao nā kūpuna i kēia mau hana.

HG-A: 'Ae.

KM: A pehe, ua kaula'i ka i'a ma ka pāhoehoe paha?

HG-A: A'ole, lau niu. Hana 'oe small shelf like this [gestures an area about 8 or 10 feet across].

KM: Lānai.

HG-A: 'Ae, lānai, kau ka lau niu a kaula'i. Kēlā mau lā, a'ole lo'a ka nalo like me kēia manawa.

KM: Hmm. Ua lohe wau kēlā mai kekāhi po'e kūpuna.

HG-A: 'Ae.

KM: So hana lānai kaula'i i'a?

HG-A: Lānai, 'ae.

KM: Ho'okāhi lā paha?

HG-A: Kekāhi manawa, nei maika'i ka lā, ho'okāhi, 'elua lā. Ho'ohulihuli nō ho'i. 'Oia ka'u hana [chuckling].

KM: 'Oia kāu hana, ho'ohuli. [chuckling] Makemake 'oe hele pā'ani, 'au'au paha...

HG-A: [laughing] 'Ae. 'O wau wale nō, a'ole lo'a kōko'olua. 'Auwē, akā hele no wau.

HK-S: A kāhi manawa, 'ai no 'oe ē?

HG-A: Oh yeah, 'ono when you kaula'i.

KM: 'Ehia mau wa'a ko kēlā wahi?

HG-A: 'Eholu. Ko'u kahu hānai, our neighbor, Moke Wentworth and Apela. 'Eholu lākou.

KM: Hmm. And they all share the i'a?

HG-A: Oh yeah, they all share. And Wentworth, he take some to market. Kēlā manawa

ola nei ka wahine, kaula'i.

KM: 'O 'Ilima?

HG-A: A'ole, Annie, his second wife, from Wai'ōhinu.

KM: Hmm.

HG-A: His first one hā'ule and then he male hou iā Annie.

KM: Hmm. Now Waha Pōhaku, his wife's maiden name was?

HG-A: [thinking] Uhai.

KM: Oh that's right, Uhai Hao.

HG-A: Uhai, that's their parents.

KM: 'Cause Wentworth mā, Uhai, Amalu, and Pōhaku mā, had interest in the land at Honokua.

HG-A: 'Ae.

KM: So Hana Uhai, male iā Pōhaku?

HG-A: 'Ae.

KM: So you folks are all kama'āina to that place?

HG-A: 'Ae.

KM: Was there any Palea living out by you folks that you remember?

HG-A: No.

KM: Hmm. So some of them, they kālewa that i'a?

HG-A: 'Ae.

KM: Did they take it up to Ahuna, or where?

HG-A: They have market come from down Hōnaunau side.

KM: A truck came out?

HG-A: Yeah, a truck. And Moke usually take the fish for kū'ai. Night fish, day fish.

KM: What kind?

HG-A: 'Ū'ū, 'āweoweo.

KM: What, walu, anyone go after walu?

HG-A: Oh, they get [shaking her head]. 'Ono that fish, but you got to watch out.

KM: You got to know how to prepare 'em.

HG-A: How to drain all that oil. Fat, 'ono. You dry that, pūlehu.

KM: 'Ono.

HK-S: More worse than inamona.

KM: You like that walu?

HG-A: I like.

KM: Long time you've never had that?

HG-A: Yeah, since their father died. I don't know if they catch that anymore.

HK-S: I don't hear people talk about walu.

KM: Yes, things have changed so much too.

HG-A: Yeah.

KM: You know, when you folks would go down here, like going to Ka'ohe. Like ahupua'a?

HG-A: 'Ae.

KM: In the ahupua'a, before days, we hear stories that people knew the boundaries. This was where they fished, and someone from this side, wouldn't come fish...

HG-A: 'Ae.

KM: Is that how it was when you were a child?

HG-A: Uh-hmm.

KM: Like the fishermen from Minoli'i don't take from your ko'a?

HG-A: 'Ae, pololoi.

KM: Did your kahu hānai, Waha Pōhaku mā go out and hānai the ko'a?

HG-A: Yes.

KM: They call the 'ōpelu?

HG-A: 'Ae, they only go hānai, they don't take.

KM: So certain times they just feed?

HG-A: 'Ae.

KM: Did you ever hear if kūkū ever went out with manō or anything?

HG-A: [thinking] Not that I heard of.

KM: Hmm.

HG-A: I know that's my kahu hānai's 'aumakua.

KM: Hmm.

HG-A: But I never heard them kahea. But I lohe that's their 'aumakua. And once in a while you see them 'au 'ana, the manō, they go. You know that kamali'i time, you like throw rock at 'um, and of course they're way out. The old folks get mad.

KM: 'Ae.

HG-A: "A'ole kolohe, ai no 'oia ma kona wahi." Yeah.

KM: So interesting. [pauses] So you folks walk trail to go down?

HG-A: Kēkake.

KM: Hmm. [pointing to location on map] Here's Ka'ohe and Magoons house. So your house was just little south of there. And here's a trail that goes down.

HG-A: Yeah.

KM: And then there was an ala lihi kai?

HG-A: Uh-hmm.

KM: A trail along the shore?

HG-A: All the way, going from out here, all the way to Kailua.

KM: 'Ae. Did your kahu hānai them ever talk about heiau or anything down there?

HG-A: Oh yes. And they tell certain nights you stay away.

KM: Hmm, pō Kāne?

HG-A: 'Ae pō Kāne. Yeah, they talk about that.

KM: You know, on the moon nights, like mauka, did you notice if they planted or didn't plant on certain nights?

HG-A: By the mahina, yeah. Hōkū, Hōkū kāhi, Hōkū lua, they name 'um. I used to know all of that, but I forget [chuckling].

KM: Hmm. So your kūkū them, that's how they count each day?

HG-A: That's right. And they know, they always tell "Maika'i kēia pō."

KM: So hele 'ana mākou...

HG-A: 'Ae.

KM: Like me ka i'a, kekāhi mahina maika'i, kekāhi maika'i 'ole.

HG-A: 'Ae, 'ae.

KM: So all of things were still being done while you were a young girl, growing up?

HG-A: Yeah.

KM: Did you watch your kahu hānai them when they prepare their maunu or palu for the 'ōpelu?

HG-A: Yeah, I used to help grate it. You got to grate the kalo. Cut it, in the cracker can. That's what they use, just the taro and pumpkin.

KM: Hmm.

HG-A: I used to go out with them.

KM: Hoe wa'a too?

HK-S: Oh yeah, she was champion.

Group: [laughing]

HG-A: My young days [chuckling] first prize in Honolulu.

KM: You were with the club?

HG-A: Kona, Minoli'i.

KM: Ho'oheihei wa'a?

HG-A: 'Ae, heihei. We used to be Minoli'i, our club.

KM: 'O wai ka inoa o ka wa'a?

HG-A: *Malolo.*

KM: Maopopo 'oe, na wai i kālai kēlā wa'a?

HG-A: Kawā'auhau.

HK-S: My dad's dad.

KM: Moku'ōhai was a kālai wa'a too, yeah?

HG-A: Yeah.

HK-S: Her father too.

HG-A: Yeah [Antone Lono Grace was a noted canoe maker in Kona]. And my kahu hānai too.

KM: Ua hele 'oe i uka me ia?

HG-A: A'ole wau hele, akā ua lohe.

KM: He 'aha ka hana?

HG-A: Pi'i 'oia me 'elua, 'ekolu kanaka. Lākou pi'i i uka. Noho i uka, kekāhi manawa 'elima lā, nānā ke koa, kumu maika'i. I hear the story, my kahu hānai said. They look at the tree, figure 'maika'i kēia kumu.' So they 'oki the koa, huli. When that koa huli down, that manu, 'elepao...

KM: 'Ae.

HG-A: The manu goes straight, no go side ways, fly away, that's good luck. Maika'i kēlā lā'au no ka wa'a. Ina hele kēia manu a lele, a'ale hō'ea ma'ō, a'ole maika'i.

KM: 'Oia ka hō'ailona?

HG-A: 'Ae, ka hō'ailona.

KM: Na'auao nā kūpuna.

HG-A: 'Ae. A kālai 'oia i ka wa'a i uka. A'ole hana pau loa.

KM: 'Ae, hana māku'u kekāhi?

HG-A: 'Ae, 'cause they going huki. Kanaka huki, a'ole lo'a holoholona.

KM: Hmm.

HG-A: And my kahu hānai is the one that guides the canoe, he rides in the front. [gestures] "Ka'ū, Kona, lana mai, ku," you know. All the directions they know where to go.

KM: A pehea ua kaula'i i ka lau lā'ī paha, 'āma'u?

HG-A: A'ole.

KM: Lepo wale nō?

HG-A: 'Ae.

KM: Kēlā 'āina mauka, maika'i, he lepo?

HG-A: 'Ae, lepo. Akā kīke'eke'e ke alanui mai i uka a i kai.

HK-S: Nahelehele.

HG-A: Nahelehele [chuckling]. And what surprised me, you know, we knew, ho'i mai 'ana me ka wa'a mai ke kuahiwi mai. We see this fog follow. The fog coming,

coming down with them. You look at that fog coming, then they just about come out, where no more trees like that, and it just stays there. You hear the people calling.

KM: Hmm.

HG-A: Like my kahu hānai, he's the kahea, "Pa'a Ka'ū, pa'a Kona, lana mālie," that means go straight [chuckling].

KM: Wow!

HG-A: All by hand.

KM: No'ono'o 'ana wau, kou kahu hānai, ua 'oli paha 'oia?

HG-A: 'Ae. He was the kind lā'au kahea, for healing. My step-mother, lā'au kahea too.

KM: 'Oia!

HG-A: We learned that too, so when I had these kamali'i, 'eha ka po'o, I get the pōpolo, kahea. My kahu hānai, they call Kū me Hina. You pick one hand [gestures with right hand], Kū. The other hand, hema, Hina.

KM: 'Ae. Ka hema 'o Hina?

HG-A: 'Ae.

KM: Ka 'akau, Kū?

HG-A: 'Ae.

KM: Hmm. Pehea, kēia lā'au i 'ohi 'ia me ka lima 'akau, no loko?

HG-A: 'Ae. Lo'a anu, piwa nō ho'i, kēlā manawa, a'ole lo'a kauka lā'au. Kēlā manawa 'o Hawai'i wale nō.

KM: 'Ae.

HG-A: A hānau wau ka pēpē, pa'a ka manawa... They call that manawa [pointing to the top of her head – where the soft spot on a baby's head would be]. They pa'a ka manawa, that's why 'ōwelawela, that pēpē 'ōma'ima'i.

KM: 'Ae.

HG-A: They go get the pōpolo, but kahea. Before the lā come up, you got to go outside ma mua o ka puka 'ana mai o ka lā.

KM: 'Ae.

HG-A: Ke 'oe ke ku'iku'i, ai 'ole hiki iā 'oe ke māmā [chuckling].

KM: 'Ae, māmā.

HG-A: Māmā a kau i ka welu, ke kau ma luna o ka manawa.

KM: E 'uwī paha?

HG-A: 'Uwī. Palupalu ē, ka manawa.

KM: 'Ae, palupalu. Wow! Nui nō kou mau mea e 'ike ai.

HG-A: 'Ae. Laki, ko'u mau kahu hānai i hana kēia mau mea.

KM: 'Ae...

HG-A: I get so excited to tell the story!
Group: [chuckling – agreeing]
KM: So amazing, all of these things...
HK-S: ...Everything, they call they 'oli. Now, coming to the Lord, but before, the people, everything that you see, they 'oli.
KM: Everything was God.
HK-S: Everything was God. Even if had a name. They had a name for the forest, it was God. They had a name for the ocean, it was God. Everything is God.
HG-A: Yeah.
HK-S: We don't just look at the wood and say this is God, no. I'm just fascinated, sitting here and listening to all of these things.
KM: 'Ae, hau'oli kēia hui 'ana. Mahalo!
HG-A: 'Ae!
KM: E hui hou paha kāua?
HG-A: 'Ae hui hou, ke lo'a 'oe ka manawa, hui hou.
Group: [chuckling]
DK: So mom, when they were bringing out the logs, it was like they were getting a blessing.
HG-A: Yeah, yeah. That fog following them all the way down. You know, all the wahine, mamao, watching. We see that fog come, come, come, almost reach home, and then we can hear them calling.
KM: 'Ae. And you know, what your mama was saying, here is the right hand, Kū and the left hand is Hina.
HG-A: Yeah.
KM: This is the male and female in all of us. And Kūmokuhālī'i is one of the forest deity. His mist spreads out across the forest while they go down. It's so awesome. Kūkū, your kahu hānai was calling. And this Kū is who was called upon to make the canoe as the kālai wa'a.
HG-A: Uh-hmm.
KM: So all of this comes pili together. Here is this 'ohu that follows them down.
HG-A: 'Ae.
KM: Mana! They believed.
HG-A: Yeah.
KM: Hoihoi loa!
HK-S: Most of them were canoe makers out that side.
HG-A: Oh yes.
HK-S: Even grandpa Antone.

DK: That grandpa is the one that was at Nāpo‘opo‘o?
HG-A: Yeah. But the one for this story, is my kahu hānai.
KM: I hea ‘oia i kanu ai?
HG-A: Pāhoehoe.
KM: Ma ka pā ilina?
HG-A: ‘Ae, ma ka pā ilina. Akā, ua lawe ‘ia e ka pele. Uhi ‘ia e ka tūtū.
HK-S: Pele went cover all that.
HG-A: The Pāhoehoe one.
KM: So at least no one will mess around then.
HG-A: Yeah.
KM: Good.
HG-A: That’s where my kahu hānai kāne, wahine.
HK-S: They have the Catholic church over there.
KM: Oh. [pauses] Hoihoi loa! So you folks, that was your living, you go mauka, you go...?
HG-A: ‘Ae, makai.
KM: Lawai‘a.
HG-A: Uh-hmm.
KM: We were talking earlier, and you started to share, they would wa‘u ke kalo, ka pala‘ai?
HG-A: ‘Ae.
KM: Can you describe how you went ‘ōpelu fishing?
HG-A: Oh, get your canoe, put your upena on the canoe. Your pakeke with your palu, the pala‘ai or kalo. And then get your one big flat cloth... [thinking]
KM: Pākā?
HG-A: ‘Ae [chuckles], thanks for helping me.
Group: [chuckling]
HG-A: And we go outside there, you put your pale down, put your palu inside, uhi, uhi, uhi [gestures folding the pākā corners into a square], a kiloi.
KM: Pelu, a pelu, a pelu?
HG-A: ‘Ae, a pelu hou, pa‘a.
KM: Me ka pōhaku?
HG-A: ‘Ae, me ka pōhaku ‘alā. Kiloi. Then my kahu hānai nānā me ka pahu aniani, “Okay, huki.” So I stay over there huki, huki. You got to huki then slack, huki a hō‘alu. [gesture pulling the line with the bait bag and then letting it loose, and pulling again]

KM: 'Ae.

HG-A: A hemo ka welu, wehe 'ia ka palu. My kahu hānai is looking with the pahu aniani. I think the 'ōpelu all coming up. "Okay, hana hou." So I make one more flap with the palu, I give it to him, and then we ku'u the net first.

KM: 'Ae, now the net, when you went out in the canoe, was open?

HG-A: The net is all closed on the canoe. Then the time mākaukau, my kahu hānai see the 'ōpelu all ku, stay together. Then we start to lower the upena. "Ku'u ka upena." I'm in the middle, my kahu hānai wahine in the back, my kahu hānai kāne, i mua 'oia. Then I tell my mama, "Papa said ku'u the upena." So she stand up and they join the two ends.

KM: Was a wooden 'apo, 'ūlei?

HG-A: Yeah, 'ūlei. All 'ūlei. So then they let it go down.

KM: About how wide was it?

HG-A: Oh pretty wide [thinking], about 20 feet.

HK-S: About like the canoe?

HG-A: Almost.

KM: Poepoe?

HG-A: 'Ae, 'ae.

KM: Ka waha o ka upena, he iwakālua paha?

HG-A: 'Ae, I think so. So we ku'u the upena.

KM: He pōhaku ma loko?

HG-A: 'Ae, by the 'eke. Get the 'eke upena like lead for make the upena go down. Then he look with the pahu, and my kahu hānai wahine make one more time with the palu and give to my papa. And he ho'okomo ka palu i loko o ka upena. Then you see the 'ōpelu all go inside, then he call "Huki!" [chuckling] Then my mother behind, and him in the front, huki. Oh come up, piha! By the time you hāpai two time for unload, too big.

KM: 'Elua ka'au paha?

HG-A: O 'ehā, 'elima.

HK-S: Yeah.

HG-A: 'Ike iāia, 'elua hapa hapa... [gestures 'ōpelu poured into two partitions of canoe]

KM: So piha ka wa'a?

HG-A: 'Ae. "Piha, lawa, ho'i." [chuckling]

CG: Who made the sticks for the net?

HG-A: My step-father.

CG: And what about the net?

HG-A: Him.

CG: What was it made with?

HG-A: I think it was the regular cotton kind.

CG: And did he dye the net?

HG-A: Yeah, he had to dye with the kukui bark.

CG: Oh, the bark?

HG-A: Yeah, the bark. You soak your net, kukui.

CG: You used to do that too, grandma?

HG-A: Yeah, hard work, but I enjoy. Now I enjoy, that time I got no choice, only me [chuckling].

HK-S: And if you don't make, you don't eat.

HG-A: No, they were good. My step-folks were good.

KM: So when you come, kahea i ka po'e?

HG-A: Yeah, get the po'e kōkua.

KM: And what, māhele 'ia ka i'a?

HG-A: Oh yes. My papa always māhele. E'a kāu, e'a, e'a [gestures handing out fish to those on the shore]. The po'e over there, all lo'a.

KM: And you said, that sometimes they don't fish?

HG-A: Certain times, mahina, they hānai the ko'a.

KM: So the fish are trained to come?

HG-A: 'Ae.

KM: Did you hear of the 'ōpelu 'au'a?

HG-A: Yes, they had. You can see when the 'au'a hele, all the water bubbles. All bubble the water.

KM: Ho'olili ē?

HG-A: Yeah, ho'olili. The old folks see that, "A ho'olili." They go fish. But sometimes, they no go.

KM: So many fish, yeah?

HG-A: Yeah.

KM: And when they use that pala'ai and the kalo like that, the i'a are clean.

HG-A: Clean, yes.

KM: Now the guys go with what they call hauna and chop-chop, it's polluting all the fish.

HG-A: Yeah.

KM: So if we make stink bait, what are we going to eat?

HG-A: Yeah, you eat that.

KM: Then people wonder, "how come mā'i?"

HG-A: 'Ae.

KM: Your folks side...some people get 'ōpae 'ula, but you folks no more?

HG-A: No more. No more kahawai.

KM: 'Ae. A pehea, i loko o ke kāheka, a'ole?

HG-A: A'ole. No more, a'ole lo'a.

KM: But the pala'ai, kalo, lawa?

HG-A: 'Ae. Maika'i kēlā manawa, now, pau.

KM: ...Who are the families that you remember out in this region, back then?

HG-A: All the way from Honokua to Minoli'i on this side.

HK-S: The inoa, mom.

HG-A: Kuanoni family was one. Mele Kapahu. Kalama, a lady used to stay by the road at Honokua. I poina the name. But had plenty people.

KM: How about at school, when you went to school? How many children were there? And only one room?

HG-A: 'Ae, ho'okāhi lumi, and then mahape mai, 'elua lumi. No more iwakālua, I think. Maybe about 'umi kūmāhiku, 'umi kūmā'ono. Hele wāwae, a'ole lo'a ka'a i kēlā manawa.

HK-S: What were the subjects, ma, in school?

HG-A: Same like now. Only the mathematics now is different. But geography, hygiene, heluhelu, kākau, the same kind of things.

KM: 'Ae. Who were your teachers?

HG-A: My first teacher was Kealaiki was my first teacher. Then he moved to Honolulu, and George Apela, mai Ho'okena mai 'oia. Then when Apela, went hā'ule, a haole lady came, Miss Richardson. To her, and then I was pau, graduate.

CG: Grandma, what was the language?

HG-A: English.

HK-S: You couldn't use Hawaiian.

CG: Even with your first kumu?

HG-A: Yeah, no can, no can.

CG: How about at home?

HG-A: Well at home, only Hawaiian. But school, no, you cannot.

KM: In 1893, they cut that, you couldn't teach in Hawaiian anymore... Kūkū, e 'olu'olu 'oe, e wehe hou mai 'oe i ka mo'olelo e pili 'ana ka inoa o kou 'āina, 'o 'Ōpihali, ai 'ole 'Ōpihali?

HG-A: Well inside my deed, the palapala 'āina, it has 'Ōpihali, not 'Ōpihi.

HK-S: So how do you folks call it, the people who live there?

HG-A: Well I still call 'Ōpihali. Yeah.

HK-S: And yours actually is 'Ōlelomoana.

HG-A: Yes, 'Ōlelomoana. 'Ōpihali, 'Ōlelomoana.

KM: A ua lohe 'oe i kēlā mo'olelo mamua, he 'ōlohe paha kēlā wahi?

HG-A: 'Ae.

KM: A makemake 'ia ka iwi, hana makau?

HG-A: 'Ae. Kēlā manawa hana lākou i ka makau me ka iwi kanaka ē.

KM: 'Ae... A pehe kou mana'o, Kukuiopae, ai 'ole Kukuiopa'e?

HG-A: Kukuiopa'e...

Group: [looking at map]

KM: When your kahu hānai went up to get the koa for canoes, did he go up Honokua or Ka'ōhe side?

HG-A: He went up Ka'ōhe.

KM: Do you think it was far up?

HG-A: I think far up. They would go and stay days up there.

KM: Hmm. And when they prepared the canoes, did they have some in different stages of preparation?

HG-A: Yeah, they had.

KM: So some liu, hulls were left mauka?

HG-A: Yeah, yeah, and then they come back.

KM: I guess they have to season for a while?

HG-A: 'Ae.

CG: How did they cut it down, grandma?

HG-A: They had axe. They make their own. Ko'i kālai, ko'i.

KM: 'Ae. By papa's time, was hao, metal?

HG-A: Yeah.

KM: But same basic style, kālai wa'a.

HG-A: The thing all bend in like that [gestures the shape of an adze on haft].

KM: Big job.

HG-A: Oh yeah.

KM: [pointing to locations on map] So Kukuiopa'e, 'Ōlelomoana...

HG-A: Kukuiopa'e, Kolo, then 'Ōlelomoana, 'Ōpihali. And what else you get over there? Ka'apuna?

KM: 'Ae, Ka'apuna.

HG-A: Kīpāhoehoe, 'Alikā, Pāpā and Ho'opūloa.

KM: Oh, amazing.

HG-A: Ho'opūloa, where the lava came.

KM: The 1926 one?

HG-A: Uh-hmm.

KM: Pehea kou mana'o, ua lohe paha 'oe i kekāhi mo'olelo no kēlā pele i 1926? Ua ho'okipa mai ka wahine me kekāhi 'ohana?

HG-A: [thinking] Not that I remember. [See further discussion in interview of May 28, 2000]

KM: Was there a family living out there?

HG-A: Ho'opūloa, the Ka'anā'anā family was there.

KM: Hmm.

CG: What about the fireballs, grandma? Used to have fireballs come?

HG-A: That's for the kind, akua lele. That's for the kind po'e pupuka. They going from one side over.

HK-S: The person cursing, is the one sending that over.

HG-A: Yeah. I never did see, lohe wale nō.

KM: Hmm. When did your kahu hānai hā'ule, were you married yet?

HG-A: Hoo, long ago, but I think I just got married. My kahu hānai wahine went hā'ule first. And the my...she never see my kāne, but my kahu hānai kāne, he was living yet.

KM: Do you think you were about 18 years old or something?

HG-A: About there. I got married at 18.

KM: Hmm. [pauses] Ulana lauhala 'oe?

HG-A: A, ka'u hana kēlā, ke kenikeni kēlā [chuckling].

Group: [laughing]

KM: Good!

HG-A: A'ole wau noho wale nō, ulana.

KM: 'Oia ka hana?

HG-A: 'Ae.

KM: No hea mai ka lauhala?

HG-A: Ma ko'u 'āina.

KM: Aia kokoke i ke alanui?

HG-A: A'ole, kula, hapa.

KM: Mawaena o ke kai a me ke alanui?

HG-A: 'Ae.

KM: Maika'i ka lauhala?

HG-A: 'Ae.

KM: Ho'oma'ema'e 'ia, take care of all that lauhala?

HG-A: 'Ae. 'O wau wale nō ka mea ulana, keikamahine hana.

Group: [chuckling]

KM: Pehea, kou kahu hānai wahine, ua ulana?

HG-A: 'Ae, ua ulana, moena, pāpale, 'eke. 'Ae, ulana. 'O wau mamake pāpale wale nō, ka'u i ulana.

KM: 'Oia? Ulana 'oe a kū'ai aku?

HG-A: 'Ae.

KM: 'Ehia kalā... 'ehia kenikeni i kēlā mau lā?

HG-A: Kēlā manawa, 'auwē! Kanakolu kūmālima keneka, no ka pāpale.

KM: 'Auwē! That's so hard to believe, 35 cents for a hat!

HG-A: Yeah. Then pi'i mai, came up to kana'ono, and then from kana'ono to ho'okāhi kalā.

HK-S: Us, in our time, was one dollar.

HG-A: Yeah. But nowadays, by the hundred.

KM: He 'aha ke 'ano o ka piko pāpale? 'O wai ka inoa o ka piko o kou pāpale?

HG-A: I get two kinds of piko, makamoena me 'o'eno. 'O'eno, that's the kind of piko I have on my pāpale.

HK-S: That's her piko.

HG-A: That's the only kind of piko that I make. [showing her hat] A ka makamoena, come all pili like this [gesturing with her fingers].

KM: Ō. Na kou kahu hānai i a'o iā 'oe?

HG-A: 'Ae.

KM: A 'oia kāna hana?

HG-A: 'Ae.

KM: A pehea ka papa o ka hale, lo'a moena?

HG-A: 'Ae, moena. Nui a ho'omaopopo, i loko o ka hale mau'u. Hale lo'a papa hele akā moena mānoanoa.

KM: 'Ae. A pehea ka wahi moena no ka hiamoe 'ana?

HG-A: 'Ae, lauhala. 'Oe mākaukau hiamoe, a ki'i kēlā moena, hāli'i. A moe maluna o kēia moena.

KM: 'Oia i kou wā li'ili'i?

HG-A: 'Ae.

KM: Hmm. I kou wā li'ili'i, ua hele 'oe a 'ohi ka lauhala?

HG-A: 'Ae.

KM: Pehea ka loa a ka lauhala, loloa?

HG-A: A'ole loloa nei. Kekāhi kumu 'ōpio, loloa.

KM: 'Ae, he 'ekolu, he 'elua paha?

HG-A: [thinking] Maybe three feet.

HK-S: That's about the longest.

KM: A he lauhala kākala?

HG-A: 'Ae, 'oki ke kumu, ka lau, kīhae ke kūkū, nui ka hana. [chuckling] But maika'i.

KM: Nui ka hana. Pehea, ho'opalupalu 'oe i ka lauhala?

HG-A: Me ka lima wale no. Kekāhi po'e, lo'a ka wili.

KM: 'Ae, akā 'o 'oe me ka lima, kahe, kahe, kahe?

HG-A: 'Ae. Kilo i waho, ahiahi, nei ua li'ili'i, ai ka uhiwai, a palupalu, kakahiaka ki'i 'oe.

KM: 'Ae.

HG-A: Hana pōka'a. Pau, koe, noho ulana.

KM: 'Ae, maika'i. You folks still have your 'āina at 'Ōlelomoana side?

HG-A: 'Ae.

KM: A pehea, lo'a ka pū hala?

HG-A: Oh yes, now more. Mea keiki a ulu hou, kēia manawa nui. Nā kumu mua, 'o wau hele ki'i, getting old. But nui ka lauhala kēia manawa.

KM: Maika'i... I kou wā li'ili'i, a'ohe 'uila, a'ohe wai paha?

HG-A: A'ole lo'a 'uila. Mamua, kukui hele pō, ulana me ke kukui hele pō.

KM: Ka aila honua (kerosene)?

HG-A: 'Ae.

KM: Pehea 'oukou ho'omo'a ka 'ai?

HG-A: Mawaho o ka hale, ke kini palena. Kuke mawaho.

KM: He hale 'āina?

HG-A: 'Ae, ka hale kuke mawaho.

KM: So you folks, hele 'ohi lā'au, wāhie?

HG-A: 'Ae, mākou, pau ke kula, hele 'ohi wāhia. Hana wai wela a 'au'au [chuckling].

KM: 'Ae.

HK-S: Inā a'ohe 'ohi ka lā'au, anuanu.

KM: 'Ae. A a'ole hiki iā 'oe ke moe lepo ē?

DK: That hale kuke was still there when I was going to school.

HG-A: Yeah [chuckling].

DK: In 1960, '62.

KM: Could you share your full name and date of birth please?

HK-S: My name is Hannah—I'm named after my mom—Kawā'auhau-Shimasaki.

KM: Hānau when?

HK-S: I was born in August 31, 1935. I was born at South Kona, Ka'ohē.

KM: Okay. And you?

DK: Donald Keala Kawā'auhau, Sr., born March 9, 1947. I was born at home, I think.

HG-A: Yeah.

KM: At Ka'ohē?

HG-A: 'Ōpihali, where I live now. All of my children, all born at home, except for my last one.

DK: I was the loudest one at birth.

HG-A: Yeah.

KM: 'O 'oe wale nō?

HG-A: 'Ae.

KM: A'ohē pale wahine, ho'ohānau?

HG-A: A'ole.

CG: They said my grandfather would go to work, she would be pregnant, he go work and come, the baby was in the cradle and she'd be cooking dinner.

KM: Hoo!

Group: [chuckling]

KM: Amazing.

CG: So grandma, when did you folks move the from Ka'ohē to 'Ōpihali?

HG-A: Oh was long time, Hannah and Vicky was born at Ka'ohē.

CG: How'd they move it.

HK-S: They broke it down.

KM: So piece by piece.

HG-A: Yeah. Tūtū Waha took it down.

HK-S: And then they took it to the other side and built it up again.

HG-A: And went build only one parlor and one room. Yeah, he took it down.

CG: And you, aunty?

EC: Ellen 'Ilima Kawā'auhau-Cullen. I was born April 18, 1948.

KM: 'Ae.

CG: (daughter of Vicky Kawā'auhau born February 21, 1937).

KM: How many children did you have all together?

HG-A: Guess [laughing].

KM: Ohh! [thinking] Nine, ten?

HG-A: Twelve, six boys, six girls.

KM: Ō maika'i! Mahalo nui iā 'oe...

HG-A: 'Ae.

KM: Hau'oli wau i kēia hui 'ana.

HG-A: 'Ae, 'o wau pū.

KM: Good fun to think back about...

HG-A: Those old days.

KM: Yes. And our children need to know these things.

HG-A: Yeah.

KM: Like you said, "Huli ka lima iluna, a'ohē waiwai."

HG-A: 'Ae.

KM: "Huli ka lima ilalo, hana, lo'a ka 'ai."

HG-A: 'Ae, lo'a. A'ole pololī ka ōpū. I luna, kaula'i ka lā, a'ole lo'a ka mea 'ai. Huli ilalo, 'eku'eku i ka lepo, a lo'a. [chuckling]

KM: 'Ae, pololei 'oe! ...A pehea, he ninau hou, i kou wā li'ili'i, ua kanu paha ka 'awa?

HG-A: 'Ae.

HK-S: I think some was already growing, yeah?

HG-A: Yeah, some was growing.

KM: Ua inu paha o tūtū i ka 'awa?

HG-A: I don't think so.

HK-S: She made the kind, ma, with the ti root?

HG-A: 'Ōkolehao, with the real ti root. The ti root, they roast that overnight, you smell that, 'ono. I go school with that [chuckling].

KM: Candy.

HG-A: Sweet, good.

KM: Kālua?

HG-A: 'Ae. Pi'i mākou i uka, 'o wau me ku'u kahu hānai, hiamoe mauka i ke kuahiwi. Inā ho'ā ka imu, hele mai ka maka'i [chuckling].

HK-S: The sheriff come.

KM: Ohh!

HG-A: 'Cause they know my grandpa was making that. But he has a good police friend, just before, he'd call my dad "O hele mai 'ana ka maka'i mai Hilo."

Group: [chuckling]

KM: Sam Pua?

HG-A: Yeah, was Sam Pua, 'ae.

KM: So kahea mua?

HG-A: 'Ae.

KM: Kēlā kī, 'ono?
HG-A: 'Ae, more better than kanakē. More worse the kind a little bit pāpa'a, more 'ono.
Group: [laughing]
KM: But the 'awa, ulu 'ia, akā a'ole kanu 'ia?
HG-A: A'ole.
KM: I kekāhi manawa, ua hele ka po'e, 'ohi ka 'awa a kū'ai aku?
HG-A: 'Ae.
KM: I guess they used to take it and ship it out of Ho'okena?
HG-A: Mamua, 'ae, 'ae. Kekāhi po'e kanu no, akā ku'u kahu hānai, a'ole. Akā kēia 'ohana Pākē, Ahuna, ka papa, he hale kū'ai, a mauka o ka hale kū'ai, lo'a ka 'awa.
KM: 'Ae, ua kama'ilio wau me Mele Ahuna. Nāna no i hana charcoal pū.
HG-A: 'Ae, ka imu nānahu still there. By the alanui, you pass, you can see 'um.
HK-S: It's still there, like that cave.
KM: Yes, that was her job, she said.
HG-A: Yes.
KM: Mahalo nui!
HG-A: Mahalo iā 'oe.
KM: No'u ka hau'oli!
HG-A: Maika'i kēia [chuckling]... [end of interview]

***Hannah (Grace) Waha Pōhaku-Acia
(with Vicky Kawā‘auhau-Whitworth and ‘Ohana
May 13, 2000 - Oral History Interview with Kepā Maly (Interview # 2)
(makai at ‘Ōlelomoana; transcript excerpts from video recording⁵)***

[Register map 2468 referenced at points during interview]

KM: Mahalo nui i kou ho‘okipa ‘ana mai ia‘u.

HG-A: Mahalo iā ‘oe...

KM: Here is Grant Number 9135, awarded to Pohaku.

VW: Yes that’s Waha Pohaku.

HG-A: Yeah, that’s my kahu hānai.

KM: Okay, so this is where we are. Evidently, on the Ka‘ū side of the boundary, it’s Kūkulu Rock?

HG-A: Uh-hmm...

[describing cultivation of kalo in uplands]

HG-A: ...A po‘i.

KM: Kīpulu?

HG-A: ‘Ae. A‘ale ulu ka nahelehele.

KM: ‘Ae.

HG-A: Nui ka hana.

KM: ‘Ae, nui ka hana, akā maika‘i.

HG-A: Maika‘i.

KM: A kou po‘e kūpuna, ua hele paha lākou i uka, mamua o ka hana, o ke kanu ‘ana paha, ua pule paha o tūtū?

HG-A: Pehea lā? A‘ole wau maopopo.

KM: ‘Ae.

HG-A: Pule paha, pehea lā.

KM: Pehea, i kou wā li‘ili‘i, ua lohe paha ‘oe i kekāhi o kou po‘e kūpuna e ‘oli? Kēlā ‘ano mele kahiko, ‘oli?

HG-A: ‘Ae, ‘ae [thinking] kekāhi manawa.

KM: Hmm, I ka ho‘olewa paha?

HG-A: ‘Ae.

KM: Ke hō‘uwē‘uwē.

HG-A: ‘Ae, ‘ae. Kēlā manawa, ‘o wau li‘ili‘i, maka‘u!

KM: ‘Ae.

⁵ Audio tape Side A at end, c. 5 minutes; Side B (45 minutes), and back to Side A (40+ minutes).

HG-A: Lohe ‘ana i ka ‘uwē [chuckling].

KM: ‘Ae.

HG-A: Mahape wau maopopo.

KM: ‘Ae, ‘oia ka mo‘olelo o ka mea i hala...

HG-A: ‘Ae...

KM: Pehea, i kou wā li‘ili‘i ua hele paha o tūtū i uka, i ka nahele koa paha?

HG-A: ‘Ae, kālai wa‘a.

KM: ‘Oia, kou tūtū, he kālai wa‘a, ‘o Waha Pōhaku?

HG-A: ‘Ae, ku‘u kahu hānai, he kālai wa‘a ‘oia. Ka po‘e mamake wa‘a, hele mai iāia, a pī‘i lākou... Kekāhi manawa, noho ho‘okāhi pule i uka, hele ‘oki i ke koa a kālai. But kālai li‘ili‘i, because huki mai ‘ana, huki lima, a‘ole holoholona kēlā mau lā.

KM: ‘Ae. Ua hele lākou a hana i kekāhi?

HG-A: ‘Ae.

KM: ‘Eli ka loko?

HG-A: ‘Ae, ‘ae.

KM: Ua hele paha ‘oe me ia?

HG-A: A‘ale wau hele. Ua lohe wau, iāia. A‘ole wau hele, akā nei lākou pau, hana ka wa‘a, huki mai ka wa‘a i kai. Lohe ‘oe kou lākou kahea. But they tell you go away, huki mai ka wa‘a, he alanui kēke‘e, he inoa kēlā.

KM: ‘Ae, Kealakōwa‘a.

HG-A: ‘Ae. And my kahu hānai, ‘oia no ka mea mamua.

KM: Mamua ‘oia o ka wa‘a?

HG-A: ‘Ae, a ka po‘e huki, mahape. Nāna i alaka‘i iā lākou...

KM: ‘Ae... A kou kupuna, hele a ‘ohi koa i uka o Ka‘ohe?

HG-A: ‘Ae. A Nui ka wa‘a ia hana ‘ia.

KM: Hmm... Ua hānau ‘oe i 1917, a i ka 1920s, paha, ua ‘ike ‘oe iāia i ka hana wa‘a?

HG-A: ‘Ae, ‘ae. Ua hele wau i ke kula, pēlā wau i maopopo a lohe wau.

KM: ‘Ae...

HG-A: Kēlā mau lā, lākou huki mai ka wa‘a mai ke kuahiwi mai, nānā ‘oe i ka uhi, ka ‘ohu, hāhai mai ‘ana ka wa‘a. Hāhai a hala mawaho o ka ulu ‘ōhi‘a o ke kuahiwi, a pau. A Maopopo ‘oe lākou, kokoke i ka hale, a lohe lākou wala‘au ‘ana.

KM: He uhiwai?

HG-A: ‘Ae, he uhiwai hāhai ‘ana lākou.

KM: Kupaianaha!

HG-A: Kupaianaha! [E like me ka mo‘olelo mua, e wehe ‘ana o kupuna i ka mo‘olelo o ka manu ‘elepaio a me ka hana kālai wa‘a.]

KM: ...Na wai kēlā mau wa'a, na kekāhi kanaka o kai nei?

HG-A: 'Ae, po'e 'ohana, nō ho'i. Hele mai lākou kōkua.

KM: 'Ae. Pehea, i kēia 'āina pali nei, a'ole hiki iā 'oe ke kau ka wa'a i kai, ē, ma'ane'i?

HG-A: Hiki! Well, ka pali (i 'Ōlelomoana) me ka hale pāpa'i mamua, malalo, lo'a ka pōhaku i ke kai.

KM: Hiki?

HG-A: Hana lākou i ka lona, ka hau, 'oki i ka hau, a ho'omoemoe ma ka pōhaku a kau 'oe ka wa'a maluna.

KM: So you folks could launch your canoes from the cliffs here along the shore?

HG-A: Yes, along the small cliff. They set lona, made of hau laid across the stone.

KM: And a part of the lona float?

HG-A: Yes.

KM: So that way, they could launch the canoe into the water, or back up on shore?

HG-A: Yes. When they landed, they would pull it back up.

KM: Was the lona perhaps attached to the stones with ropes?

HG-A: Yes, yes.

KM: Were there some stones with hole through them, paena wa'a?

HG-A: Yes.

KM: [speaking to Vickie] Did you folks see that, where they used to launch the canoes?

HG-A: By their time, there weren't any canoes down here.

KM: Hmm. The kūpuna were so intelligent!

HG-A: Yes.

KM: Now-a-days, this generation would look and say "oh, you can't launch a canoe here." But the kūpuna were smart, and they figured it out.

VW: But we did, when we used to live... well on weekends, at 'Alikā,. Then we used to come by Kīpāhoehoe, and the lona, I remember.

HG-A: Yeah.

VW: We used to swim on the lona.

KM: 'Oia!

HG-A: Just need one or two lona.

KM: It's the perfect thing for this 'āina pali here.

HG-A: Yeah...

KM: ...You know, when you folks would go mauka here into your māla'ai, were there walls and planting areas? Or was it just wide open?

HG-A: No, that's why they get that Konohiki, I think. They marked the boundaries.

KM: were you folks growing 'awa, by chance?

HG-A: No not at Ka'ohē, Kukuioपा'e, yeah.

KM: Hmm. So there were walled areas? And was it a all pu'e kind plantings or did you make 'umokī like?

HG-A: Pu'e.

KM: And that kalo was for 'ohana, or...?

HG-A: Only for the hale.

KM: You'd shared with us when we spoke in December, that your kahu hānai mā even staggered the planting times?

HG-A: Yeah.

KM: So you always had kalo?

HG-A: 'Ae. They know the huli, you know the kalo that you can use, maybe six months, eight months, one year.

KM: 'Ae, amazing. I guess there's one kalo, like the land name, ka'ohē?

HG-A: The 'ohē.

KM: Did you plant that too?

HG-A: 'Ae, 'ohē, we had that too.

KM: What other kinds of kalo did you plant?

HG-A: 'Ohe, mana, pala'i'i, palakea, lots of them. 'Ele'ele, lehua,

KM: 'Ae.

HG-A: Lehua is the good kalo, the poi is 'ula'ula, nice color. And you pound your own, tastes better [chuckling].

KM: 'Ae. So part of the year, kūkū was mauka. And then, at the time of year that he would go makai, did you folks all go makai too?

HG-A: 'Ae. From January until April, the water was not too good. But from May to July, the water mālie. That's why, mauka that time 'ōkai, kanu kalo, 'uala, a mālie ke kai, ho'i.

KM: 'Ae... Pehea, i kou wā li'ili'i, pehea ka ua o kēia 'āina, lo'a?

HG-A: 'Ae. A'ole mākou pilikia like me kēia manawa. 'Auwē!

KM: Hmm, ua loli ka 'ea?

HG-A: Loli, nui ka loli! Mamua, nui ka ua.

KM: A'ole pilikia me ka wai?

HG-A: A'ole.

KM: Even i kai nei?

HG-A: 'Ae i kahakai...

[Kahu hānai wahine wove lauhala, collected from old groves on their kula lands; also wove loulou, collected from Ka'ohē and near shore at residence in

‘Ōlelomoana. Speaking of the loulu, Aunty Hannah noted]:

HG-A: Ua pi‘i wau i ka loulu, ‘ohi ka liko, and makemake au i ka hua.

KM: ‘Ae, ka hāwane.

HG-A: ‘Ae hāwane [chuckling]! We picked it carefully, just the leaf part so the loulu would still grow.

KM: So ua ‘ono ‘oe i ka hāwane?

HG-A: ‘Ae, momona!

KM: Hmm...

[discuss old route makai through Waha Pōhaku’s ‘Ōlelomoana Grant Land; area of residence near shore—old stone structures predate her memory; and the old alaloa (Alanui Aupuni) which crosses through the makai lands.]

VW: I know when we were kids, and used to come down here, they would tell us not to go up on the pali. Because we would walk on the trail and go fishing.

KM: The alaloa, the old trail here?

VW: We’d walk on the trail, go over to ‘Ōpihali. And up on the hill, has caves. And they would tell us “don’t go up there, there are bodies up there.”

KM: Iliina.

HG-A: ‘Ae.

VW: So we never did, but it was all along the cliffs there.

HG-A: Yeah. Before, up here, had one on the pali. And some times, at night you hear the music, guitar, like.

KM: Pō Kāne?

HG-A: Yeah.

Group: [chuckling]

VW: You know, when we were growing up, we never came to where this hale is now. We went over there [pointing to the sheltered section of coast, a few hundred yards north].

KM: Well, that’s logical, because it’s sheltered, and where the old people could bring the canoes up.

VW: And there was a cave where there was a brackish water pond.

KM: Ohh.

VW: They made a house, but it was rock wall on the side, and the top was just covered with leaves.

HG-A: ‘Ae.

VW: The floor was ‘ili‘ili

HG-A: Yeah.

VW: And they’d put the canoes in the cave.

HG-A: When they go mauka. Pau lawai'a, hāpai ka wa'a i uka.

VW: We would come from mauka and go down the pali, we never did come this side.

HG-A: No.

VW: Although this was my mom's, we went over to that side.

KM: Hmm.

VW: We always went over to that side to fish. My mom would make torches and we would go.

KM: What were your torches made of?

HG-A: Bamboo, with bottles inside [chuckling].

KM: Oh!

[Discuss growth of ēlama and 'ūlei on way down from mauka road. 'Ūlei was used to make hand nets and 'ōpelu nets; discusses 'ōpelu fishing (see accompanying interview narratives.)]

KM: ...Pehea, ua lohe paha 'oe i kekāhi 'ōlelo e pili 'ana ka wana, ai'ole ka hā'uke'uke?

HG-A: Ke kolomona. Pua ke kolomona a momona ka hā'uke'uke, ka wana. Mamua, ka po'e kūpuna, "A hele ki'i ka hā'uke'uke, momona. Pua mai nei ke kolomona." Pololoī, hele 'oe ki'i ka hā'uke'uke, piha!

KM: Hmm, 'ono!

HG-A: Momona!... [Discusses salt making and 'ōpelu fishing; the ko'a 'ōpelu was about one-half mile out from Kūkulu Rock.]

KM: [Noted that 'ākia was growing on the way down to the shore at 'Ōlelomoana; asks if Aunty Hannah had used the 'ākia a fish stunner.] Mamua, ua hana nā kūpuna i pōpō 'awa no ka i'a ē?

HG-A: 'Ae, and get the other one too.

KM: 'Auhuhu.

HG-A: 'Ae. Hele wau ho'okāhi manawa, hana [chuckling].

KM: Pehea?

HG-A: Lana ka i'a [laughing]. Ua ku'iku'i kēlā 'auhuhu, pau a kiloi iloko o ke kāheka. A'ole nui loa ke kāheka, li'ilii'i. Mamake wau 'ike. Ō make ka i'a, lana.

KM: 'Ae... I've been told that the fish, if you don't like certain ones, and you leave them, they wake up and swim away.

HG-A: Yeah, it knocks them out.

KM: But not make die dead king, not pohō.

Group: [chuckling]

HG-A: Yeah, when pau they swim away.

KM: Yes. Like your kūpuna said too, if you take everything today, tomorrow, no more nothing."

HG-A: My kahu hānai always tell, “A‘ale ‘uwē ‘ana ka mea ‘ai iā ‘oe, ‘o ‘oe ka mea e ‘uwē ‘ana!”

KM: Pololei, na‘auao nā kūpuna!

HG-A: Pololei!...

KM: If only we could bring these kinds of values back for our children.

HG-A: ‘Ae.

KM: So it’s important that you pass some of this history along.

HG-A: Yeah... [discusses preparation of ‘ōpelu; kaha, kāpī, kaka, a kaula‘i.]

KM: Mahalo, you’ve been on this land for so long. From your kūpuna, and now to your own mo‘opuna, mo‘opuna kuakāhi, kualua. What a wonderful history! Mahalo nui!

HG-A: Mahalo iā ‘oe... [end transcript session]

***Hannah (Grace) Waha Pōhaku-Acia
(with Vicky Kawā'auhau-Whitworth and Ellen Kawā'auhau-Cullen
and 'Ohana) May 28, 2000 (Interview # 3)
Interview with Kepā & Onaona Maly at Ho'opūloa, South Kona***

- KM: It's May 28th, 2000 and it's 1:10 p.m... Are we in Pāpā?
- VW: I don't know you have to ask ma. Where is this place, ma?
- HG-A: Ho'opūloa.
- KM: I have the Register Map. 2468 [opening map]. Here's the Pāpā Homestead Road mauka. Here's the Miloli'i Road which actually comes down. Isn't that interesting? You're right because look at here, we're right down here so you're right kūkū, you said Ho'opūloa.
- HG-A: Uh-hmm.
- KM: We're right in this section right over here now by Ho'opūloa. You can see the landing, is the landing a little further down? The old Ho'opūloa landing?
- VW: Yeah, where the new houses are.
- KM: 'Ae, that's right there's the landing area there. And then the road continues and actually ended in the ahupua'a of Miloli'i. Looks like?
- HG-A: Uh-hmm.
- VW: Right.
- KM: Then the trail continues on out.
- HG-A: Uh-hmm.
- KM: We have your daughters also with us, Vicky and Ellen. We're going to just be talking story about your recollections of growing up. Your kūkū, your kahu hānai as you'd shared with us before.
- HG-A: Uh-hmm.
- KM: Your 'ohana and some of the practices, the customs, the things that you did as a child. Mahalo nui i kou ho'okipa 'ana mai ia'u me ka'u wahine.
- HG-A: 'Ae.
- KM: Aloha! Kūkū, 'o wai kou inoa piha a me ka lā a makahiki hānau ai?
- HG-A: Hannah, supposed to be Grace but my kahu hānai never make legal paper so... By right, supposed to be Grace. Everybody ma'a me as Hannah Waha Pōhaku.
- KM: 'Ae.
- HG-A: Yeah, Waha Pōhaku my kahu hānai.
- KM: Your kahu hānai. And that was what was very interesting because when we met the other week [interview of May 13, 2000 at 'Ōlelomoana makai], when we were at your 'āina at 'Ōlelomoana, we see right here [pointing to location on map] his Grant 9135, to Pōhaku. That's your kahu hānai.
- HG-A: 'Ae.

KM: This is where you're living now as well, your main home is at 'Ōlelomoana?
HG-A: 'Ōlelomoana.
KM: When you were born...and makahiki 'oe hānau ai?
HG-A: March 14, 1917.
KM: What a blessing, beautiful! Your, papa as you shared and we have all of this from an earlier interview that we did last December who papa was. That was Antone Lono Grace, is that correct?
HG-A: 'Ae.
KM: And mama?
HG-A: xx Lucy Mahuna. (xx Mahuna Mahi'ai Kealakahi ?)
KM: Where was Mahuna from?
HG-A: Nāpo'opo'o.
KM: Hawai'i piha?
HG-A: 'Ae.
KM: Papa, he hapa?
HG-A: Hapa Pōkiki... [chuckling]
KM: 'Ae, maika'i. Ua lawe 'oe hānai na kou mau kahu?
HG-A: 'Ae, Waha Pōhaku me Hana Uhai, her maiden name.
KM: Hana Uhai. That's how you folks then come pili me Uncle Snow, Louis Hao? He was somehow they were Uhai also.
HG-A: Yeah. I think his mama was my kahu hānai's sister or something.
KM: I think so, I have to go back and look at the interview I did with uncle. I'll find out her name [Mikala nui, Louis Hao's kahu hānai was married to Ka'iawe Hao, the brother of Uhai mā]. I kou wā li'ili'i, i hea 'oe i noho ai?
HG-A: Ka'ohe.
KM: Ka'ohe, so we have ma'ane'i, here's the Pāhoehoe, here's Kuaimoku [Grant No. 2024] where Magoon had one of the houses?
HG-A: Uh-hmm.
KM: Here's Ka'ohe Village. In fact you were sharing with me, here's the Hawaiian Church, I think.
HG-A: At Ka'ohe?
KM: At Ka'ohe.
HG-A: Yeah.
KM: The one on the mauka side of the road.
HG-A: 'Ae.
KM: And you were by the Kalawina Church?

HG-A: Yes, right by that church.
KM: Right by the Hawaiian Church. I see there's one on the makai side of the road. You were by the makai one or the mauka side?
HG-A: Mauka.
KM: Do you remember...it looks like it's Ho'ikeana?
HG-A: [thinking] Yeah, Ho'ikeana.
KM: Oh. You folks were near this area then?
HG-A: Yeah.
KM: I see that the Grant land at Ka'ohe, where the church is. In 1856 it was awarded to a man by the name of Ohua [Grant No. 2368]. Do you remember that name?
HG-A: Yeah.
KM: There was someone of that 'ohana still when you were a child?
HG-A: Yeah.
KM: I kou wā li'ili'i, lawe 'oe hānai na kūkū mā a kahu hānai 'o Waha Pōhaku me Hana?
HG-A: 'Ae.
KM: He 'aha ka 'oukou 'ohana i ka wā li'ili'i?
HG-A: Pī'i mauka, kanu kalo, 'uala, pala'ai. A mālie ke kai, lawai'a.
KM: 'Ae. I kēlā mau lā, ua hele o kūkū mā, na 'ohana i uka i ka māla'ai?
HG-A: 'Ae, 'ae.
KM: Pehea pili ka 'ōhi'a, ai ma lalo o ka nahele?
HG-A: Malalo mai o ka 'ōhi'a.
KM: I kēlā pule aku nei, ua 'ōlelo 'oe, he mile paha mauka?
HG-A: 'Ae, mauka.
KM: Pehea, mamua, kēlā wahi o ka māla'ai, nui nā 'ohana i hele i uka?
HG-A: 'Ae, nui ka 'ohana.
KM: 'Ae. A he'aha ka lākou hana? Ua ho'oma'ema'e paha?
HG-A: 'Ae, ho'oma'e.
KM: He 'āma'u paha?
HG-A: 'Āma'u, 'ae.
KM: 'Oia ka nahelehele 'oia wahi?
HG-A: 'Ae. 'Āma'u, pili. They 'oki the pili make pāpa'i.
KM: 'Ae, hana pāpa'i no ka lākou malu?
HG-A: 'Ae, 'ae. Kāhi manawa nō ho'i ua, he pāpa'i.
KM: Ua hana paha 'oe kekahi pā?

HG-A: 'Ae, pā pōhaku.

KM: Hana i ka pāpa'i.

HG-A: Pāpa'i.

KM: Hoihoi!

HG-A: [chuckling]

KM: No ka mea, hele kekāhi po'e i uka i kēia mau lā, a 'ike lākou i nā pōhaku...

HG-A: Pōhaku pō'ai, kahua hale kēlā.

KM: 'Ae. He māla 'ai, kuakua, kuaīwi?

HG-A: 'Ae, 'ae.

KM: Kēlā mau mea, 'oia ka 'oukou hana?

HG-A: 'Ae.

KM: Hmm. I kēlā mau lā, na kou kūkū, ua hele paha 'oia a hā'awi i ka leo pule mamua o ka hana?

HG-A: 'Ae.

KM: 'Oia ka hana?

HG-A: 'Ae.

KM: Ua lohe paha 'oe i kekāhi 'oli mamua?

HG-A: Lohe wau, akā po'e kamali'i a 'ōpiopio, "he'aha lā kāna namunamu nei?" [chuckling]

KM: 'Ae, 'ae, 'oia ka mana'o ē?

HG-A: 'Ae. Only li'ili'i, a'ole 'oe maopopo, 'oia namunamu. He'aha lā kēia?

KM: 'Ae. 'Oia ka lākou hana?

HG-A: 'Ae.

KM: No ka mea ua no'ono'o lākou — ola kēia honua, ē?

HG-A: 'Ae.

KM: Inā noi mua...?

HG-A: 'Ae.

KM: Kahea i ka pule.

HG-A: 'Ae.

KM: Ulu paha ka mea 'ai.

HG-A: Ulu! Nui ka 'uala, nunui nō ho'i ka 'uala! [chuckling]

KM: Hmm, na'auao nā kūpuna.

HG-A: 'Ae, 'ae.

KM: No ka mea ho'omana lākou i kēlā mau mea.

HG-A: Uh-hmm.

KM: Hoihoi! Mamua, i kēlā mau lā, kou tūtū, He mahina pono paha lākou hele i uka?

HG-A: 'Ae, maopopo lākou ka mahina. The mahina, usually they kanu, mahealani.

KM: Hmm, mahealani.

HG-A: Mahealani, piha ka mahina. Kekāhi manawa, mamua kēlā mahealani.

KM: 'Ae.

HG-A: Mamua, ua maopopo wau ka inoa, but now... [shaking her head, chuckling]

KM: 'Ae, maopopo wau, no ka mea, a'ale 'oe i ha'i kēlā mau mea no ka manawa lō'ihī.

HG-A: 'Ae.

KM: 'Ano poina.

HG-A: 'Ae. But I know the first moon that's hilo, then kahi, kahi lua, kahi kolu, they get another inoa...

KM: 'Ae.

HG-A: A'ole wau... [shaking her head, chuckling]

KM: 'Ae. I kēlā mau lā, na tūtū mā hele i uka?

HG-A: 'Ae.

KM: When were the good times that they go? Did they go all year and plant?

HG-A: A'ole.

KM: So there were better times?

HG-A: Usually from Apelila they kanu, and then lune, pau kanu, a mālia ke kai. Ho'i i kai.

KM: Hmm. How about November time? Were there different times around the year?

HG-A: Yeah, usually August the second time.

KM: Ho'i mauka?

HG-A: Mauka.

KM: Holo wāwae?

HG-A: 'Ae.

KM: Ma kekāhi ala hele ma'a mau?

HG-A: 'Ae, 'ae.

KM: When you folks would go then, were there times when you went to plant...was it a wet time? Were there rains regularly that you knew of?

HG-A: Yeah, maopopo no iā lākou, just by the nānā ka lā o ka mahina, i ke ahiahi, ao, they maopopo, maika'i kēia manawa. Lo'a ka ua.

KM: Nānā lākou i kai paha?

HG-A: They nānā i ka mahina, sometimes huli [gestures, bowl shape of moon]. Huli i luna a'ale maika'i malo'o, huli 'ao'ao, maika'i.

KM: 'Oia? Maika'i, o hoihoi.

HG-A: 'Ae. They look at the moon, they say "Look the mahina stay kapakahi." Like that [gestures with hand off to side]. Oh yeah, "Maika'i, inā huli iluna, a'ale maika'i." And I look [chuckling].

KM: Pehea kou mana'o, o kela ano Hilo, he like me he 'umeke...

HG-A: 'Ae.

KM: Inā huli i lalo, pehea kou mana'o?

HG-A: Nele, inā huli i lalo.

KM: 'Ae, a inā like this [gestures with hand, bowl shaped form], poho ka lima...

HG-A: 'Ae.

KM: Akā, ma ka 'ao'ao...?

HG-A: 'Ao'ao, maika'i.

VK-W: 'Ānini ka wai.

KM: 'Ae 'ānini ka wai, you're right Vicky. That's right, hoihoi!

HG-A: Hmm.

KM: Before days, in your youth how would you compare the weather today to when you were young? Do you notice a change?

HG-A: Nui.

KM: Nui ka loli.

HG-A: Loli, yeah.

KM: Mamua...?

HG-A: Mamua, a'ole like me kēia manawa. Kēia manawa, 'auwē! Mamua, maopopo 'oe ka mahina e ua mai 'ana. E ua, a malo'o, malo'o. Kēia manawa, huikau!

KM: Huikau. Mamua, maopopo lākou ka mahina e ua ai...

HG-A: 'Ae.

KM: ...a nā mahina, mahina malo'o...

HG-A: 'Ae.

KM: He'aha ka 'oukou mea e kanu ai i uka nei?

HG-A: Kalo nō ho'i, 'uala, mai'a, kō, [thinking] pala'ai.

KM: 'Ae. Maopopo 'oe i kekāhi o nā inoa o kēlā mau kō, mai'a, ka 'uala...?

HG-A: They call mai'a kulua, mai'a lele, one more mai'a popoulu. That's all I ho'omaopopo.

KM: 'Ae. Before did they 'oki kēlā mau mai'a...did they let it pāla on the tree or did they do something else?

HG-A: They let pāla on the kumu.

KM: Did you ever hear of people making a little lua paha, and put the mai'a inside,

cover?

HG-A: Kālua, yeah ‘ae.

KM: Some time to ripen?

HG-A: Yeah, they say pāla quick pāla when you put in the imu. Mahana paha ka lepo, a pāla.

KM: ‘Ae. And your ‘uala? He ‘aha ka hana?

HG-A: Pu‘e.

KM: Pu‘e, ho‘opu‘epu‘e. Na ‘oukou i ‘oki paha kekāhi nahelehele a kau maluna...?

HG-A: ‘Ae, ma‘u.

KM: ‘Ae, no ka mea kēlā kīpulu, mālama i ka wai.

HG-A: ‘Ae, a a‘ole ulu ka nahelehele.

KM: ‘Ae. A pehea kou kalo?

HG-A: Nui, ka kalo, ku‘u kahu hānai... [chuckling] Sometime we noho keaka, I tell him, “How come our kalo so nui?” Gotta ‘oki for put in the kini, so big.

KM: So big, the one hua?

HG-A: Yeah. My kahu hānai said, “Maika‘i ka lima, nui ke kalo!” [chuckling]

KM: ‘Ae, pololei.

HG-A: Even the potato come over the lepo, around the po‘i.

KM: Oh yeah, the ‘uala grows so big?

HG-A: Yeah, comes up from the lepo. You just go over there you see the lump, you ‘ali‘ali over there. The potato, and big kind, nunui.

KM: What kind?

HG-A: Manioka. ^[6]

KM: Manioka?

HG-A: That’s the white, pure white, but inside not soft I don’t know how to explain to you.

KM: Manioka he mea maoli?

HG-A: Yeah.

KM: Hawai‘i, manioka?

HG-A: Yeah, ‘ae maika‘i, pa‘akīkī.

KM: Momona?

HG-A: Oh yeah, momona even the ‘uala pala‘ai that orange?

KM: ‘Ae.

HG-A: But I like the manioka.

⁶ The cassava (*Manihot esculenta*).

KM: 'Akāhi no wau ho'olohe kēlā inoa manioka.

HG-A: And what they call pala'ai. Get one more, poni, purple that pa'akīkī too.

KM: 'Oia. But it's not like the purple one now, the Okinawan?

HG-A: A'ole.

KM: Your purple one was maoli?

HG-A: Yeah.

KM: How about huamoa paha?

HG-A: Yeah, huamoa.

KM: Hi'iaka?

HG-A: Yeah, Hi'iaka another one, yeah.

KM: Your kalo, same thing like you said, grow big. When you were young the lau, the hāhā more tall than you?

HG-A: 'Ae, more tall than me I go hide inside there [chuckling].

Group: [chuckling]

KM: Kahea 'o tūtū, "auhea 'oe, hui...?" [chuckling]

Group: [chuckling]

HG-A: Yeah, I go pe'e inside. Tall!

KM: Amazing, and all dryland, malo'o?

HG-A: Malo'o, yeah no more wet.

KM: Get some nahelehele on top or wide open?

HG-A: A'ole, wide open. A'ole lo'a nahelehele.

KM: The 'ōhi'a like you said, the ulu 'ōhi'a more mauka?

HG-A: Yeah, more mauka.

KM: This is where the 'āma'uma'u was?

HG-A: 'Ae, ma'u.

KM: A he'aha kēlā 'ano kalo?

HG-A: 'Ele'ele, 'ohe, mana 'ulu, mana 'ele'ele, mana ke'oke'o, mā'i'i'i.

KM: Naioea paha, lohe kēlā inoa?

HG-A: 'Ae, 'ae.

KM: 'Ono?

HG-A: 'Ono!

KM: Lehua paha?

HG-A: Yeah, lehua.

KM: Kēlā kalo 'ohe, ua lohe wau mamua... I kekāhi mo'olelo i kākau 'ia i na nūpepa Hawai'i. Ua heluhelu wau i kekāhi mo'olelo e pili 'ana Ka'ohe, Pāhoehoe, Hale'ili

mā...

HG-A: Uh-hmm.

KM: Mamua nui nō nā māla 'ai mauka nei. Nui nā kalo, a o ka 'ohe kehāhi o nā kalo.

HG-A: Uh-hmm.

KM: Pehea i kou kanu 'ana o ke kalo, he'aha ke 'ano o ka hana he mākālua paha he...?

HG-A: 'Ae, mākālua.

KM: Hana i ka mākālua?

HG-A: 'Ae. Kēia lā, hana ka mākālua wale nō. 'Āpōpō, hō'ā. A ka mahina, maika'i. Hana ka pu'e, mākaukau, a kanu.

KM: And then you folks gotta go...you keep clean ho'oma'ema'e?

HG-A: 'Ae, 'ae.

KM: Make sure, wāele you said, go keep all the grasses down.

HG-A: 'Ae.

KM: And then this kalo grow.

HG-A: Oh yeah.

KM: You said last time too, that when kahu hānai mā would kanu, they would even rotate so you had all year round?

HG-A: All year round, yeah.

KM: Not like now if you plant January you going eat November or September but then what do you eat in between?

HG-A: Yeah, that time they maopopo no lākou ka manawa. By the time kanu hou. All year round you get your kalo, you get your poi. Even the 'uala too they kanu. But you know me 'ōpio time only pā'ani, pā'ani... [chuckling]

Group: [chuckling]

HG-A: Pe'e, holo. Hele kula, never mind stay pā'ani with my cousins [chuckling]. Pō'ele'ele, I hear my kahu hānai, "Hui, ho'i mai, auhea 'oe?"

Group: [laughing]

HG-A: My cousins say, oh your mother calling you. That's why I look my mo'opuna nowadays too, I tell them "Don't worry grandma was like that too." [laughing]]

Group: [laughing]

KM: 'Auana ki'i hele.

HG-A: Ki'i hele, pā'ani wale nō.

KM: 'Ae, no can help.

HG-A: 'Ae.

Group: [chuckling]

KM: You said even kō, you folks kanu kō like that?

HG-A: Yeah, kō.
KM: Maopopo paha 'oe kekāhi inoa?
HG-A: [thinking] Get the kō all kind color, rainbow. I poina the inoa from that... [thinking] They had kō kea, I poina the kalakoa kind. They get all kind inoa but I poina.
KM: Lohe paha manu lele?
HG-A: Yeah.
KM: Get kind of like patch rainbow, different colors.
HG-A: All kinds stripes all on there.
KM: Stripes, pololei. Uahiapele paha, did you see that uahiapele? It's so beautiful you know like how your purple your shirt like that the uahiapele so dark.
HG-A: Maybe that one we had that kind kō, but I don't know the inoa those days.
VK-W: The skin was red?
KM: Yes, beautiful and inside iholena just like the mai'a iholena kind, yellow, salmon beautiful.
HG-A: And soft too.
KM: Yeah, soft that's right, pololei. [speaking to Vicky] If you want come my house, I'll give you cutting, uahiapele. It's beautiful. When you kanu your kō was it in line or clumps, ōpū?
HG-A: They make ōpū.
KM: You no more any of your kalo or things from kūkū mā now?
HG-A: No more.
KM: Hmm... So you folks go...now where your māla 'ai was, was it in Ka'ohē?
HG-A: Ka'ohē mauka, uh-hmm.
KM: You had shared with us when we were talking before that kūkū was maybe kind of like overseer or konohiki or something. He watched the land?
HG-A: Uh-hmm.
KM: That wasn't his 'āina?
HG-A: A'ole.
KM: Their 'āina was down at 'Ōlelomoana?
HG-A: 'Ae.
KM: Magoons, I guess were moving in around when you were a child?
HG-A: Magoon, yeah they were the only ones pili with us.
KM: Were they ranching when you were a child? Had pipi on the 'āina?
HG-A: Had pipi but had pā.
KM: So the pipi no bug you folks?
HG-A: A'ole.

KM: Your māla'ai?
HG-A: A'ole.
KM: That's good. In Ka'ohē, did you folks also go makai to go lawai'a fishing.
HG-A: Uh-hmm.
KM: These alahahele were being used all the time?
HG-A: Yeah.
KM: In the ahupua'a, different lands?
HG-A: Yeah.
KM: Kūkū, who were the 'ohana living sort of in between where you were Pāhoehoe to 'Ōlelomoana area. Some of the 'ohana?
HG-A: This Obed Ka'iawe and my cousins nō ho'i, the Graces, and Apela, Moses.
KM: Was Lakalo still around? The old man?
HG-A: Yeah, but they were down Ho'okena close to Keālia.
KM: You know it was interesting because see this Lazarus here [pointing to location of Grant No. 3166 in Kukuiopa'e], this grant was from around the 1870s. I was told that Lazarus was Lakalo.
HG-A: Uh-hmm.
KM: That's how the name huli, from Lazarus was Hawaiianized to Lakalo. so they were at Ho'okena?
HG-A: Yeah.
KM: Onaona's Tūtū Puku'i interviewed the old man Lakalo and they recorded some of his mo'olelo in the book "Native Planters," back in the 1930s like that. For the native planting kalo and things, the same kinds of stories you're sharing. Mākālua, how they make kuakua... Some of those 'ohana?
HG-A: Yeah.
KM: When we'd mentioned this 'āina here, the original big grant was sold to Ohua [Grant No. 2368 at Ka'ohē]. Still had some of that 'ohana?
HG-A: No more, lohe wale nō.
KM: No more, okay. How about Uhai? Your kūkū or your kahu hānai?
HG-A: No more their 'ohana.
KM: They pau?
HG-A: All pau no more.
KM: No more Kekaula [Grant No. 3141], you think?
HG-A: A'ole.
KM: Nahua [Māhele Award No. 25]?
HG-A: [thinking] No.
KM: Not that you remember? All I'm doing is I'm just looking at the map and seeing

some of the names. Ku'aimoku [Grant No. 2024], pau by your time?

HG-A: Yeah.

KM: I was just looking too, the other day in the 1880s, in fact in 1880 the old man Kuaimoku, and I think Magoon house must be close to where his was.

VK-W: Uh-hmm.

KM: The old man Ku'aimoku...you know how we make Bed and Breakfast now?

VK-W: Uh-hmm.

KM: The old man Ku'aimoku, in 1880, it's written in one of these journals, that he had people who traveled... People who would travel from Kailua or Ka'ū one way or the other. Because that was the old Alanui Aupuni come up?

HG-A: Uh-hmm, yeah.

KM: And it was written up, he had a nice house for guests and he even had water for the horses and stuff like that.

Group: [chuckling]

KM: Maybe you guys can make one hale ho'okipa [chuckling], just like the old days.

Group: [laughing]

VK-W: In the old days you know people, if you were there at night time they just call you in. Come and eat, come and stay the night and then you get up and go.

HG-A: Yeah, you no lock the doors.

VK-W: If you were there at night you just came in and ate, slept and...

HG-A: Ua pau kēlā mau lā!

KM: Pau.

HG-A: Now, pani ka puka, laka, everything [chuckling].

KM: Yeah. That's why maika'i ka noho 'ana o ka 'ohana.

HG-A: 'Ae.

KM: When the 'ohana lives close together. Like your tūtū said too, so interesting what you were sharing. You asked tūtū "No ke 'aha ka nui o kēia kalo?" Pane 'oia, "Maika'i ka hana a ka lima."

HG-A: 'Ae.

KM: That's why they pule, work good hands. That's how the tūtū...lohe paha 'oe, "Maika'i ka hana a ka lima, 'ono no ka 'ai a ka waha."?

HG-A: 'Ae.

KM: That's how they say, just like when I was mentioning tūtū Kahananui mā remember your dad making Vredenburg's canoe back in the 1940s.

HG-A: Yeah.

KM: His tūtū, the old man Kahananui told him, "Hana 'ino ka lima, 'ai 'ino no ka waha."

HG-A: 'Ae.

KM: Those kind of sayings your tūtū reminded you folks I bet, all the time.

HG-A: Yeah.

KM: If you make dirty work with your hands, your mouth going eat dirty food. Smart though...

HG-A: Pololoi.

KM: Now, one of the other wonderful things that you shared with us, was that your kahu hānai was a mea kālai wa'a?

HG-A: Yeah.

KM: 'Ae. He 'aha kāna hana i kēlā mau lā? Ua hele 'oia i kuahiwi, a i uka nei?

HG-A: 'Ae. Hele 'oia 'oki ka lā'au no ka wa'a. Koa, a kālai, me ka māmā so they can huki. Before, no more holoholona, huki lima.

KM: 'Ae.

HG-A: Ho'okāhi pule paha, noho i uka. Pau, a mākaukau, iho mai, huki mai.

KM: 'Ae, a kou kahu hānai, ka mea o mua?

HG-A: 'Ae.

KM: A ua 'ohu paha i ka lei?

HG-A: 'Ae, maile.

KM: Hmm, maile. Ua hele 'oia... Ua wehe mai 'oe i kēia mo'olelo e pili 'ana kāna hele 'ana me kekāhi mau hoaloha...

HG-A: 'Ae.

KM: ...Ka mea nōna ka wa'a, paha?

HG-A: 'Ae.

KM: ...Hele i uka kahea, nānā, 'imi pono i ke kumu maika'i?

HG-A: 'Ae.

KM: A pehea ua maopopo 'oe i kēlā manu li'ili'i?

HG-A: 'Elepaio.

KM: Ka 'elepaio. He'aha ka hana a ka 'elepaio?

HG-A: [chuckling] When they 'oki that koa... They pi'i nānā, "o kēia koa, maika'i." Huli kēia manu 'elepaio, lele, kau ma ke kumu. Inā hele a lele aku, a lele, a'ohē maika'i. A hele kēia manu a hele a i ka loa o kēia lā'au, a lele, maika'i.

KM: 'Ae.

HG-A: I ask, "Pehea maopopo iā 'oe e kēia manu lele, a'ale hele hapa, lele?" 'Ōlelo 'oia, "Puka, a'ale maika'i. Nānā 'oe lā'au, kākou a'ole maopopo. Lākou ka mea maopopo."

KM: 'Ae.

HG-A: A hele 'oia, 'oki.

KM: 'Ae.

HG-A: Nānā mai 'oia, he nalo iloko o ka lā'au.

KM: 'Ae. Hoihoi, na'auao nā kūpuna.

HG-A: 'Ae, ō!

KM: Kahea i kēlā manu 'elepaio?

HG-A: 'Elepaio.

KM: E 'oki lākou i ke kumu?

HG-A: 'Ae.

KM: Kahea i ka manu?

HG-A: 'Ae.

KM: A holo ka manu?

HG-A: 'Ae. Kahu hānai, 'oki 'oia i kēia kumu, huli, a kau koke ka manu, holo. Holo a lele, maika'i. Nei holo hapa, lele, a'ole maika'i.

KM: Hmm. Now in those days about how far mauka did your tūtū go you think? If you compare it to where your māla'ai were, much further mauka?

HG-A: [thinking] Maybe another four miles, I think, four or five.

KM: Four or five miles. This is the ulu nui, kēlā... big forest?

HG-A: Yeah. Ulu 'ōhi'a, koa yeah. I don't know what kind nahele, but 'ōhi'a you can see from the māla'ai.

KM: Hoihoi! Now, ua wehe mai 'oe, ua hana lākou i ka wa'a, ka wa'a o loko, ka hull nō ho'i.

HG-A: 'Ae.

KM: Ka liu wa'a.

HG-A: 'Ae.

KM: Hana i ka liu, but rough cut nō ho'i.

HG-A: 'Ae.

KM: Lo'a ka māku'u?

HG-A: 'Ae.

KM: Kēlā po'o, a hiki iā lākou ke nāki'i?

HG-A: Nāki'i, 'ae, a huki.

KM: A he 'aha ka mea hāhai iā lākou?

HG-A: Ka uhiwai.

KM: Kahea o tūtū a holo lākou?

HG-A: Uh-hmm.

KM: Pehea, ua uhi paha lākou i ka 'āma'u paha ma lepo?

HG-A: A'ole.

KM: He lepo, a hiki iā lākou ke holo?

HG-A: 'Ae.

KM: Hmm. A kēia uhiwai, hāhai 'ana iā lākou?

HG-A: 'Ae. You know us, makai, we kali iā lākou e iho mai. 'Cause going get pā'ina [chuckling]

KM: Ah, that's right.

HG-A: So everybody look, you hear the mākua, "A kokoke hiki mai ka wa'a." So I ask, "Pehea maopopo iā 'oe, kokoke?" "Nānā 'oe i kēlā uhiwai." Hey, that fog coming more out and out, and out of the forest. Then you hear the voice, the leo of the po'e huki 'ana i ka wa'a. You listen, and that fog follows them till they're out the forest.

KM: And then ho'i i ke kuahiwi?

HG-A: 'Ae, pau. Kokoke i ka hale, nalowale kēlā 'ohu.

KM: Kupaianaha!

HG-A: Kupaianaha.

KM: Mana lākou.

HG-A: Uh-hmm.

KM: And so kūkū, when he calls to them he's directing them?

HG-A: Yeah.

KM: Huki this side, that side?

HG-A: 'Ae. They get all...I wished I had remembered all the Hawaiian words they kahea. The only word I remember is "ho'olana mai," hold on. The alanui all kēke'e not straight. When the alanui pololoi, they tell "ho'olana mai." So no huki just follow.

KM: Oh, 'cause it'll slip on it's own?

HG-A: Uh-hmm.

KM: Amazing!

HG-A: My step-father and he so small too, he jump from one side to the other side [chuckling]... from one corner to the other corner (balancing the canoe hull).

KM: They would 'ohu i ka lei and things like that?

HG-A: 'Ae.

KM: Come down. And then you said when they brought this wa'a o loko, the roughed out hull, come down, and them, they make pā'ina?

HG-A: Oh yeah, pā'ina. Po'e ma ka hale, mākaukau i ka pā'ina.

KM: Hmm. Did you hear by chance, did they sometimes go to the mountain and leave... You know, they cut certain trees, and then they leave some so they could cure or did they go up one time cut one come down? So were there some trees that were left?

HG-A: Yeah.

KM: So that next time they could come back?

HG-A: They come back, yeah.

KM: Would be dry pono, malo'o pono?

HG-A: Malo'o maika'i. That's what they did.

KM: And so your kahu hānai he would make the canoe?

HG-A: Uh-hmm.

KM: Then for the mo'o and the manu like that, they have to make other kinds of wood?

HG-A: Yeah. They usually use the... [thinking] mango, manako and kukui.

KM: Oh yeah, for the manu?

HG-A: Uh-hmm.

KM: Have you heard of kōpiko or ahakea?

HG-A: A'ole. I know my kahu hānai, that's what he used.

KM: What he used. Was he using metal chisels by that time when you were a child?

HG-A: Only one, I remember the rest was all wood kind. I don't know what was that thing, but mostly he had his own.

KM: Imagine mamua when your tūtū in the old days was ko'i, the stone adze?

HG-A: Yeah, yeah that's the kind he had.

KM: Stone kind?

HG-A: Yeah, the stone the piece get the la'au all wood yeah and that piece only [gestures the haft of the adze]. That's what he had.

KM: Amazing! So your kahu hānai and then the old man Moku'ōhai, John I think Moku'ōhai.

HG-A: Yeah.

KM: His son, Leihulu's brother Charlie, followed up after him too?

HG-A: Yeah.

KM: Imagine the work that they got to go in to do that?

HG-A: A lot of work. And then you bring them down that's another job too, for make 'um ready.

KM: Yes. Did you see when they were finishing? How did they polish or smooth the canoe? Rub stone or what?

HG-A: Kukui nut.

KM: Kukui, oh must have been beautiful.

HG-A: Shine, nice. Oil too, the kukui.

KM: When the owner when they went to take the canoe makai. They must gotta hāpai

nice, they don't want to make 'em all jam up.

HG-A: They hāpai.

KM: Do you think if we look at your porch here, the average length of your canoe that he would make. One or two man kind you think?

HG-A: Usually two man.

KM: Would it be like from the...?

HG-A: The corner here till this post.

KM: Till about where we are?

HG-A: Yeah, that post.

KM: What is this four feet maybe sixteen foot kind?

HG-A: Yeah.

KM: Sixteen feet kind about?

HG-A: Yeah.

KM: What did they make the 'iako out of? Do you remember?

HG-A: [thinking] Not the kind... [thinking] hau.

KM: The ama?

HG-A: Ama.

KM: Is the hau?

HG-A: Yeah. The ama is the hau.

KM: 'Ae, big hau then must be?

HG-A: Oh yeah, but those days plenty hau.

KM: Was your hau mauka or was it makai?

HG-A: Mauka.

KM: Near the road or?

HG-A: No, more mauka.

KM: Had punawai or anything, or no more?

HG-A: Punawai get the kind, but way mauka.

KM: The 'iako not hau also, you don't think?

HG-A: No, I don't know what they use.

KM: Not 'ōhi'a though you think?

HG-A: I'm not sure though, maybe.

KM: Hmm. Did kūkū, how about their kaula when they make the lashing? Did they make their own kaula or you think they went kū'ai already?

HG-A: They went kū'ai already, by that time was kū'ai already.

KM: Did kūkū still go anywhere mauka gather olonā or anything to make nets when

you were young?

HG-A: No, not that I know.

KM: Cotton already like that kind?

HG-A: Yeah.

KM: When they took the canoe makai must have been one big thing too when the first time they launch the canoe?

HG-A: Yeah, oh yeah piha, all family, friends.

KM: And what the first catch, you heard what they do first catch?

HG-A: I don't know they stay way out the ocean [chuckling]. They bring home they get kū'ula.

KM: The place where they would go take the i'a mua.

HG-A: Yeah. That's all I remember and they come home I see them take 'em to that certain place where they get the kū'ula.

KM: This pōhaku stand up?

HG-A: Yeah, they leave the fish there.

KM: This was at Ka'ohe?

HG-A: Ka'ohe.

KM: How about your 'āina by where you are at 'Ōlelomoana?

HG-A: No, I don't remember. But I remember when I was the other side.

KM: A child at Ka'ohe?

HG-A: Yeah.

KM: Were there seasons that they...like we had talked you had shared you know that certain seasons they knew when the rains were going to come mauka. That's when they would go prepare the garden?

HG-A: Uh-hmm.

KM: How about when nā lā malo'o, or kai mālie?

HG-A: Kai mālia, they know all that time.

KM: When did you folks go makai?

HG-A: Summertime, June, July, August and then October, November, December rough; then January, February, March rough then April start to calm. April, May, June all that.

KM: Rough time, 'ōkaikai?

HG-A: 'Ae, mauka, mahi'ai, kanu kalo, kanu 'uala, pala'ai.

KM: A mālia ke kai, ho'i?

HG-A: Mālia ho'i i kai noho, 'ōpelu, kā'ili po'e hāuliuli, you know.

KM: 'Ae, kēlā mau i'a. A he'aha kāu i'a puni?

HG-A: 'O wau, mamake kawele'ā [chuckling], ō!

KM: What was that i'a before maiko? What was the fish you were 'ono for the other day?

HG-A: 'Ae, 'ae that, maiko.

KM: Was the maiko [chuckling]?

HG-A: Maiko, that's my favorite I like maiko.

VK-W: That's her favorite.

HG-A: They like kole, I say no, I no like kole I like maiko. When the mo'opuna go spear, "don't forget grandma's maiko." [chuckling]

Group: [chuckling]

KM: Hoihoi loa. [thinking] Were there... who were the 'ohana? In fact you had shared, you were born at Ka'ohe, Vicky, is that right?

VK-W: [nods head, yes]

KM: So you were still living there, and you were born in 1917.

HG-A: Uh-hmm.

KM: You married about nineteen years old or...?

HG-A: Eighteen, I think. When I got married?

Group: [chuckling]

KM: She wasn't around yet.

VK-W: Yeah, about eighteen.

KM: This would be about 1935.

HG-A: Yeah.

KM: Your first kāne was Kawā'auhau?

HG-A: 'Ae from Minoli'i too.

KM: From Minoli'i.

HG-A: Fisherman 'ohana.

KM: You folks lived with your kahu hānai at Ka'ohe?

HG-A: Yeah.

KM: Your first three children were born at Ka'ohe?

HG-A: Ka'ohe, yeah, these two [daughters] and one boy.

KM: The older, Hannah.

HG-A: Hannah and Vicky and a boy, he just passed away...Ka'ohe.

KM: Named for papa?

HG-A: Yeah, I named after the grandpa.

KM: Hmm. Your kahu hānai because he was getting older like that and something

happened you folks had to leave Ka'ohē? You brought the house is that right? You brought the lumber?

HG-A: We were staying on one property that didn't belong to us. You know before days anybody you can put your house. Finally my kahu hānai found out the owner was not...wasn't our place so we that time we had this place over here so we just brought the house over 'Ōlelomoana.

KM: 'Ae. You know the really interesting thing, I was looking at some of the more recent maps, you see here Pahoehoe and then Ku'aimoku's place. Of course Magoon bought Ku'aimoku's place before you were born.

HG-A: Uh-hmm.

KM: There's one other place over at Ka'ohē that Magoon had. If I can see his house, Ka'ohē 3 or something like that. That's 'Ōlelomoana. Here's Magoon, Kuaimoku. Here's his other one...you're right Haukālua.

HG-A: Haukālua.

KM: Magoon had all of this land over here, yeah? I wonder if that was the part of the transition that occurred you know, when Magoon got the 'āina your kahu hānai knew they got to move or something?

HG-A: I think so, yeah maybe.

KM: We don't know but you know when the old grantees were selling their land, or they died interstate and they don't leave will and you know how these guys could go and they...

HG-A: Yeah. When my kahu hānai heard that he said, oh, oh we better move.

KM: Ho'i.

HG-A: That's how we stayed inside there.

KM: This was his 'āina which is so good so at least you folks and you being his keiki hānai you got this 'āina here.

HG-A: Yeah, 'ae.

KM: In your youth now you were sharing with us too, beautiful stories when we were makai the other week. You folks, even as a child you still came over to this side and went down with the 'ohana sometimes?

HG-A: Uh-hmm.

KM: We were talking, you remembered the point Kūkulu?

HG-A: Uh-hmm.

KM: That name you remembered. You showed me where Kolo Rock is?

HG-A: Uh-hmm.

KM: Right on the boundary between Kolo and the 'Ōlelomoana?

HG-A: Uh-hmm.

KM: It was beautiful because when we walked out there that day [May 13, 2000], where your little hale pāpa'i is now. That's not where you folks stayed?

HG-A: No.

KM: You folks stayed further below?

HG-A: Below, yeah.

KM: The pali?

HG-A: But the pali broke so I no can go down.

KM: It's beautiful you know when Ellen and your mo'opuna Cynthia, when we went down with the mo'opuna nui them. Wow, you can see all the kahua hale...

HG-A: Yeah.

KM: The pā and that's where and you said they even tucked a canoe back in there yeah?

HG-A: Uh-hmm.

KM: From there your 'ohana they would go out lawai'a?

HG-A: Yeah.

KM: Hmm, did they kanu anything in around there too?

HG-A: Pala'ai, for when they like make palu for the i'a. Get the pala'ai right there. Kahakai you kanu the pala'ai, fast grow.

KM: Fast grow?

HG-A: Yeah and pua.

KM: Where you folks lived actually, and we went to see it because you had shared this beautiful story you know. Where the pali is, here's Kūkulu Point...

HG-A: Uh-hmm.

KM: And this is still 'Ōlelomoana, but it's let me see who's. If I can see under who's 'āina... [looking at map] Well, you see there's the pali, the little cliff there. There was a house in there and you said you even had the hala and the loulu down there?

HG-A: And the loulu, yeah and hau.

KM: The kou trees were still there?

HG-A: Yeah, the kou.

KM: In your folks time when you were young your kūkū your kahu hānai mama, her main work was ulana?

HG-A: Ulana, 'ae.

KM: She ulana lauhala?

HG-A: Pāpale, moena.

KM: 'Oia kāna hana?

HG-A: 'Ae.

KM: How about the loulu, kūkū also weave loulu?

HG-A: Ulana pāpale, yeah.

KM: Your loulu came from that place or other places also?

HG-A: No, from that trees

KM: Makai? At the 'Ōlelomoana side?

HG-A: Uh-hmm.

KM: I was sad when we went down to go look with your mo'opuna. The last two loulu...pau.

HG-A: Yeah, pau.

KM: On the ground now, but you can still see. Not that long ago because the leaf is...you can still see the loulu leaf. What did you do, did you help go gather the loulu like that?

HG-A: Yeah.

KM: How did they make the loulu?

HG-A: You know you just cut the...center part.

KM: Mu'o?

HG-A: 'Ae, the mu'o. And then you bring 'em home than koekoe with the 'ōpihi [gestures scraping the loulu leaves].

KM: Hmm, cause has the heu?

HG-A: 'Ae. Pau, a kīhae, kīhae, a pau, a laila, kaula'i a malo'o.

KM: A i kou kaula'i 'ana 'ehia mau lā, ho'okāhi pule?

HG-A: Nei wela, ho'okāhi pule, lawa. A kekāhi manawa po'i pū, a'ole malo'o pono. So maybe about ho'okāhi pule, 'elua pule lawa.

KM: Hmm. Ua hele a pi'i i ka loulu?

HG-A: 'Ae, 'ae.

KM: Pehea oe pi'i, notch 'ia paha?

HG-A: 'Ae, 'oki [gestures cutting a step into trunk].

KM: 'Ae, 'oia ka hana?

HG-A: 'Ae.

KM: A i ka 'oki 'ana o ka mu'o, pono 'oe a mālama ē?

HG-A: 'Ae, maopopo lākou, ai 'ole make.

KM: 'Ae.

HG-A: Ku'u kahu hānai papa ka mea pi'i a 'oki. Ka'u kahu hānai mama, kāna hana ho'omākaukau, a kaula'i. Nui ka hana, but maika'i.

KM: 'Ae. Ua lohe wau, palupalu ka loulu?

HG-A: Yeah, palupalu.

KM: Now, i kou noho 'ana i kai i 'Ōlelomoana, ua hele lākou lawai'a?

HG-A: 'Ae.

KM: A ua 'ōlelo 'oe, he mau ko'a a 'oukou?
HG-A: 'Ae.
KM: Maopopo lākou i hea ka 'ōpelu paha...?
HG-A: 'Ae 'ōpelu.
KM: Ehu paha? Mea like 'ole.
HG-A: 'Ae. Yeah, our ko'a was right pono mamua o ka awa, and then ho'okāhi by Kūkulu.
KM: One by Kūkulu?
HG-A: Yeah. And the other one by Kolo.
KM: By Kolo, rock side?
HG-A: 'Ae.
KM: You said, maybe half a mile out?
HG-A: About that, yeah. They don't go way i waho. About a half mile.
KM: They go, they lawai'a...?
HG-A: Uh-hmm.
KM: And one of the other interesting things you were saying was...what was their upena 'ōpelu like? You said they make the 'ūlei around and stuff like that?
HG-A: Yeah, they have to have 'ūlei. Like the wa'a like that, you put the 'ūlei, your upena right by the side of the wa'a. When you go outside then papa, my kahu hānai look with the maka, pahu. Then you make the palu they get one cloth about that wide [12 inches], put the palu inside. Then pelu, pelu [gestures folding] and then kiloi.
KM: 'Oia ka pākā?
HG-A: Pākā, 'ae. The pala'ai, the kalo the palu o mākou.
KM: 'Ae.
HG-A: Then out the pōhaku the lead in and you kiloi. It goes right down. Then he nānā i ka pahu aniani. And you the one kiloi that. And I don't know if down halfway or what, but call "Okay lawa, huki." Then you huki two times, hō'alu a wehe. All the palu goes out, and then you huki all the way up. The you make ready again in case he like you kiloi again. And then I guess then the 'ōpelu come in.
KM: 'Cause they come eat?
HG-A: Yeah, they eat the palu. Then when mākaukau for the upena, he call's "ku'u." That's when you...like my kahu hānai in the front and I behind so I gotta run behind and open the net, and him in the front open and we join 'em together. [gestures bringing the two end of the 'ūlei together]
KM: You bring the 'ūlei?
HG-A: Yeah, the two 'ūlei together.
KM: 'Apo?

HG-A: Yeah, you 'apo your side at the back, and he 'apo his side in the front, then you let 'em go. That thing go round, go down.

KM: You said was maybe like twenty feet or more long, deep?

HG-A: Yeah, maybe about twenty.

KM: He watch with the pahu aniani?

HG-A: Oh yeah, he watch.

KM: And he watch and pi'i mai ka 'ōpelu?

HG-A: 'Ae, pi'i mai, and then you kiloi again the palu. And this time you kiloi inside.

KM: In the net?

HG-A: In the net, then see the 'ōpelu go inside. He look and when ready, he tell "huki, huki."

KM: Huki mai.

HG-A: I go run behind again pull my back side up and it come up, the net get bag under.

KM: The 'eke underneath?

HG-A: Yeah. One ku'u lawa, ho'i [chuckling].

KM: Ka'au paha?

HG-A: Ka'au, oh more than ka'au. Elua, ekolu ka'au one ku'u.

KM: All 'ōpelu?

HG-A: All 'ōpelu, yeah.

KM: How come your kūkū used the pala'ai or the kalo for the bait?

HG-A: That's what we used.

KM: The fish 'ono for that?

HG-A: I guess so.

KM: Nowadays you hear people they use pilau kind, "hauna" and "make dog" any kind, "chop-chop." Junk yeah?

HG-A: Yeah, no good.

KM: Pehea kou mana'o inā hānai 'oe i ka i'a i ka mea hauna, 'ai 'an 'oe i ka...?

HG-A: A'ole wau mamake 'ai kēlā mea [chuckling].

Group: [laughing]

KM: That's what kūkū mā say yeah. Why would you feed what you going eat pilau?

HG-A: Yeah.

KM: Now, loli the ko'a all change? Sad...

HG-A: All pau.

KM: I bet if you feed one, try to draw the 'ōpelu with the pala'ai, they say "what's that?".

HG-A: 'Ae, he 'aha kēlā?
KM: But, get the 'ōpelu māmā or something like that?
HG-A: Yeah.
KM: When you go out if you throw blood meat kind into your ko'a what's going to come into your ko'a?
HG-A: All that big kind i'a.
KM: The big kind i'a, manō paha.
HG-A: Manō.
KM: So what they eat your ko'a, pau?
HG-A: Yeah, pau. Pololei oe. Kēia manawa, pau.
KM: Na'auao nā kūpuna.
HG-A: 'Ae, mamua.
VK-W: So ma, when you pull the net up and it's round when do you take it out and make it?
HG-A: When come up close to the canoe that's why you got to go back again. Where you stay you go in the front huki, huki...
VK-W: Huki to shore?
HG-A: No, as soon as come right by the side canoe then you open and then you put 'em inside the canoe like that. Then you start to huki the net slowly. Gather the net...
VK-W: So you take that whole net in?
HG-A: Yeah.
KM: The fish are pouring into the canoe?
HG-A: Yeah, you huki huki until come to the bag, the 'upena.
KM: There down in the 'eke they get stuck down there?
HG-A: Yeah.
VK-W: I always saw them going 'ōpelu...
HG-A: You see them running back and forth?
VK-W: But I see them only with this long...I thought how in the world are they going to put the fish in there because it's just long stick.
KM: Yes, straight.
HG-A: Yeah, yeah.
VK-W: Unless they put it on two side of the canoe?
KM: No, but that's what's amazing.
VK-W: Then how are they going to pull it up?
KM: That's what's amazing, the ulei was so pliable.
HG-A: Yeah.

KM: I look on your 'āina where we went down.

HG-A: Yes.

KM: Your ulei has beautiful runners. And you get these nice long runners you could make it 'apo?

HG-A: Yeah.

KM: When you pull it back up then you open it but the fish are all going down into the 'eke.

HG-A: All inside, yeah. They like try go out but half of the net you huki you throw in the canoe until you get to the bag.

KM: That's amazing! But you folks never used anything but pala'ai, kalo?

HG-A: Just pala'ai and taro.

KM: Kalo like that.

VK-W: What about pear?

HG-A: No.

KM: You folks never?

HG-A: No, just taro and pumpkin. Hard job though, got to grate [chuckling].

XX: Oh, you don't cook it first and then?

HG-A: No, you got to grate it.

KM: All raw?

HG-A: Yeah, you grate it and then you get your wai wela going?

KM: 'Ae.

HG-A: Hot water. Then you grate your taro, pumpkin and then you throw inside it.

VK-W: And then you cook it?

HG-A: Yeah, you make like how you make palaoa lulu [chuckling]. Until that thing cook then all pau.

VK-W: Oh, I thought you cook it first, then you smash it?

HG-A: No, you got to grate 'em. That's the hard part, the grating [chuckling].

VK-W: I don't mind the pumpkin but I don't want the taro.

HG-A: Sometime the taro itchy, yeah.

KM: Was there a better taro than not, that you used that you remember?

HG-A: [thinking] Before we used to use the good one's, we eat like 'ula'ula you know, the kind table taro. That's what they used for... Now, I don't know. But before days that's all they used. So all clean, and we used to keep the ōpū make palu [chuckling]

KM: 'Ae, that's right.

HG-A: Clean, you just clean the taro and pumpkin, hemo all that.

KM: That's right, so clean inside?
HG-A: Clean, yeah.
KM: Amazing, so changed now. And people they don't realize yeah?
HG-A: No.
KM: And so obvious you hana 'ino...you going get it back?
HG-A: Uh-hmm.
KM: Hoihoi loa. So you would go out, you lawai'a? Kūkū ua hele 'oukou a 'ohi pa'akai?
HG-A: Oh yeah we poho.
KM: Hana poho?
HG-A: Yeah, 'ae.
KM: Chisel in the rock?
HG-A: 'Ae, no more, so you make your own.
KM: A halihali i ka wai?
HG-A: Uh-hmm. Nini i loko o ka poho. Nui ka hana.
KM: So all of your salt, you folks you kaula'i?
HG-A: Yeah.
KM: Kāpī 'ia?
HG-A: Yeah.
KM: Down at your house at 'Ōlelomoana, had one little spring? Had a little bit of water down by the house that you remember or not?
HG-A: The pond. But the pali went hā'ule on the punawai.
KM: So that's what happened. The earthquake or something, the pali went...?
HG-A: Yeah, the pali went...pa'a.
KM: Now closed?
HG-A: Uh-hmm.
KM: Because before you folks...?
HG-A: That's our wai.
KM: Then when you kāpī then you got to kākā i'a?
HG-A: Yeah.
KM: Then you kaula'i?
HG-A: Yeah.
KM: You said you 'oki your i'a, kaha ma ke kua paha, ōpū?
HG-A: Mine by the kua. And if nui loa ka i'a, you 'oki the iwi.
KM: 'Ae.

HG-A: A miko maika'i. Inā a'ole miko, 'auwē! [chuckling]

KM: 'Ae. Ho'okāhi lā?

HG-A: Nei wela, ho'okāhi lā lawa.

KM: Inā māmalu, 'elua, 'ekolu lā?

HG-A: 'Ae, lawa.

KM: A na kou kahu hānai ua hele 'oia a kū'ai paha?

HG-A: 'Ae, ka 'ōpelu, kū'ai, po'e kauoha.

KM: Oh, make order nō ho'i?

HG-A: 'Ae.

KM: 'Oia kona hana ma'a mau, his livelihood?

HG-A: Yeah.

KM: Pehea 'oukou hana i ka poi, ku'iku'i?

HG-A: Ku'i lima.

KM: Do you folks still have your poi pounders?

HG-A: Yeah.

KM: Good, mālama kēlā.

HG-A: 'Ae.

KM: That's very important.

HG-A: Yeah.

KM: [thinking] You shared with us too that, in fact your poho pa'akai, 'cause you said some of this...you would go off on the papa, there's the papa?

HG-A: Uh-hmm.

KM: Pass the house towards Kolo?

HG-A: Yeah, going that way.

KM: That's where the kāheka or the poho pa'akai were out there?

HG-A: Yeah, mawaho.

KM: Did you folks, when the dry season you go down mālie ke kai?

HG-A: 'Ae.

KM: That's when you go, you make pa'akai?

HG-A: 'Ae.

KM: Did you save some? Take home mauka?

HG-A: Yeah, inā mamake 'oe pa'akai i ka hale.

KM: How about...it was so fun you were talking to us a little bit about your 'ala'ala [chuckling]... I know and your mo'opuna nui was asking "what you doing with 'ala'ala, tūtū?" [chuckling]

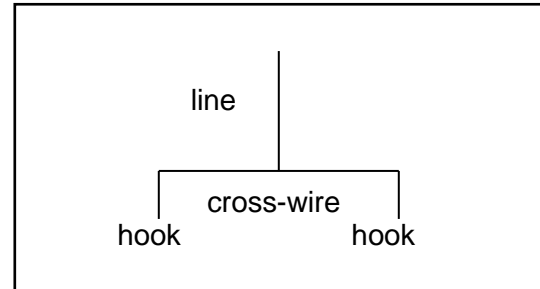
Group: [chuckling]

KM: He'aha ka hana me ka 'ala'ala, kēlā maunu?

HG-A: The 'ala'ala, we lāwalu and then take one poho, like the 'ōpihi nui. Cook that 'ala'ala a mo'a, make one lā'au for ku'iku'i inside. Some, they put nioi inside, but wela ai ka i'a, wela! [chuckling] I tell my kahu hānai "No put nioi, wela, put the inamona." [chuckling] The inamona good. Ku'iku'i hui ai everything in the 'ōpihi, and then ready for kā mākoi. And those days, the makau no more [gestures a barb].

KM: Barb?

HG-A: Yeah, just plain [rounded], we make our own hooks. They make on bar like that, and you get two hooks hanging by the side. Then you get your palu, the 'ala'ala you made you get the lā'ī, the kumu... [pauses]



KM: The iwi?

HG-A: 'Ae, the iwi. Then you put your 'ala'ala on top that then you put in your, that's how we hold it [chuckling]. You go kā mākoi, and the i'a take the palu, so you bring the hook up dab a little more on top, kiloi again. And this thing, just like you smoking [chuckling].

Group: [laughing]

HG-A: If your palu good, every time fall down, you get two fish, they pi'i pālua... [chuckling]

KM: Every time you go down you get to two?

HG-A: Yeah, pālua. Ho! You so excited, yelling to one another. [chuckling] I look at my mother, no more and I get Hoo! [laughing]

Group: [laughing]

HG-A: Was good fun though. Yeah, that's what they use, the 'ala'ala for the palu.

KM: Amazing!

HG-A: My kahu hānai, she used ginger to moisten.

KM: That's what you said, yes, 'awapuhi kuahiwi kind?

HG-A: Yeah the kuahiwi one not the wild big one...they get two kinds you know?

KM: Yes, 'awapuhi kuahiwi?

HG-A: 'Ae.

KM: 'Ūwī ho'i ka 'a'a, a 'oia ka wai?

HG-A: 'Ae. 'A'ala too, that. My kahu hānai say, "you no smell, you smell that the fish going smell, no like bite." [chuckling]

KM: [chuckling]

HG-A: And me, I was thinking how can the fish smell?
KM: Yeah. [pauses] So that was how you folks made your livelihood though, you live like that?
HG-A: Yeah.
KM: Your kahu hānai she taught you how to 'ulana like that?
HG-A: Yeah.
KM: Now you are one of these mea loea.
HG-A: That's why I thought no more I going back weave.
KM: Isn't that funny?
HG-A: Look what I doing now [chuckling].
KM: Kupuna, he waiwai 'oe!
HG-A: 'Ae, kēia manawa, mahalo wau i ku'u kahu hānai [chuckling].
KM: 'Ae. Where were your lauhala trees growing mostly? That you folks would gather from, your kahu hānai?
HG-A: When we used to stay Ka'ohē, before we moved, we had a place below the house. Where we go fish.
KM: Near the ocean?
HG-A: Yeah, like this kind, up.
KM: On the edge of the pali?
HG-A: Yeah.
KM: Overlooking?
HG-A: 'Ae.
KM: How the lau, maika'i....long?
HG-A: Yeah, lawa for pāpale I no need long kind. Lawa for pāpale.
KM: Did tūtū, kahu hānai did she sell her hats? Did people come pick them up?
HG-A: No, we take to the hale kū'ai and change for mea ai.
KM: I hea?
HG-A: Hōnaunau and Ke'eji, the old stores before.
KM: How did you folks go you ka'a, car?
HG-A: We go with neighbors, or friends get car and then everybody go one time shopping.
KM: Did you folks sometimes go with aunty Mary Ahuna, they drove taxi?
HG-A: Yeah, once in a while, but she's always busy, her.
KM: She told me a funny story, she said, I used to hate to have to drive down to Minoli'i because on the way down she said usually I get flat tire. To fix the tire you got to put grass inside make 'em up hill so you could [chuckling].

HG-A: Yeah.

KM: She said it was hard, going down to Miloli'i.

HG-A: Yeah.

VK-W: What did you think when we told you come down to Miloli'i? Oh, that road...

KM: No, in fact since I was here last, it's been paved, sometime this year or late last year. I was here maybe in May last year and it's been cleaned up more since then.

VK-W: Nice now.

KM: You were sharing of course, and with Vicky being older than Ellen some of the earlier recollections. Your papa's family also had 'āina this side is that right?

HG-A: Yeah.

KM: Where did you dad's family live?

HG-A: Over there, see that kiawe trees that's where their father's place. But now I don't know who owns...

KM: That 'āina is?

HG-A: Pāpā.

KM: Pāpā, that's right. I see this is 'Alikā Bay?

HG-A: Yeah.

KM: You were telling me about one pōhaku Pōhakuōloa at Kīpāhoehoe, you folks would go on canoe?

VK-W: The arch

HG-A: The arch...no more now?

VK-W: No, only one side.

HG-A: Before was nice, the arch.

VK-W: What is the name of that rock?

HG-A: Kīpāhoehoe.

KM: So at Kīpāhoehoe?

HG-A: I forget, I only know Kīpāhoehoe.

KM: Yes that's it kūkū. [pointing to location on map] Where it says arched rock, right below Kīpāhoehoe on this old map it says "Napohakuloloa."

HG-A: Yeah that's right, that's the name of that pōhaku.

KM: This map was made in 1909, some of the map names might be pretty accurate.

Group: Yeah.

KM: So you folks would go down there?

HG-A: Yeah.

KM: And that's Pāpā down there [pointing north of interview location]?

HG-A: Yeah.
KM: Where that ulu kiawe is?
VK-W: The first kiawe.
KM: The first one here?
HG-A: Yeah, the first one.
VK-W: The next one is 'Alikā, that's where my dad used to live.
HG-A: 'Alikā.
KM: You folks would still go down 'ohana?
VK-W: Yeah, we would walk from someplace up on the highway.
HG-A: Yeah, that road come down the pali.
KM: The old trail?
HG-A: Yeah.
VK-W: On the trail.
KM: Let me see...[looking at the map] I was just trying to see.
VK-W: There was no road.
KM: Unfortunately they didn't mark the trail on this one here. They already had the road down through Pāpā and Minoli'i like that. You folks would walk down, go all the way down?
VK-W: All the way down to 'Alikā.
HG-A: To that beach, 'Alikā, where the kiawe is.
KM: Nice. So you folks would go out holoholo with the 'ohana you lawai'a and stuff like that? As you were growing up, of course you told me your first husband he hā'ule, ulcer or something?
VK-W: Ulcer.
KM: That's so sad.
HG-A: Bleeding ulcer.
KM: He no take care...
HG-A: Hard head, no like go doctor...tell him go doctor, "no I alright but you know they suffering."
KM: What did he do, what was his hana?
HG-A: Construction.
KM: Did he work on the roads up here?
HG-A: Yeah, the first job.
KM: Who was that E.E. Black?
HG-A: No, way before that I don't know.
KM: Was he older than you?

HG-A: Yeah.

KM: I think they began paving the road, you were maybe ten years old.

HG-A: Yeah, yeah.

KM: When they first started paving this mauka road. Was he working at that time, you think?

HG-A: I don't know.

VK-W: I know he was a stevedore.

HG-A: Yeah, he worked as a stevedore.

KM: Did he work here in Kona?

HG-A: No, Ka'ū?

VK-W: Honu'apo.

KM: Oh!

VK-W: And that little pali, Kahuku Ranch mauka side he used to work at that pali over there, I don't know what.

KM: Mōlīlele, the pali?

HG-A: Above the road.

VK-W: Yeah, above the road.

HG-A: That's where they had their crusher I think, or something.

KM: Yes, probably so. Just like you said there's the crusher out by the flow over here, Ka'apuna. Right near the road?

HG-A: Yeah.

KM: That's the old crusher too?

HG-A: Yeah.

KM: What did you do? When you were growing up, you took care of your children, you raised... Did you hana too or was it mostly ulana lauhala?

HG-A: Mostly lauhala.

KM: Were you folks still cultivating kalo or anything in the mountain? Was this at 'Ōlelomoana you folks? Did you folks go mauka of the road? Was that 'ohana land up there too?

HG-A: Yeah, was 'ohana.

VK-W: We went up there to plant taro, we had our taro patches there.

HG-A: Uncle Pū'ou.

KM: Pū'ou mā?

HG-A: Uh-hmm.

KM: I see some other names here. There's, this is 'Ōpihali already, but Kaho'ohuli Pahinui...

HG-A: Yeah Pahinui, Keli'ikuli.

KM: Keli'ikuli was an old one too, they had 'āina in Ku'aimoku's time too their name was mentioned.

VK-W: What was the kupuna's name?

HG-A: Noa Papa.

KM: Oh, There's a Carol Papa, do you know who Carol is? She lives in Honolulu now? They're 'ohana carried that last name too... [end CD # 1, begin CD # 2]

KM: ...So Kuahiwinui and...?

VK-W: Kuahiwinui and Keli'ikuli.

KM: And you said Kuahuia?

VK-W: Yeah, but Kuahuia was down here. Kuahuia is my grandmother's maiden name. On my father's side.

KM: You guys all pili?

HG-A: Uh-hmm.

KM: When the Ho'opūloa flow came down in 1926, you were not quite ten years old yet.

HG-A: Uh-hmm.

KM: Did you ever hear your kūkū mā or kahu hānai talk about Pele? Were there mo'olelo that they would tell you about the volcano or...?

HG-A: That they see people?

KM: Yeah.

HG-A: Well, my kahu hānai used to tell...they don't know, but they see the lady. They know it's malihini you know, they don't know who she is. But she always come like either paka or 'awa, that old things. My kahu hānai say "We puhi paka, but no more 'awa." So they share. I don't know how they know, I hear the two guys talking "kahe 'ana ka pele." Me, I thinking what they talking about but I listen. Eh, a couple weeks after that she come down. So I go niele to my kahu hānai, "Ma what you guys was talking..." You know in Hawaiian. She tell me "A'ole 'oe 'ike kēlā luahine, ke hele mai i kēlā ahiahi aku nei?" I tell, "yeah." "O tūtū Pele kēlā!" [chuckling] I tell, "how you know?" in Hawaiian. "A mahope 'oe 'ike." Then when she came down, "Nānā 'oe kahe mai nei o tūtū, ke iho mai nei..." [chuckling]

KM: 'Ae. A inā hā'awi ka po'e i kona noi...

HG-A: 'Ae, noa. Hō'ole, pau!

KM: Pau i ke ahi?

HG-A: Pau! 'Ae, pololoi.

KM: A pehea, ma 'Ōlelomoana, ua 'ike paha 'oe i ka huaka'i pō? Ua 'olelo 'oe, aia no kekāhi 'ana?

HG-A: 'Ae, mauka ma ka pali. A'ole wau 'ike akā lohe wau i ka pila, kika. [chuckling]

KM: Kani 'ana kēlā i ka pō?

HG-A: Kani.

KM: Pehea, nanea?

HG-A: Nanea i ka pepeiao. But that time, ola 'ana no ka'u kahu hānai, "Ma, po'e pā'ani up there, pō 'ele'ele... How you going 'ike, no more kukui..." [chuckling]

Group: [chuckling]

HG-A: She tell, "A'ale wala'au. Hele 'ana lākou holoholo." In me, I stay think, "who?" No more light. Oh, after I realize, I said, "oh, okay." Certain times still yet, I don't know maybe pō Kāne paha or what...I think so. A'ole wau maopopo.

KM: 'Ae. Kekāhi kūpuna, 'ōlelo lākou in lo'a ke ala hele kahiko...

HG-A: 'Ae.

KM: Hiki iā 'oe ke 'ike i ke kukui hele pō. Huaka'i 'ana.

HG-A: Yeah, huaka'i hele.

KM: Kekāhi hele i kai, hele i uka paha. A'ole 'oe 'ike?

HG-A: A'ale.

KM: Lohe wale nō?

HG-A: Lohe wale nō, a'ole wau 'ike.

KM: Hmm, mana nā kūpuna.

HG-A: 'Ae, mana. A pololoi nō, ke wala'au, pololoi

KM: Mea hoihoi loa.

VK-W: Ma, when they build the canoe, who makes the party? The one they're building the canoe for?

HG-A: Yeah.

VK-W: So, if somebody wanted him to build a canoe and then he went up to the mountains, got it and bought it back, they make the party?

HG-A: Uh-hmm, yeah.

KM: Uncle Louis told me to that just what you're describing that's right who ever the canoe was for that was their hai, uku for these things. Because that's kūkū's livelihood too. Even when they pau kālua the pig all the iwi they don't just kāpae.

HG-A: Uh-hmm.

KM: It goes out with them is what uncle Louis said.

VK-W: Go on the boat when it goes out?

KM: Yes, they take it out.

HG-A: Take out the ocean.

KM: For the first time when they dedicate, like that.

VK-W: And then after grandpa finished building the boat, who takes it out? The people who bought it, who ordered it?

HG-A: Yeah, they take. If they no get enough help then you kōkua.

KM: How did they take the canoe from the mauka road? Where you folks were, down to the ocean? Hāpai?

HG-A: No, they take Ho'okena.

KM: They go down Ho'okena. So you could put it haul with the horse or something, with the trailer go down?

HG-A: The trailer, yeah.

KM: Oh, that was easier.

HG-A: Yeah.

KM: Not like before days you got to alahela right down, hard yeah.

HG-A: Yeah.

KM: So go down to Ho'okena.

HG-A: From there, they come makai.

KM: So they come home. You were talking about how you folks, even at 'Ōlelomoana, in that nice little area where the houses were when you were young. It's pali?

HG-A: Uh-Hmm.

KM: They would put lona, lay down make paena wa'a?

HG-A: Yeah they go on the lona.

KM: Amazing, so they get these log runners? Float, with the rise and fall of the water?

HG-A: Yeah, the hau.

KM: They would run the canoe, down?

HG-A: Down, uh-hmm.

KM: And then when they come the guys they watch.

HG-A: The people, mauka.

KM: And they huki?

HG-A: Yeah.

KM: So amazing, no need sand, no need flat place!

HG-A: No need.

KM: How you can just launch your canoe right off the pali.

VK-W: They would just take these logs.

KM: You said you did that yeah?

VK-W: Yeah.

KM: Even when you folks were young?

VK-W: Put it so many feet away and it goes all the way up to the big boulders.

BW: They still move things like that today, but they use pipe.

VK-W: If you forget one and it's close to the water, you forgot to bring it just floats so you

have to swim out there and get it. Like my dad folks, they would go around the turn (at Kīpāhoehoe), and they don't take but maybe two or three lona with them. So when you get there you have to keep moving them up.

KM: Yes, replacing them because that's how you roll your canoe in.

HG-A: Yeah.

VK-W: But if they're stationary like over there, they just had the lona sitting there when they come home they just line it up.

HG-A: Uh-hmm.

KM: It's really amazing! Good life, hard life you folks had.

HG-A: Hard life, but was good.

KM: You look at all these things, no one will experience that again. Even what you folks as children experienced. Like you said now it's pipe or now forget it go store buy your fish.

Group: [chuckling]

HG-A: Yeah, that's right.

VK-W: Now it's all boat ramp, it's all the tires and trailer and everything. They don't bring it up anymore.

KM: That's right. Even at that, you look at it...how you use the land now. Now, we leave all of our ōpala behind.

HG-A: Hmm.

VK-W: Right.

KM: At least when it was the lona, the hau like that, if it got left behind, pau it rots, goes back to the earth, pau.

HG-A: Pau.

KM: You don't know you were ever there, like your hale pāpa'i mauka except for where the stone alignment were?

HG-A: Yeah.

KM: You know. You folks you said, you mentioned 'awa earlier that sometimes they give Pele, tūtū 'awa or puhi paka.

HG-A: Uh-hmm.

KM: You folks grew 'awa or not when you were young?

HG-A: No, no more.

VK-W: They made 'ōkolehao [chuckling]

KM: [chuckling] Kanu lā'ī?

HG-A: No need, nui ka lā'ī, nui [chuckling]. Just go over there 'ali with the kolopā, hemo.

KM: Ua hana 'oe i ka 'ōkolehao?

HG-A: A'ale, ua 'ike. 'ike wau.

KM: Hmm.

VK-W: Ku'u mama, lawe kēlā lā'ī [chuckling].

HG-A: Just like candy, when you kālua the thing over night. Come nice and brown, chocolate, nice and sweet.

KM: Carmel like?

HG-A: I take 'em school [chuckling].

KM: You folks too?

VK-W: No, I never tasted it.

HG-A: No, not them...me, my time, my days.

VK-W: She used to take 'em to school and give 'em to her friends [chuckling].

HG-A: They say, what is that? Ti root... [chuckling] they don't know what to do with 'em. [chuckling]

KM: What's the next step. But candy just like?

HG-A: Yeah, candy oh boy, real 'ono.

KM: That's interesting. What school did you go to, 'Ala'ē?

HG-A: 'Ala'ē. From 'Ala'ē I went to Kona Waena, I think only one year I was up there, I came home [chuckling].

KM: Hard, yeah? Did you have to stay?

HG-A: I missed my step-parents because I'm not used to with my real parents.

KM: That's what happened, your mama them came and told you time to go?

HG-A: I got to stay there for go school, and you know when you not home. Even that's your sister and brother, but you just like, just like you always fight you know....I going home.

KM: Just like you the outsider?

HG-A: Yeah. That's how I came home, I only went to the ninth grade [chuckling].

KM: Lawa...

HG-A: Lawa.

VK-W: They didn't have Ho'okena School then?

HG-A: No never (not past 9th grade), no more, just from 'Ala'ē to Kona Waena. After my time then 'Ala'ē go to Ho'okena and then Kona Waena. My time no more.

KM: Kūkū, these names, like 'Ala'ē. Did you hear what that means, what does 'Ala'ē means?

HG-A: [thinking] No.

KM: Haukalua?

HG-A: I don't know that.

KM: The one you did tell us, you shared with us in the other mo'olelo about Kolo.

HG-A: Yeah, that I know 'cause by my place but 'Ala'ē, I don't know.

KM: And 'Ōlelomoana?

HG-A: Yeah, Kolo and 'Ōlelomoana.

KM: Interesting those mo'olelo?

HG-A: Uh-hmm.

KM: We got that in the other story, wonderful stories. All of these place names you know, get mo'olelo before?

HG-A: Yeah, get.

KM: [pauses] So you grew up, you married about eighteen years old. You had some of your children and then your kāne hā'ule and later you male Acia?

HG-A: Uh-hmm.

KM: Acia was pure Filipino or local?

HG-A: Portuguese, Spanish.

KM: All mixed?

HG-A: Mixed, chop-sui [chuckling].

KM: European chop-sui? [chuckling]

HG-A: Yeah.

KM: This kāne hā'ule?

HG-A: Yeah. I get three from him two, boys and one girl.

VK-W: She out live 'em all [chuckling]

KM: 'Ae, maika'i, that's cause you... [chuckling]

VK-W: Eat the right food.

KM: Vicky or Ellen are there some things that you want to talk about? Mo'okū'auhau some genealogy stuff, things that you want to make sure that you try and?

VK-W: I just wanted to ask, you know at Ka'ohe, no more the slide when you were young?

HG-A: No, no more.

VK-W: All the kids, you didn't have a slide like?

HG-A: No, only one pond, kāheka. But no more that slide .

KM: Like hōlua?

HG-A: Yeah.

VK-W: No more slide, you ride down the ti-leaf?

HG-A: No, no more that kind.

KM: So steep your pali?

HG-A: I think so.

VK-W: Ka'ohē is not that bad, 'Ōpīhali and 'Ōlelomoana is steep.

KM: More worse.

HG-A: Even Ka'ohē never had.

KM: Kūkū, you know on your 'āina when we went down the other week I saw a tree. Well, we saw the 'ūlei...

HG-A: Uh-Hmm.

KM: We saw the 'ākia...

HG-A: Uh-hmm.

KM: Now kūkū, ua lohe 'oe ka mo'olelo e pili 'ana ka 'ākia?

HG-A: A'ole.

KM: Pehea ka 'auhuhu?

HG-A: 'Ae, ka 'auhuhu.

KM: He'aha ka hana?

HG-A: Lohe ku'u kahu hānai, wala'au. So I went try, I did try, and yeah it worked.

KM: It worked.

HG-A: Kill all the i'a.

KM: So you go 'ohi that 'auhuhu?

HG-A: I go huki the 'auhuhu, and go near the kāheka where I like put that inside, one small poho. Put inside, ku'i, ku'i, ku'i, tie inside and put inside one pākeke. I go try put these things in, hoo, bumbye you look, all the fish floating [laughing].

Group: [laughing]

KM: Lana ka i'a!

HG-A: I look the good kind, like the small manini and you know good kind, I pick up, I take home. My kahu hānai tell me "No hea mai nei kou i'a?" She know we no more the net, the kind scooping net.

KM: 'Ae.

HG-A: I tell "from over there in the kāheka." "Ō pehea 'oe lo'a kāia i'a li'ili'i?" [chuckling] So I told her, she laugh, she knew. She tell me, "How I know?" "I hear you folks wala'au so I go try." [chuckling]

KM: Wonderful!

HG-A: It works you know.

KM: If you don't take the certain fish, they going come back again?

HG-A: That I don't know, I never watch. I don't know, maybe because not that strong.

KM: That's so wonderful so 'auhuhu? Also you'd said that you folks used to make kā'e'e, 'ūlei you made nets? You folks made nets?

HG-A: Yeah, for the small fish 'ōhua. 'Ōhua season get that go in the kāheka.

KM: You go gather the 'ūlei, nice, thin?

HG-A: Yeah, the nice soft, easy for bend with your upena.

KM: Did you folks make your own 'upena?

HG-A: Yeah, my kahu hānai make.

KM: You make this scoop net like this and?

HG-A: Yeah, and go in the kāheka. One go with the net, the other one come hō'oni'oni ka i'a. The manini go inside that 'upena. 'Ōhua mostly.

KM: 'Ōhua, 'ae. Kakahiaka nui?

HG-A: 'Ae.

KM: Inā pā mai ka lā, lo'a ka iwi?

HG-A: 'Ae kakahiaka, just ma'ama'a ka 'ike. Nice and ke'oke'o.

KM: Hmm. Was the 'ōhua in the they call that...they call it koholā?

HG-A: Yeah, sometime you find like that, sometime just when pau, open still in there but they all out in the water. Certain time you get the whole thing, that is maika'i if you get the whole thing.

KM: Do you see 'ōhua now? Have you seen 'ōhua recently?

HG-A: I don't see hardly any nowadays, no more.

KM: You wonder what's going to happen maybe someday us no more manini and stuff?

HG-A: 'Ae. Because that's what we get our manini and stuff.

VK-W: No more aku and ahi either.

KM: For real, because they take so much yeah?

HG-A: Uh-hmm.

KM: Before when you folks, and we had this conversation last time. In your 'āina, in your ahupua'a just like you said konohiki you told me last week. Certain place they knew this is kūkū Pōhaku's fishing place, so outsiders don't go there.

HG-A: 'Ae.

KM: The other guys know that's their fishing place where they go, so you didn't intrude on one another's...

HG-A: Yeah.

KM: So if you take too much today, pau you going get nothing tomorrow.

HG-A: Pau, uh-hmm.

KM: You mālama.

HG-A: 'Ae.

KM: Hmm. [thinking] So you would make 'ūlei like that.

HG-A: 'Ae.

KM: Now one of the other plants that I saw, we saw lama...you said you made kukui with the kerosene you make lama kukui.

HG-A: 'Ae.

KM: Kukui nut paha?

HG-A: Kukui nut.

KM: Kukui nut, okay. Still yet, you make kukui?

HG-A: Yeah.

KM: When you folks go lamalama?

HG-A: Yeah.

VK-W: I remember lamalama.

KM: There's a plant, a tree that grows on your 'āina I saw it when we were going makai. The tree has beautiful yellow flowers on it when it blooms. Do you know which one I'm talking about?

HG-A: Big bush?

KM: Big bush, yes. Do you remember the name of that tree?

HG-A: [thinking] Let me see, one name to that...not 'ākia?

KM: Do you remember, do you know which tree I'm talking about?

VK-W: No.

KM: It's a bush with the beautiful yellow flowers on it. It blooms like māmane, but the māmane is more mauka. This has blossoms like that?

VK-W: No I don't. Yellow?

KM: Yellow blossoms, feathery, light. Kūkū, I'm going to say a name to you, but I'm curious if you remember that name or even a different name. Did you hear kolomona?

HG-A: Kolomona, yeah.

VK-W: Kolomona, the plant kolomona but...

HG-A: That's the only one you think?

VK-W: Kolomona to us grows like a grape, it's like a bunch like this has lots of yellow flowers.

KM: On a tree, on your land right? Is it on your land?

HG-A: Yeah, we have some but not much.

VK-W: The leaves is round looking, smooth. Is that the same?

KM: Is it like a legume, like a pea leaves?

VK-W: Yeah, yeah they're little clusters like.

KM: Yes. Is that what you called kolomona?

HG-A: Yeah, get that yellow flower...

VK-W: Yellow, looks like a pod, those Chinese.

KM: Yes, and it's a legume it's the pea family. This is the thing, Onaona's aunty and I

were with this botanist yesterday, we were talking about this. That's why I wanted to ask you. Before I never knew it was a native, but it's a unique Hawaiian tree. There's another one that they call pua kolomona or pua māmane that's a haole one, introduced. You folks on your 'āina going down has kolomona.

VK-W: You said kolomona too, which is kolomona?

KM: The one on your 'āina?

HG-A: With the round leaf.

VK-W: The same thing, what we call?

HG-A: Yeah.

KM: Automatically, I thought kolomona meant Solomon. But in the old books, turn of the century, last century, around your birth time like that. That's what they were already calling it. It's got some botanical name, I don't remember what the name is [Cassia chaudi]. I was wondering if you ever heard a different name before it or...You don't remember another name?

HG-A: No.

KM: We were trying to figure out well, if it really is a Hawaiian name so happens to be that kolomona is also become Solomon...kolo is to creep or to crawl like?

HG-A: Uh-hmm.

KM: Mona can be inamona like fragrant, there is a light fragrance to the blossom evidently. But that's the name you're kama'āina to is kolomona?

HG-A: Uh-hmm.

VK-W: And my mama always said that they went according to the kolomona blossom as for the fat...whether it was okay to harvest the wana or the hā'uke'uke.

KM: That's what you told me last time. So Kūkū, pua ke kolomona?

HG-A: 'Ae, momona.

KM: Momona ka?

HG-A: ...ka wana, ka hā'uke'uke.

KM: 'Oia kou mea i 'ike ai?

HG-A: 'Ae.

KM: "Pua ke kolomona, momona ka hā'uke'uke"?

HG-A: Yeah.

KM: Interesting. It is an old native, through me off is I don't understand how come the name unless it is kolo, crawls...

VK-W: Maybe it had a longer name, they always cut like you say something we say 'ēlama and somebody else says lama.

KM: 'Ae, that's right, that's what you called it here?

HG-A: Yeah.

VK-W: So it could be another name that they just left off and continued on, I don't know.

KM: 'Ae. Did you folks ever make lei as a child growing up? I know you said kūkū made maile.

HG-A: Uh-hmm.

KM: When they come down with the canoe. Did you ever make lei of any kind that were kama'āina to this place?

HG-A: [thinking] Not that I remember.

KM: How about on your pāpale, you no put kau lei ma ka pāpale?

HG-A: A'ole.

KM: The lei is the beauty of your design [chuckling]

HG-A: Lawa!

Group: [laughing]

VK-W: They didn't want to hide.

KM: That's right. Na Hana kēlā piko! [chuckling] You don't remember anyone ever even wearing a lei of like the kolomona or something.

HG-A: A'ale.

KM: There's another thing to that we're interested in there's a fern that looks a little bit like laua'e they call pe'ahi. Did you hear that fern name, pe'ahi? It grows mauka of you folks a little bit like laua'e but thinner, get fragrance though too. You remember that fern, you think?

HG-A: No.

KM: Sweet, nice in leis too.

VK-W: The laua'e is nice in leis too.

HG-A: Yeah.

VK-W: It's like a maile smell.

KM: 'Ae and that's how the pe'ahi, but the pe'ahi is finer lahilahi not as broad like the laua'e kind.

HG-A: Yeah, yeah.

KM: Same thing, just like maile. In the old days they even would scent their kapa, when they make kapa, moena?

HG-A: Uh-hmm.

KM: They would lay the pe'ahi or laua'e, the Hawaiian pe'ahi which is laua'e on Kaua'i they would lay it into there, to scent their kapa. You know when you go sleep smell good.

HG-A: Smell good [chuckling].

KM: So kūkū, you get one favorite song? [chuckling]

HG-A: You still with your song?

KM: I'm still with my song. [chuckling] I get a pretty good memory...at least for now... I was really curious if you remembered if you know and that's the thing if we

loose. It's like that "Lā 'Elima," over here at Minoli'i and what when that was the tsunami one or the earthquake?

EK-C: Tsunami.

HG-A: Tsunami.

VK-W: You know I always thought it was the volcano time that, somebody said no...

HG-A: No, that's the kind...

EK-C: Tidal wave time.

KM: Yeah. If we loose these things, these are unique. That's the voice of your kūpuna and you folks when you were young. So nice if you happen to remember some song from that was kama'āina to this place or talk about. They call that mele pana, where they describe each place. We went to here, then I went to this place, and here's the hale ho'okipa. I got my ukulele just in case [chuckling]. Last time you said, "No ukulele, I no can sing." [chuckling]

HG-A: [laughing]

VK-W: No excuse.

KM: And everyone tells me your voice is beautiful.

HG-A: Oh, my goodness.

KM: I already know it is [chuckling].

HG-A: Tune 'em Vicky, my goodness... When they start no more end. [strums ukulele] I only know the ABC kind...singing.

KM: Like tūtū, you said before New Year's, Christmas time, you folks would go himeni house to house?

VK-W: She would serenade...

HG-A: I sing New Year's songs...

KM: Try sing one New Year's song. We start with that maybe we... [chuckling]

HG-A: [singing]

... 'Ike 'ia nā hale kupaianaha.
E nā hoa, hoapili nei
Ku a mālo'elo'e a hele mai.
Ku a mālo'elo'e a hele mai.
Ua pili, ua lehu ho'i ka mana'o.
I nēia hana a kāhi nei a.
E nā hoa o 'Ōlelomoana nei.
Ku a mālo'elo'e a hele mai.
Ku a mālo'elo'e a hele mai.
'Oli'oli pū kākou,
Happy, happy, Happy Nu Ia
Mahakiki Hou kēia.
'Oli'oli pū kākou,
Happy, happy, Happy Nu Ia
Mahakiki Hou kēia.

Group: [chuckling and clapping]

OM: Nice!

KM: Mahalo, nani. And so, 'Ōlelomoana, the families of 'Ōlelomoana was one of ...

HG-A: My serenade song I used to go around like 'Ōlelomoana. "Ku a mālo'elo'e a hele mai." Calling them stand up come on give me my cash [laughing].

Group: [laughing]

KM: "Ku a mālo'elo'e a hele mai." [laughing]

HG-A: "Ku a mālo'elo'e a hele mai." We go Miloli'i you mention the inoa, We go to Ho'okena, we mention the inoa that place.

KM: Maika'i.

HG-A: Ā, aloha nō kēlā mau lā. Ua hala lākou, koe no nā pua.

KM: 'O 'oe no kekāhi o nā pua nani! Mahalo!

HG-A: What again? [strumming ukulele]

VK-W: I only remember modern songs, you folks do the old. That was an old song.

HG-A: Yeah, that's an old serenade song.

KM: Who did you go with? Did you go with your own age group?

HG-A: The 'ohana.

KM: Kahu hānai mā or? Younger?

HG-A: My kahu hānai they no like, but he play violin, my kahu hānai.

KM: Oh, yeah.

HG-A: He play fancy kind.

KM: Kanaka violina.

HG-A: Even behind the neck [chuckling]. He cannot sing, he only make [sounds of violin] the noise. Sometimes when you like sing, you no get the song. And then when you no like, all the songs come.

KM: You going dream 'em tonight [chuckling]

VK-W: I keep telling her, mom you remember the songs we got to go today.

HG-A: Give me one, any kind.

VK-W: That old song.

BW: The one you sang, "O ka Rose."

HG-A: Oh, that one, that's an old one too.

Ke 'ala o ka rose, ua hapa mai,
 Ka maile lau li'i o ke kuahiwi.
 Keiki mai au no ke kuahiwi,
 Ka maile lau li'i ku'u lei ia.
 Maile a o uka, hala a o kai,
 A hui ai kāua, a lawa ku'u lei.

Kani e ka pio, hone i ke kula,
Mana'o iho 'oe, a 'o wau ia
Hae ka 'ilio, i hea 'oe [chuckling]
Ma ke kihi o ka hale, kahi pili ai.
Hā'ina 'ia mai 'ana ka pūana,
Ke 'ala o ka rose, ua hapa mai—

Group: [clapping & laughing]

KM: Nani, nani, maika'i. No hea mai kēlā himeni, maopopo 'oe?

HG-A: Manukā, over here.

KM: That's the old mo'olelo for that place, Manukā. They say they had 'ōlohe even like Okoe inside like that the 'ōlohe.

HG-A: Yeah, I thought I heard, but you know.

KM: They made any kind to the people on the alahēle, alaloa like that. This one Manukā he just like one cock fight bird kind, strong. The kinds of stands that they take, the moves in lua they use. Your folks South Kona people were hard people supposed to be, plenty all along here.

HG-A: All over, yeah?

KM: Yeah.

HG-A: I remember stories my kahu hānai used to talk about. You know, young kind you no put in your head, come here and go out the other side.

KM: [chuckling] 'Ae, lilo i ka makani!

HG-A: Nalowale!

VK-W: Every Christmas and New Year's my mother was always singing, serenading, up until we were old too. In fact we were married and she was still serenading.

KM: How beautiful, isn't that a wonderful time though, yeah.

HG-A: That's when my husband was still living, and he love his beer too and he used to carry our base. [chuckling]

EK-C: The big old fashioned base.

KM: The upright.

HG-A: The old fashioned base, I still have the base home. [chuckling] Even he's feeling good. You know how big that base was, he hang on the base.

Group: [laughing]

OM: Holding him up.

HG-A: Yeah [laughing].

BW: I seen him sleep on the table, somebody strike a cord, hoo, he's up!

Group: [laughing]

VK-W: She always sang, always everytime we went anywhere they always asked her to sing.

KM: Beautiful. Well that's how you know, these old families you wouldn't go... Just like when you were sharing with us before even at the ho'olewa, ke hō'uwē'uwē, they helu they remember all these things before.

HG-A: Oh, yeah. Before old days you scared go ho'olewa, from outside the gate they crying and counting ('uwē helu) everything.

VK-W: And they 'oli, was scary.

HG-A: That's true.

KM: Yeah and then you come. Every place you go you kahea even when you get malihini even if it's not ho'olewa, yeah.

HG-A: Yeah.

KM: Someone comes up to the house, you said [chuckling].

HG-A: Pololoi 'oe.

KM: That's how just the next thing that came, now you go house to house, you sing. And now, "Ku a mālo'elo'e a hele mai."

HG-A: ...stand up, bring your cash.

KM: Now I sang for you, come on [chuckling]. That's wonderful!

HG-A: Bumbye we go serenade your house.

KM: Any time.

OM: So what is your favorite song, do you have a favorite?

VK-W: I think the one she just sang, "Keala o ka Rose," she sings that all the time because he remembered it.

BW: She used to sing that, I go back to '57 that's as far back as I go.

HG-A: That time I was young, more better yet, no? [chuckling]

VK-W: ...And you know where we lived in 'Ōlelomoana especially Christmas time. Everybody had a little something to eat, this house had a party, this house.

HG-A: The old style.

OM: They feed you along the way?

HG-A: Yeah.

VK-W: You would just go on the road and they call, "come, come in." And if you had pig at your house then you go and eat chicken at this house. You going eat fish at this other house. It was like one big family.

KM: And you guys really all of you were kind of pili somehow anyway I think. Plenty family, pili?

VK-W: I guess so, yeah. Everybody was aunty and uncle.

KM: Did you folks make lei hala or something for the New Years?

HG-A: Once in a while, our place hard to get hala. No more, got to go kai.

KM: Beautiful because you hear in Ke'ala o ka Rose, "Maile a o uka, hala a o kai." Beautiful.

VK-W: I know maile she know how to gather and pick maile but I don't remember us making leis at all when we were young. Other than plumeria or...

EK-C: ...crown flower.

HG-A: One more song, pau?

VK-W: Do something about Kona...

HG-A: [sings a verse from] "Kona Kai 'Ōpua..."

KM: Now kēhau you mentioned here uhiwai, the kēhau you're kama'āina to that too?

HG-A: Uh-hmm.

KM: Did you hear the name kēwai for one of the wind or moist winds that comes off of the mountain, kēwai? Do you remember hearing kūkū them?

HG-A: No.

KM: Since I saw you last, I've done a lot of reading and lot of going through. I was just looking through Papa I'i's account, and I'i same thing he mentioned in 1853, he came by here. Very interesting story actually, they had come down off of Mōlīlele, above Waioahukini, and got on a boat. They got becalmed and by Kolo Victoria Kamāmalu went on the land and they went up to Haukālua or just before. They had heard though small pox 1853 the epidemic had reached to Hale'ili. So they went back. But he said the kēwai was the breeze, the moisture laden breeze that came off of the slope there. That one you didn't hear but uhiwai?

HG-A: Uh-hmm.

KM: That's the kama'āina one? How about a makani that comes off of the ocean? Comes on to the land, did you hear a name about something like that? One another thing, was it Ellen were you saying that mama told you folks that when she was young sometimes... Or was it you, that the lightning actually hit...?

VK-W: Was me...the lightning hit the road, the main road.

KM: So sometimes had big storms, big rain for you folks? Now no more?

HG-A: Now no more, yeah long time.

VK-W: She said it would just bounce off the road.

KM: Amazing! So you had big storms at times in your young time? Big rain, lightning?

HG-A: Yeah, now, no more.

VK-W: You know when I was young, growing up in 'Ōlelomoana, well we had radio but we never paid no attention. We didn't know if a hurricane was getting close by or anything.

KM: Of course.

VK-W: Now days you hear. There was no warning or nothing and I always think gee, I wonder if there was hurricanes when I was young.

KM: In 1946 when had that big tidal wave, the one hit Hilo inside like that. Were you folks, did anything happen?

HG-A: Were we in Hilo?

VK-W: No, we were over here.

KM: Did anything happen to you folks on this side over here that you remember?

HG-A: No.

KM: Your makai house like that?

HG-A: No, nothing, maybe too deep, I don't know.

KM: Could be. Some of it too maybe because of the direction it was coming from.

HG-A: Maybe.

VK-G: Nineteen-sixty, that's when it hit over here.

KM: Wrap around, that's right it wrapped around so went past. I know you come out to where...because that canoe uncle Kahananui them told me your papa was building for Vredenburg the '46 tsunami the canoe never got finished. Went out to the ocean, was lost. They lost it. Three canoes down at Kūki'o by Ka'ūpūlehu that time.

HG-A: Hmm.

KM: Because the tsunami went affect that side... You mentioned that your tūtū them kahu them there were kū'ula like at Ka'ohē or something like that.

HG-A: Uh-hmm.

KM: Did they ever do anything mauka? Sometimes you would offer so that get rain, or ho'oulu like that? Do you remember?

HG-A: Not that I remember.

KM: No heiau or anything was pointed out to you?

HG-A: No.

KM: Hmm. Maika'i, good.

VK-W: I heard you talking about Waioahukini, is it?

KM: Waioahukini.

HG-A: That's the one going down to Kalae.

KM: 'Ae. When you go from Manukā then you go into Ka'ū. Inside there down the bay from there the bay Waioahukini, Kā'iliki'i, Nāpu'uonā'elemakule, there's those pu'u down there?

HG-A: Yeah. I heard that, but long time.

KM: Yeah, long time ago.

VK-W: The only reason I'm asking is they have this song out Hualālai and it mentions Waioahukini. It goes from Hualalai, Ho'okena, Miloli'i and Waioahukini.

KM: I think that's for the old steamship Hualalai and it would journey.

HG-A: Yeah, I think so.

KM: They had uapo like you said for those guys makai , where they could pull in the boat for the pipi. Like when they take pipi off of Kahuku Ranch or something, bring 'em down load up. Hualalai, had Hawaii, Humuula like that...

HG-A: Yeah, the old ships.
VK-W: My mom went on one ship, which one was it ma?
KM: When you went Honolulu? For the canoe races?
VK-W: Which boat you went on?
HG-A: What the name?
KM: Humuula, Hawaii, Hualalai, Kilauea?
HG-A: Hualalai.
KM: Hualalai, that's why see that's the one. It's just like Maunaloa, and that other one you were thinking when you leave what's the song. The ship when it leaves "He aloha no Honolulu..." And then you folks here...
HG-A: ...Kona ke kai mā'oki'oki...
KM: Yeah, how does the Kona one go? And "I ka pewa o ka manini..." Beautiful that song.
VK-W: They only sing about Ho'okena in that one.
HG-A: That's a different one.
KM: It's beautiful how it talks about the manini in there how they cut in front like the boat like that, beautiful.
HG-A: That's how when you no sing, when you don't talk about it.
VK-W: It's like Hawaiian if you don't talk, you keep forgetting.
KM: That's right... Oh mahalo nui!
HG-A: Mahalo iā 'oe... [end of interview]

***Amoi & Norman Yee and Glenn Ahuna
Oral History Interview with Kepā Maly
(Nick Agorastos, Leslie Agorastos and Diane Ahuna)
Ka‘apuna-Kīpāhoehoe-‘Alikā Field Trip
May 18, 2002***

Will include introduction and overview of interview, and photos...

[Discussing a couple of houses along the road in the Pāpā vicinity, and the school bus in the 1940s]

NY : ...[I went] To Ho‘okena School. It was a county bus, that was the route.

KM: So Honomalino?

NY: Yeah.

KM: Where Loando mā were living?

NY: Right.

KM: And other family’s were out there?

NY: Right, along the way. Fred Medeiros was the bus driver in those days.

KM: Oh, Fred Medeiros, yes.

NY: In those days.

KM: And Aunty Amoi you were saying that you used to... ‘Cause you folks were living mauka?

AY: Yeah.

KM: You had to ride horse bring your boy down go to school?

AM: By the old road, that side.

KM: Pāpā?

NY: Here’s the Pāpā junction right here.

KM: Okay, we just passed it is that right?

AY: Yeah.

NY: That’s the junction where you go down to Miloli‘i too.

KM: ‘Cause the school was right on the corner by there too.

AY: Yes, supposed to be.

KM: The old Pāpā School.

AY: The old Pāpā School.

NY: Right here. Is this the one?

KM: No. It was back at the...we just passed it.

AY: We just passed it.

NY: Right at that junction, one road goes to the ocean, to Miloli‘i. Then mauka side

you go up to the ranch, the old road.

KM: Pāpā Homestead right up there.

NY: Yeah, exactly.

KM: Who was this house? Do you remember?

AY: No.

NY: No, I don't remember this.

KM: The red house. Of course that's right, the house not that old.

GA: What do you call this area?

AY: That's the other part of the...

KM: We must be in Pāpā or coming close to 'Alikā now.

NY: Past Pāpā we're approaching 'Alikā.

KM: Nick?

NA: 'Alikā.

KM: We're in 'Alikā now.

AY: 'Alikā.

NY: This turn, then up here this house used to be this family from Honolulu. I can't remember it the German family what's his name... [thinking] I can't remember. They went up to the ranch.

AY: I forget what the name.

KM: Not Buckholtz though?

AY: No.

NY: Not Buckholtz. I can't...Beyer's. The Beyer's family, yeah Mr. Beyers.

KM: Oh.

NY: Over here, is this to the ranch?

AY: Yeah, there.

NY: C.Q. Yee Hop Ranch, here.

AY: Yeah, go up here.

Group: [Stop at C.Q. Yee Hop Ranch road in 'Alikā to get key for Ka'apuna Gate.]

NY: Oh the road is wider.

AY: It's wider now.

KM: You see Warren who is sort of overseeing the management now, he has heavy equipment. He's been working on improving the roads and accesses.

NY: Warren who?

KM: Warren, he said Matsumoto.

NY: Where is he from?

KM: He's Kona, he's a Kona guy.

NY: You mean Dickie hired him to manage?

KM: Yeah, I guess so or they have some sort of an agreement. Norm, real quickly you said just so we can recap this. Your father came out here in the 1920s for C.Q. Yee Hop?

NY: Yeah, he worked, managed the ranch.

KM: To manage it and you shared your understanding of the reason was because?

NY: He was an illegal, he jumped ship in Honolulu.

AY: [chuckling]

KM: But, your papa also, C.Q. Yee Hop told your papa that none of his son's wanted to...?

NY: None of the family wanted to come here because it's country.

KM: So the son's didn't want to come out here?

NY: Yeah, right.

AY: [speaking of Nick] Cannot open?

KM: Next gate, we're going to the Ka'apuna gate.

AY: Oh.

KM: And then we'll cut across.

NY: Right. That's going to be new for me.

KM: Where we're going to cut across is the old road that your father them put through, that cuts across from 'Alikā across Kīpāhoehoe to connect with their Ka'apuna land.

AY: Oh.

KM: And I have the old letters from that time when they were requesting permission.

NY: This is the 1919 'Alikā flow.

KM: Yes. Amazing, yeah!

Group: Yeah!

KM: You know up to the 1850s, there was actually quite a village down on the ocean at Kīpāhoehoe.

NY: Oh!

KM: And they even had a small school-house down there.

AY: I think so, that's what the Hawaiians was telling us. See weekends we usually go down fishing.

KM: Yes.

AY: And we stayed at the wharf. Had that wharf over there.

KM: At what land?

AY: Down Miloli'i, by the wharf. We spend the night over there and we bring our lantern, you know the kerosene lantern so we can see. Eugene Kaupiko them were living on the other side.

KM: Yes.

AY: And the boat, all the fishing boats was all on the front part of their house.

KM: Yes. Their canoes like that?

AY: Yeah. Canoe, mostly they paddle go fishing. When they go fishing they bring a few fish for us. That's how we get jerk beef or what, wild cattle or wild pig. We smoke 'em, then we bring it to them.

KM: So you folks would exchange fish, the smoked pig?

AY: If we don't give this time, next time.

KM: Yeah.

AY: They like that because we put Chinese seasoning in there to smoke 'em.

KM: Yes, yes.

NY: Someplace around here they used to have a cattle pen.

KM: Oh. We're still in Kīpāhoehoe here? Yes?

NY: I think it's gone already because it was made out of the small 'ōhi'a tree.

KM: Ahh! You'll see a beautiful pen when we go up, Nick will show you this with the 'ōhi'a posts and koa planks yeah. Up mauka, on the...is that still Ka'apuna?

NA: Ka'apuna.

KM: I think so because Pu'u 'Ahi was off to the south [gesturing].

AY: On that side.

KM: Yeah.

AY: See, this is a good road, before dirt road [Māmalahoa Highway].

KM: Dirt road out here?

AY: Yeah.

KM: When you came out aunty?

AY: Yeah.

KM: When you first came out after, when you married your husband. Where did you come to? You rode boat to where?

AY: Down...

KM: Ho'okena or Kailua?

AY: Ho'okena.

KM: Ho'okena.

AY: Not Kailua, Kailua didn't open yet.

KM: So you landed at Ho'okena and then what did you think when your husband

brought you up to this country? [chuckles]

AY: [chuckling] That was something so funny. I said, "What is this kind of place?"

Group: [all chuckling]

KM: And worse he took you up mountain?

AY: Yeah, way up the mountain.

KM: Up the Koa Mill one, mauka?

AY: Yeah. That's where we live.

Group: [enter Ka'apuna Gate and begin drive mauka]

KM: Do you recognize this little house, shack?

AY: Oh, yeah.

NY: We had a cattle pen here.

AY: There's a little shack over there.

KM: Yes. Was someone living there?

AY: No, that's for when all the things from Hilo, they leave it there if we don't come down early enough to meet 'em.

KM: I see, oh interesting.

LA: What's that [pointing to the old rock crusher]?

KM: Aunty, and you folks see this structure. That's the?

NY: Stone crusher.

AY: The old [thinking], they were fixing the road and one contractor built that for put their things in there.

KM: And they, Norman was recalling I think that they would crush stone for paving the road.

AY: Yeah.

NY: Yeah.

KM: The old stone crusher, that went in before you came or after?

AY: After we came.

KM: 'Cause they were doing the road work in the...?

AY: In the early '30s.

KM: In the '30s?

AY: Yeah. See the old tank?

KM: Yes.

AY: They never fix the road yet?

KM: Well, this is about as good as it gets [chuckling]. You know we could just go easy, easy.

NY: Matsumoto built this road?

KM: Matsumoto...no it's an old road but he's been improving it right? 'Cause Ka'apuna had the trail that cut through here and went into Kīpāhoehoe.

NY: Yeah, the old road.

KM: Yeah.

NY: When did Matsumoto start working for C.Q. Yee Hop?

NA: He used to work...I don't know back maybe ten, fifteen years ago.

NY: It can't be too far, because either two or three years ago my sister came and she made arrangements with Dickie Chun.

KM: Yes.

NY: We went up to the ranch, the other guy was here. He was managing it, he's from O'ahu originally. I guess it's changed.

NA: Yeah, Mr. Kiyabu.

NY: I forgot his name.

KM: Some amazing! Look at these beautiful 'ōhi'a trees and stuff scattered in here.

AY: Yeah. The road is a little better than was, before.

KM: Yeah.

NY: The roads not bad.

KM: No, not at all. So the primary operation you think C.Q. Yee Hop from your recollection was the cattle?

AY: Yeah, cattle.

KM: And was pretty much wild cattle or...?

AY: They go and get the wild cattle and then reason...they get small cattle and that's how it increases.

KM: [chuckling]

AY: I thought they would fix the road better than this.

KM: Well, [chuckling]...

AY: Only the roadway get that oil, not the whole thing.

KM: Oh yes, sorry [chuckling]. You know when we were driving I just saw the mountain yam that grows on a tree vine over here.

AY: Yeah.

KM: Do you remember, did you folks ever have that mountain yam, the Hawaiian yam that grows on the tree vine? They call it uhi or hoi?

NY: No, had liliko'i.

AY: Liliko'i.

KM: Oh.

NY: The road is not bad.
KM: No, the roads not bad at all. Better than the old horse trail [chuckling].
AY: Yeah [chuckles].
NY: Compared to the old county road we had on the other side [Pāpā-'Alikā Road]. This is smooth compared to that. Matsumoto made this road, bull-dozing?
KM: He's been improving it, yes.
NY: Wow!
AY: Good!
NY: And this is going to take us all the way to the Koa Mill?
KM: Yes.
NA: Almost as high but then the last part of the road isn't quite as good.
NY: How many miles is this?
NA: It's about five miles up to the elevation of the Koa Mill.
AY: Look at that.
GA: A kalij.
NY: A pheasant right there on the right.
GA: That's a kalij, like chicken.
LA: It's actually an Indian pheasant.
KM: Yes. Indian pheasant.
NA: From India-Nepal.
AY: [pointing out the hāpu'u fern growth] The young shoots from the fern you can eat.
KM: You folks used to go gather the fern shoots?
AY: Yeah. And clean 'em, then we boil 'em.
KM: Yes.
AY: Oh, there's another gate.
KM: Beautiful! These 'ōhi'a trees like this [about two foot diameter], is this the kind that your husband would operate the mill. This kind?
NY: Yeah. They had bigger one's too.
KM: Bigger one's.
AY: And then haul 'em with the caterpillar, the old style.
KM: Yes, the old caterpillar.
NY: Use the hand saw to cut it down.
KM: Uh-hmm. Wow!
NY: They had the caterpillar that would go up there and they had an iron pan underneath. They put the logs on top of the iron pan.

KM: Like a sled?
AY: Yeah, pull 'em.
NY: One man and pulled it.
KM: Wow!
NY: So the logs won't catch on the ground.
KM: Yes, yes.
NY: It was some operation.
KM: Who were the people working with you folks?
NY: Was Ella's father.
AY: Kaukini, no Wo.
NY: I Chu Wo.
KM: I Chu Wo?
AY: Yeah. Hā'ulelio.
NY: Hā'ulelio.
AY: Kema.
KM: Kema. Was a Hopfe, one of the older Hopfes?
AY: Yeah. The father.
KM: Yes.
NY: I forgot his first name.
AY: Willie.
NY: Willie Hopfe.
KM: Willie, okay.
NY: And he married one of the Kema girls, that's how the connection is.
KM: This Bill Hopfe now, is their son and he's in his sixties.
NY: I think there was like maybe three brothers or four brothers and one sister.
KM: Ahh.
AY: Yeah. One sister.
NY: They all lived up at the ranch.
LA: Cows!
KM: Your cattle were they long-horn steer or had big steer horns or? Or was it?
AY: No, I don't see no horns.
NY: They weren't big long-horns.
AY: No.
KM: Not the wild kind cattle. 'Cause that was McCandless boy, they had...

AY: Oh yeah, McCandless always had.

KM: Yeah.

AY: By the fence we go up the fence because we know the man. It's a Chinese older man was working for them, the cook. And he always come over and he don't drive, he walk. Walk through the dark forest.

KM: Wow!

AY: Me, I would be afraid to walk [chuckles].

KM: Why would you be afraid of the forest? [chuckling]

AY: Too many...I don't know those people talk all kinds of stories.

KM: Hmm. You know earlier when we were driving out, Norm you had mentioned that your father...was this before the lava flow or after the lava flow that he himself would go and make offerings, leave food.

NY: After.

KM: After?

NY: Because the truck got stranded up there. He figured you know he had to walk all the way down to the ocean through all this kind of brush. When he ended up at the ocean, his trousers and shoes were all torn. The smoke from the lava affected his eyes, he had ash and all.

KM: Oh, gosh.

NY: So, he wanted to give thanks I guess to the akua, Pele, so he would take food and liquor and put it where the truck is. Just like an offering.

KM: Wow! He would do that, up at the truck?

NY: Yeah.

KM: Wow! Was the truck mauka above the mill area or lower?

NY: Yeah, way up.

KM: Was way up.

NY: Yeah, he was doing that. I went up one time and I saw the truck there, close to the lava flow, one of the fingers.

KM: Yeah.

NY: But by now I think it's all covered up by brush.

KM: Yes.

NY: That was interesting to me.

KM: Yes. Does this mountain, does this look familiar, kind of the forest like that to you?

AY: [chuckles] That's a long time ago.

KM: Long time.

AY: Any road wherever we go, I was thinking, was always over here.

KM: Yeah. Amazing though yeah, you think about those days and you ride horse go up and down like that.

AY: Yeah.

KM: You had to ride, take your boy on front of the horse and then?

AY: Yeah.

KM: Gee! And down to catch the bus?

AY: Yeah. No more 4-wheel drive car.

KM: Yes.

LA: The ferns are beautiful.

KM: Aren't they. Kupukupu, the long sword fern like. Here's the māmaki you were talking about earlier, they make for tea like that. It's a very good tea. And this is olomea with the red sprouts that we see. Is that right Nick?

NA: Yeah.

KM: Yeah, olomea. You'll see more in a bit I think.

NY: [looking at a base yard set up by Warren Matsumoto] What are those pipes?

KM: I guess he's drawing water out somewhere, trying to get water to places for the cattle.

NY: This environment feels like the old Koa Camp. Looks like the old Koa Camp.

KM: Wow, look at this! This is what the pipes are for. He put in a tank.

NA: This is all new since the last time you and I were here, Kepā.

KM: Yeah, that's right. He's really...

GA: It's his catchment.

KM: Yeah, it's his catchment, roof system.

NA: He's been a busy guy.

NY: What is he going to build up here?

KM: It's all...I think water for improving the capacity for cattle I think. You know water is what's going to make you or break you, yeah?

AY: Uh-hmm.

NY: You know when you mention Matsumoto, either his father or grandfather used to work at the Mill you know.

KM: Oh, for real.

NY: I'm not sure if that's the same Matsumoto. Right?

NA: Mr. Matsumoto has got to be in his fifties already.

KM: Yeah, at least.

NY: Must have been his father or grandfather.

AY: Grandfather I think.

KM: Do you remember his first name, by chance?
AY: Who?
KM: Matsumoto.
AY: No.
NY: Not me.
AY: He had Japanese name.
KM: Okay... This lava flow, do you know the year?
NA: I want to say is the 1926.
NY: The 1926?
NA: I could be wrong there's so many up here I have a hard time keeping track of 'em.
NY: That's the one goes to the Koa Mill. It ran right next to the Koa Mill, 1926.
KM: It had a couple different fingers yeah?
NA: Yeah.
KM: But you look you know so you know there's enough moisture. 'Cause even this, compared to the Kahuku one that we saw 1860s.
AY: Yeah.
KM: More vegetation. We're going to stop by one of the old corrals up here.
NA: It's about two minutes away.
AY: It seems like its longer now than before [chuckling].
KM: Does it really. [chuckles] Are you doing okay?
AY: Yeah, I'm fine.
KM: Good, good.
AY: Get one man, one lady so strong between me [chuckles].
DA: Look at all the moss or whatever it is that's growing on the rocks.
KM: Yes, all the lichens. It's one of the things that begins breaking down the rock actually, if I understand correctly. The lichens begin the breaking down, the decomposition.
LA: What elevation was the ranch headquarters where you lived?
NY: Gee, [thinking] from the gate we first stopped when you opened I think it's like a mile, mile and a quarter up mauka. I don't know what the elevation.
KM: Was that the Ohi'a Mill or?
NY: Yeah, the Ohi'a Mill.
KM: The Ohi'a Mill is like halfway up but your mama lived at Koa Mill first right?
NY: Yeah, at first.
KM: And that's what about four thousand, Nick?

NY: It's like five miles further mauka.
NA: About 4,500 feet.
NY: That's 4,500 feet.
AY: Didn't have the house down there. The house where now they have, was inside the bushes. Then the father have the working men knock it down and bring 'em up, and then built the house. That's how the house is half old and...
KM: ...half is new?
AY: Not exactly new, second hand lumber.
KM: Yeah.
NY: Oh this is an old pen.
KM: We're going stop here. We'll get out so you can get a better look.
Group: [walking around Ka'apuna Pen] Did you come out to this side? Across you know from 'Alikā?
NY: From the 'Ōhi'a Mill way we came. This is, I never came this route.
KM: Not too far from here is the mauka road that your husband had made when they came from 'Alikā across Kīpāhoehoe out to Ka'apuna.
NY: Okay.
KM: So that they could connect and bring pipi and logs back and forth.
NY: Right, right yeah.
KM: So the cattle like that. You came across here you think or?
NY: The mauka side. This is, I never came through this way.
KM: You never came down, you don't remember.
NY: You know what district this is?
KM: Yes, we're in Ka'apuna.
NY: Oh, Ka'apuna okay.
KM: You know what's amazing oh, Mrs. Yee thank you. What's amazing is this is all koa the planks are all koa. Koa wood you can see here, you know. This is koa here and these of course the 'ōhi'a posts yeah.
NY: Yes.
AY: Old now, not so good.
KM: Quite amazing!
AY: In those days you could put koa, 'ōhi'a it doesn't cost anything.
KM: That's right just like nothing yeah.
AY: But now, cost so much money.
KM: Yes. Your husband came here in the '20s then, before you came?
AY: Yeah.

KM: Then arrangements were made for you and he to marry?
AY: Yeah.
KM: How did that happen?
AY: Through the boss.
KM: Through the boss man.
AY: Because the boss know...
NY: ...her mother.
AY: Yeah.
NY: And they made that arrangement.
KM: Did you folks say that you were from the same province or village?
AY: Village.
NY: My father and C.Q. because they're Chun, they weren't related but they were from the same...
AY: Same village.
NY: Yeah. That was the connection. My father was on his way to Mexico...
AY: ...they tell us.
NY: Maybe fifteen years ago my cousin told me when I was visiting him in Oakland. Because my father never said a word.
KM: He didn't.
NY: You know he would write letters, and it was in Chinese and he never explained it and he would send it to Honolulu and C.Q. would then mail it back to his parents in China.
KM: Oh, interesting.
NY: There was no. Since he was illegal he was always living in fear. I didn't know all this until fifteen years ago. My cousin told us, he told us all this story. And my father was sending back money. He also said my father hand carved a cane and sent it back to his father and it was the talk of the village [chuckles].
KM: Wow! From almost from when your father landed then in Hawai'i. C.Q.?
NY: C.Q. sent him here.
KM: Sent him here.
NY: To manage the ranch, just to be away from immigration. Besides none of his kids wanted to come here anyway.
KM: I see.
NY: It's country.
KM: The cattle and then, Hawaiian Hardwood Company?
NY: Yeah.
KM: Those were the main?

NY: Yeah.

AY: The koa and the 'ōhi'a.

NY: See, they had a Hawaiian Hardwood plant in Honolulu making...

AY: Factory.

NY: ...bowls and all Hawaiian stuff from koa so they would ship some of the koa lumber down there for the plant.

KM: That's amazing!

NY: But that's all gone. And during World War II they had this big contract with the Navy, Pearl Harbor making those 'ōhi'a blocks for the dry docks. And shipped it. Mana Transportation used to come. I don't know how many times a week to the 'Ōhi'a Mill and load up all these timber blocks in the trucks. And they came with a convoy, I don't know five, six trucks at a time. Loaded up take it to Hilo put it on a Navy ship, take it to Pearl Harbor. This was during the war.

KM: And that was just seven days a week yeah?

NY: Oh, yeah long hours.

KM: It was a major.

NY: My father had health problems from that because he was working constantly. He even got hurt, I remember.

AY: Yeah, the lumber went in here [gestures to upper arm].

NY: Flew and poked him under the arm.

AY: Poked him under.

KM: 'Auwē!

NY: Yeah, I remember that.

AY: And then we went to take him to Dr. Dixon that's the German doctor.

NY: In Kona, Kealakekua.

AY: Over there.

KM: You're kidding! Out in Kealakekua?

NY: Yeah. Had Dr. Dixon and then had Dr. Hayashi.

KM: Yes. I remember hearing Hayashi's name. Glenn, was your family working? Or was it family friends?

AY: Friends.

GA: Was just friends.

KM: The Ahunas didn't work out here?

AY: No.

KM: The Ahunas, because you folks had 'āina Kukuioipa'e like that. The store, your mama of course had to make charcoal and stuff. They didn't come so much this side?

GA: No.

AY: Come visit.

KM: Come visit?

AY: Once in a great while. And in those days I don't drive until afterwards when my sister come from Honolulu. She said, "No, you can't do that, riding horse only go down the road. I have to teach you how to drive so you can go to the store."

KM: Wow!

AY: Only time we go to the store is on Sunday, take the cowboys or working men, go to the store. But instead of going to the store first they want to see the movie.

NY: Yeah, I remember that.

AY: So we let them go movie first then go to the store and buy the things and come home.

KM: That's Kealakekua side like that?

NY: The Kona Theater.

AY: The Kona Theater.

KM: Yes so the Kealakekua, Captain Cook section?

AY: Yeah, Captain Cook.

NY: Had the Kona Theater there and further the other side is the Aloha Theater.

KM: Yes. Kona Theater was the one on the slant like that?

NY/AY: Yeah.

NY: You know what's interesting in that theater when we were kids. You know the back part?

KM: Yes.

NY: We used to call it "nigger heaven" and we didn't know what it meant, I mean it was called "nigger heaven" then.

Group: [chuckles]

NY: We don't know what we were saying. And I never learned what it meant until I went to the mainland. And that's derogatory. But that word came all the way to Kona.

KM: To Kona, amazing!

NY: We said it and we didn't know what we were saying.

LA: Right?

NY: And my father, on those weekend outings, we used to go and visit this family over there, Ching.

AY: Ching.

NY: He used to work for the power company there.

KM: You would go visit the Ching family over there?

NY: Yeah. What was his first name?
AY: Clement.
NY: Clement Ching. He worked for the power company there and he was repairing radios also at home.
AY: At home.
NY: He knew how to repair radios. I think a couple of his kids still live in Honolulu.
AY: One boy and a girl. The boy work Kamehameha School part-time.
NY: What was his name? I forgot.
AY: Dickie his name.
NY: Yeah. Dickie Ching. He works at Kamehameha School, Honolulu. I think was in the Motor Pool and his sister is Mina, I don't know what her married name is but she live in Honolulu.
AY: They all retire already.
KM: Hmm. May I ask a question, while we're standing here.
NY: Yeah.
KM: You hear all the birds yeah?
AY/NY: Yeah.
KM: There's 'apapane, is that 'i'iwi?
NA: 'Apapane, the 'amakihi. Yeah, I can hear mostly 'apapane. I hear an 'i'iwi way out.
KM: Yeah, I think there's one yeah. Did you know the Hawaiian crow? A black bird they call 'alalā.
AY: Yeah.
KM: Do you remember?
AY: Not too much that time. My time when we were living here, I don't see that too much.
KM: Do you think you saw the 'alalā down here though?
NY: Probably.
AY: Maybe I did see but I wouldn't know.
NY: We saw birds but we didn't really know the names. The only names we remember is the mynah bird and the cardinal and the other small brown one.
KM: Okay. All the introduced, sparrow and like that kind.
AY: Yeah.
KM: Beautiful though yeah!
NY: It really is.
NY: Yeah.

AY: You think beautiful, in those days, we come in the forest look like... (spooky) [chuckling]

NY: See, I was born up at the 'Ōhi'a Mill area.

KM: Yes. Wow!

AY: There's two of them.

NY: The mid-wife came.

AY: Japanese mid-wife.

KM: Oh, for real!

AY/NY: Yeah.

AY: Came.

NY: I forgot what her name.

AY: That's the only people that you can call to have them.

NY: Mid-wife.

AY: Mid-wife they call it. Japanese people. Now you go hospital.

KM: Yeah, wow... Now, you said too, again your first home when you married your husband. Was the mauka...?

AY: Way up.

KM: Koa Mill?

NY: Koa Mill.

AY: The old house.

KM: That's where we are going to go today.

NY: Yeah.

KM: Now, you'll see there's a couple of houses still there. Maybe one or two houses still yet.

NA: One on the far end.

KM: The far side. The mill area like that. What was life for you like living up there? When did your goods come in? How did you get the food and things that you needed?

AY: On weekends they go down. You know where the poi shop is, Higashi Poi Shop?

KM: Yes, yes.

AY: That's the only one. And then there's one further over [thinking] Japanese people.

NY: Higashi Store.

KM: Yeah, Higashi Store but also further in to Ke'ei?

AY: No [thinking] by where the...

NY: The old Aiona Store?

AY: Yeah, Aiona.
KM: Oh, that's right at Keālia, Aiona yes.
AY: Aiona Store.
KM: Yes, okay.
AY: They were the one's. Then there's one Japanese store.
KM: That's right, Fujihara across.
NY: Yeah, yeah. On the opposite side.
KM: Yes, okay.
NY: That's right.
KM: Basically was that once a week you folks would go out then you said?
AY: Once a week you take the working boys go out. Like working days they don't want to go out because some of them going be in the forest.
KM: Yes. What was a working day? Seven days a week or five days?
AY: Five. Monday through Friday.
NY: Those days was six, five and a half.
KM: Part of Saturday?
NY: Yeah.
KM: Through part of Saturday.
NY: In those days, yeah.
AY: Half of Saturday.
KM: Now, the cowboys that were working with you or the people working on the lumber like that. You shared some names Kaukini, Wo?
NY: Yeah. Kema, Hopfe.
KM: Kema, Hopfe.
NY: Hā'ulelio.
KM: Hā'ulelio. Was any Keli'ikuli's still around or?
NY: Yeah. At tail end of it.
KM: Yes. Old man already. Did you folks, did you live up at Koa Mill by yourself or was there other family's living up there too?
AY: There's working men too. They have a house for them.
KM: That's right, one other house.
AY: And each house have a tank.
KM: For water?
AY: For water.
KM: Catchment like that?

AY: Rain, that's the only time you get water.

KM: Families, was there a closeness a comrade with the families?

NY: Yeah.

KM: You folks would go out holoholo like that up mountain or?

AY: On weekend.

KM: Weekend.

AY: Either Saturday, some like to go in the morning, some later. But we like go in the morning you know, when you go in the morning you come back. Sometimes it's raining, I like come back clean [chuckling]. So all depend on how the people like buy stuff or like to see the movie.

KM: You folks though, your meat basically came off of the land?

NY: Yeah.

KM: The pig, the cattle like that?

NY: Right.

KM: Were there goats anywhere around here?

NY: Yeah.

AY: Yeah. They go catch goat. We smoke the goat.

NY: My father would smoke it.

KM: Yes, okay. You see this cloud cover that we have now and little moisture in the air like that.

NY: Yeah.

AY: It's always like that [chuckling].

KM: Was always like that?

NY: Yeah, right.

KM: Wow!

NY: Brings back memories. This is Ka'apuna, yet?

KM: Ka'apuna.

NA: Kīpāhoehoe is in the bushes right there.

KM: So almost on the edge. This is C.Q. Yee Hop land, Ka'apuna. Kīpāhoehoe was government land.

NY: Oh.

KM: 'Alikā is government land also, it was broken into about five or six grant lots around 1900 or so which C.Q. Yee Hop finally bought out I understand. Buckholtz, Joaquin. Do you remember the Joaquin?

NY: Oh yeah, the name sounds familiar.

KM: Joaquin.

AY: I heard that.

KM: They eventually sold their interest to the C.Q. Yee Hop Company. That's how they got 'Alikā but they had several lands that they acquired.

NY: Even up to Ka'ohe too.

KM: Yes, up to Ka'ohe.

NY: One time my father said they had twenty-six thousand acres.

KM: Hmm.

NY: I don't know what it is now. And they sold the ranch twice and they took it back twice.

KM: Oh. Non performance of payment like that?

NY: Right.

KM: You know one of the other things that's interesting, and Nick help me out please. There's a section of Kīpāhoehoe where the boundary line seems to have been, they pushed it in they cut it out. There was...

NA: Yes.

KM: There was a section. Do you remember by chance, was anyone planting or crops you know anything up on the mountain area here that you remember here? They opened up an area?

NY: After, after my father retired.

AY: After we left.

NY: I don't know what they planted. I think by 'Alikā, you know where we stopped first.

KM: Yes.

NY: I think they sub-leased it to some farmers.

KM: Your father started some time in the '20s?

NY: Yeah.

KM: When did he finally leave the ranch?

NY: I think early '60s, he got hurt so I guess he retired. I think was in the early '60s.

KM: Wow! That's a long time that he was out here.

NY: Yeah.

LA: Was the weather often...?

NY: Like this.

LA: Like this. Almost all the time?

AY: Morning time, nice. It all depends on the day.

LA: I'm just kind of curious whether it changed or whether this is kind of what it was like.

AY: I like nice day.

NY: Today is kind of foggy.

AY: Yeah.

NY: You get some nice sunny days.

KM: Yeah but see this is what makes all the green.

NY: Yeah, right. That's right.

NA: Puts water in the tank.

KM: Yeah. That's right puts water in the tank, drip the cattle from the drip here. The cattle can just eat grass and it will survive.

NY: Yeah. They had the water tank with the bathtub and with a floater to shut the water off and on. They would put blocks of salt for the cattle.

KM: Amazing! Beautiful yeah, the cloud cover. The Hawaiians, that's why this was such an important area. It sounds like even in your grandfather Ahuna's time when they were doing their agriculture up here. Planting 'awa up in these elevations, even taros like that. They call it kēhau or uhiwai, and it's what came down. The clouds settling down on it like that. The leaves would catch the moisture and drip down into the planting, mounds you know. That's how they had evidently a very successful operation. Did you hear about your grandfather? Your mother them were still exporting 'awa for a while right?

GA: Yeah.

NY: She did?

GA: Yeah. She used to take it down to Ho'okena to have it shipped out.

KM: Yeah. To ship out from Ho'okena.

NY: Are they growing that here now?

KM: Not to much.

GA: On the Hāmākua side get.

KM: Yeah. Hāmākua, Puna, not too much out this side now.

NY: What about the climate for noni?

KM: A little lower, it should grow fine.

NY: Do you know where most of the noni is being grown?

KM: Puna.

NY: Puna? There's lots down there?

KM: Yeah. Mrs. Yee, was there a time, do you remember the Hawaiian family's. Was there anyone that would sometimes come up and talk to your husband. Ask permission or something to go gather plants or something that you recall. For medicines like that or?

AY: When they gather plants they don't come here, they go to the forest and get it.

KM: Yes.

AY: And that way they don't have to ask anybody.

KM: I see.

AY: They get it from there.

KM: Yes.

AY: Like this, they have to ask then they got to open the gate for them. Then they send somebody come down and open the gate. And then if they go to the forest they don't ask, they just go pick.

KM: Yes.

AY: That's the difference.

KM: Yes, thank you. Interesting.

AY: Here don't have that much of the Hawaiian plant for them to pick that they need. Like the forest they get all kind, all different kind that they can pick what they want.

KM: Do you by chance remember, on our way out we'd mentioned that David Kaupiko had been into the thirties, was still asking permission to come on to Kīpāhoehoe, mauka section somewhere to gather koa to make canoes. Do you remember were Hawaiians coming out when you were still here that would sometimes ask if they could get a log?

NY: I think so.

AY: Mostly they ask him.

NY: My father.

AY: They ask him.

NY: He would have been a good subject, he could speak Hawaiian, he communicated with them.

KM: Wow! Did papa keep any journals, ledgers or anything?

NY: No.

KM: Too bad, yeah.

AY: Even if he keep maybe he write 'em in Chinese.

NY: He wasn't educated, I think only went to the second...he came from China.

KM: Well, but you said...

NY: He could write Chinese.

KM: He was writing. Interesting.

NY: He picked up the Hawaiian. And Glenn's mother could speak Hawaiian fluently.

KM: Yes, that's what I remember. Remember in the interview when we interviewed your mama and she was coming on to a hundred at that time.

GA/NY: Yeah.

KM: You know she spoke English, Hawaiian and a dialect of her Chinese.

GA: Cantonese.

KM: Mama came out here, was it 1914?
GA: [thinking] My sister's were born here.
DA: I thought it was 1914 from that paper.
KM: Okay, maybe so then.
GA: She's from Honolulu and she said when she came here she sat down and she cried and cried. [chuckling] Stuck in the sticks, from Honolulu.
KM: But for her it was no choice right?
GA: Oh, yeah in those days.
KM: She never even knew Ahuna right before.
GA: It was arranged.
KM: You hadn't had an opportunity to meet your husband too before?
NY: No. Just the boss and her mother.
KM: Amazing! Match-maker.
AY: In those days.
NY: He went, he saw the second sister, "How 'bout that one?" "No, old one go first!"
Group: [chuckling]
KM: 'Auwē no ho'i!
NY: My aunty told me that story.
KM: Good. Thank you, we go up then. And Nick as we're going if there are some questions or thoughts that come to mind you know that may...
NA: That one about the 'alalā is the one I wanted to ask. You can hear that bird squawking.
NY: Who?
KM: The 'alalā. You know that Hawaiian crow. But you folks don't?
NY: I don't remember that.
KM: You don't remember.
GA: Is that the endangered one?
KM/NA: Yes.
NY: I think they almost all endangered?
NA: There's only two left in the wild now, over on McCandless.
NY: Wow!
LA: ...Nick told me an interesting thing a while back. There was some bird that is endangered, that is the only thing that could drink the nectar of a particular plant, and with the demise of the bird came the demise of the plant.
NA: Yeah, 'ōhāwai. The 'i'iwi and birds with the long curved beaks co-evolved with the flowers, the shape like that. They were the pollinators...

KM: ...Since you bring up the 'ōhāwai it made me think of, did you hear of any of the old Hawaiians come into the mountain and pule or offer chant or something? Do you remember ever hearing a chant?

AY: No, we never hear that...

KM: [recorder off – chant of the 'ōhāwai and forest]

Group: [back in car, and continued drive mauka]

KM: ...So the ranch in addition to the cattle like that, they were raising some other stock as well?

NY: There were wild pigs, wild goats, wild cattle and pheasants and wild turkey.

AY: Yeah, wild turkey.

KM: Did you folks go out for turkey? You went catch turkey sometime?

NY: No, we didn't go catch. My father said they used to see it.

KM: Oh.

NY: And I went pig hunting with him a couple of times. They had the dog...

Group: [At Ka'apuna-Kīpāhoehoe Boundary Gate – begin drive across Kīpāhoehoe.]

NA: There is an old trail that came out right along through here all the way down from where the highway is now. Did you guys use that or anything?

AY: No we don't but the working men sometime they go that way. We don't go.

NA: The Ka'apuna Trail?

NY: Yeah, I remember that.

KM: Yes. Ka'apuna?

AY: Yeah.

NY: My father used to talk about it.

NA: Some places down lower, it's really nice. [speaking to Kepā] The part that you and I went inside, on the north.

KM: Yes, yes.

NA: That was a real nice section. Still easy to follow.

KM: And this is the route that your father them...this road here, this is the one that they asked permission to cut through from 'Alikā to Ka'apuna.

NY: Is that right?

KM: Yes.

NY: We took the upper road all the way to Ka'ohe.

KM: You folks did? Mountain?

NY: With Glenn's mother.

NY: I remember she drove.

GA: Was it the time the breaks went out?

NY: Then the breaks went out by Ka'ohē [chuckling].

GA: My mother was going along...

Group: [commenting on pūkiawe and various plants on trail side]

KM: ...This fence line area here. Nick was pointing out a couple moments ago. This is a very special part of the Natural Area Preserve. Nick, you're using it is that right, sort of in a nursery in an area to help protect some of the rare plants from this region?

NA: Yeah. This is probably one of the best, if not the best section of Kona forest left. Most of it's all been grazed or logged and stuff. This is one of the few and you can see it's still got some grass but when you get down inside just a little ways the grass drops out and it's what it would have looked like two hundred years ago.

NY: Oh!

GA: How many acres on it?

NA: This kīpuka from the fence down is probably about a hundred and eighty. And then it just goes into uluhe and 'ōhi'a. It's very uncommon almost all of the forests in Kona have been logged or been turned into pastures, were bulldozed and turned into pastures.

DA: Sad.

KM: You know at the time, they didn't think of it and you know I mean, C.Q. Yee Hop them they were able to apply for. In fact the early communications establishing this Forest Reserve that runs really from Manukā over to the Ka'ohē section at least, if I recall. They said you know the primary value of the forest is not so much as a watershed, but as an economic venture for specifically harvesting Hawaiian hardwoods. The propagation and harvesting of woods. It was the development, the economics of the time.

NY/GA: Right.

KM: And people didn't realize you know how rare, endangered or unique species would become and many of course are lost.

GA: The Hawaiian culture recognized the importance of the watershed. The forest was full of life.

KM: Yes, you're absolutely right, yes.

GA: It's been almost forgotten.

KM: Different value systems.

NY: Yeah.

KM: Here's a little bit of a beautiful... Nick, would you mind stopping for a moment? I don't know if you remember, see this little the long streaks it looks almost like it might be miniature hala tree or something?

AY: Yeah.

KM: This is an endemic lily, a native lily but it's got a silver back on it. They're beautiful the Hawaiians, pa'iniu they call it.

AY: We didn't see that before.
KM: You don't remember it.
AY: No, we don't see it.
KM: For real. This is rare in the forest only now...
KM: Thank you.
NA: No problem. That's what we're here for. The fog and rain came in pretty early today, 10:30.
KM: Uh-hmm.
Group: [arrive at Koa Mill Camp – walk to and visit various features]
AY: ...I follow you [chuckling].
KM: You remember the machinery you were saying?
AY: Yeah. It wasn't out, it was in there.
KM: No, it was inside.
AY: Uh-hmm. And when they run the mill. Over here is not grass, all dirt. When the mill run the thing goes but this thing was better built then.
KM: Yes, well, because no use, no take care. All of this is koa though.
NY: Yeah.
KM: All koa. And there's a bunch of the blades from the mill the saw inside here also so you'll find it very interesting. How were the engines run, was it diesel, gas?
NY: Gee, that's a good question.
AY: Some kind of oil like.
NY: Probably diesel.
KM: Diesel maybe, yeah.
AY: Like the men or the father go and get it.
NY: You see that round gear, you see the holes?
KM: Yes.
NY: There's two, one on each side of the engine the guys used to have this iron bar both of 'em poke 'em in the hole and they turn the wheel and then it started the engine.
KM: That was how to start it like?
NY: That's how they started it.
KM: Jump start.
NY: The two guys put the iron bar like a crow bar and they...
KM: Wow!
NY: Yeah, and that's how it started.
AY: But it's all rusted.

NY: Yeah, then there's a belt hooked up to another wheel that drove the saw.

KM: You know if you see on this one that's laying down but you would get all wet now Mrs. Yee. But right underneath the wheel on this part laying down, it says Hoosier.

NY: Oh.

KM: And when we were first talking about it I couldn't get the name from you. And then when I saw how it was spelt, I said, "Oh, I know that, that's the Hoosier that you were talking about." For the manufacturer.

NY: Right.

AY: Yeah.

NY: It's kind of interesting, I don't know how they got it from down, way up to the ranch up here. How they got it up here?

AY: The old truck.

NY: Yeah, but you know it's heavy.

AY: The old truck.

NY: It's heavy.

AY: You go, 'cause I live over here I stay so long I know how it is already.

NY: Look at this thing is still standing here.

AY: It's still over here.

KM: What was this for do you think?

NY: I don't remember.

AY: To blow, the blower.

KM: Oh, for...?

NY: Oh, charcoal.

NA: Yeah or stick irons.

NY: To get it hot.

KM: Oh.

NA: Yeah, that's exactly right. Probably had something, some sort of hose.

NY: Maybe they had I don't know...

NA: Or a blacksmith.

KM: A blacksmithing kind.

NY: Yeah.

NA: Horseshoes.

AY: You folks go, I stay right here.

KM: When's the last time you were up here?

NY: Oh my goodness!

AY: Long time. Thanks for taking us here.
NY: Thank you.
KM: Decades ago?
NY: Yeah.
KM: This mill section here was mostly the koa?
NY: The koa yeah, this is the Koa Mill.
AY: That's koa. You folks go, I stay right here.
NY: My father started the 'Ōhi'a Mill. Supposed to be like...
KM: Can't even see it you know you can't even see it in the fog.
NY: Can't see it.
KM: Right down below here is the house that you must have lived in when you married your husband. Just right down there.
NY: Yeah.
AY: And then down there that house that's towards that side.
KM: Yes, south.
AY: Is the tank. Two more house for the working men. Hā'ulelio and one, Hopfe.
KM: Oh... How long did you live in this mauka house up here?
AY: How long?
KM: About how long, you came in '32.
AY: How long were we over here before we go?
NY: I don't remember.
KM: He was a baby. [chuckles]
NY: Probably wasn't born yet, '33.
KM: Was he born up this house?
NY: No makai.
AY: Down.
NY: The mid-wife came from Kona.
AY: Japanese lady came, the father had to go pick 'em up.
GA: Oh, that take long time.
KM: What were you folks doing? They were going mauka like you described they would cut the koa tree mauka and haul it down.
NY: Uh-hmm, with the caterpillar.
KM: How often did they go up? Was it every day?
NY: Every day, yeah.
KM: Every day they would go up get a tree bring 'em down like that.

NY: Well more than one. They put it on an iron pan, hooked up to the tractor and they might put maybe...

AY: Three I think.

NY: Three, maybe two on top and they tie it down with an iron chain, hook it up to the back of the tractor.

KM: Wow!

NY: And you know the pan is just to keep it from sticking in the ground.

KM: That's right so it wouldn't dig in.

NY: Yeah, right.

KM: Again a sled so it could keep it up.

NY: Yeah. Every day.

KM: Every day.

NY: See, had a crew cutting the trees and one taking the logs, the cut trees down. And another crew running the mill, cutting the trees.

KM: Wow!

NY: To cut the trees you only needed two.

KM: Yeah. It was the long hand saw?

AY: Yeah.

KM: And they would just?

NY: And the axe.

KM: Yeah.

NY: Hard work.

KM: Yeah.

NY: I remember that.

GA: You never did?

NY: I didn't do that, I was a kid.

AY: You folks go I stay right here because I see already.

NY: I'm surprised this is still here.

AY: And look all those things was nice. Nobody here, they let it run down.

KM: Yeah. The roof all covered and you know big posts and the koa.

AY: Yeah. They need the big posts to hold it up.

KM: I was wondering, there's a little room at the mauka side of the mill here. Do you remember what this little room was used for?

AY: For put the saws. They get extra saws in case the other saw won't work.

KM: Yes.

AY: There's a man that have something like [pointing to a stand on the side of the building] that and put the saw down and he sharpen it.

KM: They sharpen it.

AY: By hand with the what you call that...

KM: File?

AY: File. And in those days not all the file is big, medium size file. Then he stand over there and just sharpen it.

KM: On something like this stand here, just set up.

AY: Yeah. Just put the saw between, put it down and then... [gestures, using file to sharpen the blade]

KM: And he could just file it down?

AY: Yeah.

KM: Wow!

AY: But now everything is machine.

KM: Yes, yes.

AY: You folks go, I'll wait here. I've seen it.

KM: You lived it.

AY: Yeah, I lived it [chuckling].

KM: ...You folks was all water catchment right?

AY: Yeah.

KM: You had electricity?

AY: [thinking] Power.

KM: Power, generator?

AY: Generator.

KM: Oh. From when you first came or later?

AY: No, afterwards.

KM: After, yes.

AY: Afterwards had Sears Roebuck, not here but Honolulu and you order it and they ship it up.

KM: [chuckles] And you went down, Ho'okena?

AY: No. On the truck.

KM: Truck bring 'em up.

AY: The working boys go get it.

KM: You'd said had your folks house. Below your house had a big tank?

AY: Next to the kitchen, there's a big tank of water from the roof.

KM: And who else had houses?
AY: Hopfe them, had a Japanese family, and then had Hā'ulelio family.
KM: There were at least three other houses up here?
AY: Three other houses. And then get one house by the mill.
KM: The makai mill?
AY: Yeah.
KM: The 'Ōhi'a Mill?
AY: Yeah. The working men was inside.
KM: Hmm. Amazing!
AY: When you live here how long, you see what's going on. And then only once a week we go to town. Take the working men, go see the movie and after that they go to the store buy their food. Load 'em on the truck.
KM: Hmm. One old truck?
AY: No. Not old but pretty, when you go Honolulu you can find second hand, nice truck. You buy that they ship 'em up. Every weekend put the seat back, take the working men go see the movie.
KM: Wow!
AY: That's the only thing they can see.
KM: Yeah.
AY: And go to the store and shop.
KM: May I ask, did you folks have radios up here?
AY: [thinking] Not the beginning part.
KM: Not at the beginning.
AY: Even get radio, you know the back seat of the car you plug that on.
KM: May I ask, when World War II broke out you were up here?
AY: Yeah. And we couldn't go anyplace, but just go to the store and shop.
KM: Did you know that the war had broken out initially?
AY: At nine o'clock. Mr. Beyer's called, "Japanese attacking Pearl Harbor," nine o'clock. I remember I don't know why I remember.
KM: Oh.
AY: Because he was living down.
KM: Down, so he was on the phone line. You remember Aungst the old man, Mutual Telephone Company man?
AY: Yeah, yeah.
KM: They had put the wire out so they had phones down on the road yeah? Crank? But you folks had phone up here?

NY: Hand crank.
AY: Yeah, crank.
KM: So he hand crank to you?
NY: Two longs and two shorts.
KM: Oh [chuckles].
AY: That's the way.
KM: So, you weren't that isolated if something happened you folks would know. Like even when the tsunami in '46 of course I guess it didn't affect this side.
AY: No.
NY: We were in Hilo, I was in Hilo they were in Honolulu.
KM: Oh.
NY: They moved to Honolulu for two years because my father was ill. Went to Honolulu to recuperate. And for some reason I refused to go and I stayed with Glenn's mother.
AY: With them.
KM: The thing which you're describing your papa got sick because he'd been working...?
NY: That contract.
KM: And that contract was for?
NY: Pearl Harbor.
KM: And they were cutting, milling 'ōhi'a seven days a week?
NY: Seven days, long hours.
KM: Twenty-four hours or long hours.
NY: No, no long hours.
AY: Long hours.
KM: And all of the 'ōhi'a from Kīpāhoehoe, 'Alikā like that...at least this 'Alikā section was all going for dry dock?
NY: Yeah, 'ōhi'a timber blocks.
KM: Amazing! Did you ever go down to Pearl Harbor and see what they were doing?
NY: No, cannot.
AY: No. In that time nobody can go down there except when you take things down there.
NY: When the war broke out that time we were down at 'Ōhi'a Mill, the old house. The old house was not livable anymore, they built a new ranch house. And the other guy, the manager that's no longer here.
NA: Kiyabu.
NY: Yeah. When my sister came and visited. They had to clear it through Dicky Chun

and we called him, that manager and we came up to the ranch. And he said, “Oh, they were going to build another ranch house for him.” I don’t know if they ever...

NA: They did.

NY: They did?

NY: Was on a hill I think.

NA: Yeah.

NY: When we came that time, they didn’t start yet.

NA: Must have been a while since you came?

NY: Three years, four years. Because I moved back going on five years now.

NA: They must have just built it right when I started working up here.

NY: Yeah, must be.

AY: That’s a long time.

KM: Had a Japanese family you said.

AY: Yeah, and then a Hawaiian.

KM: Hawaiian, Hā’ulelio?

AY: Yeah.

KM: Hopfe?

AY: Hopfe. And a Korean man, Wo, his name.

KM: Wo, Ella’s father?

AY: Ella’s father.

KM: He married a Hawaiian lady?

AY: Yeah. Minoli’i family down there.

KM: Hmm...

Group: [visits various features – lunch – end of interview]

Lillian Kelepolo-Galiato
Interview with Kepā Maly & Cindy Galiato
July 17, 2002 at 'Ōpihali, South Kona

intro – overview of interview ...

KM: Aloha, aloha mai. Kūkū, o wai kou inoa?

LKG: My inoa, o Lillian Galiato.

KM: Kou mama me kou papa?

LKG: My mama and papa all make.

KM: Ua hala.

LKG: Betsy Aloe Kelepolo, and my papa William Keli'i Kelepolo.

KM: Oh. Ua hanau 'oe i hea?

LKG: 'o wau, hānai to Popo Makali'i.

KM: Popo Makali'i?

LKG: Yeah.

KM: Kou kahu hānai?

LKG: Hānai.

KM: Ua hanau 'oe i Hōnaunau?

LKG: Hōnaunau.

KM: Makai?

LKG: Makai.

KM: Pili me ka heiau, kēlā 'ao'ao?

LKG: Pili me Kelekolio.

KM: Kokoke i ka awa pae wa'a?

LKG: Yeah. [pointing to spots along the shore] Kelelpolo mane'i, Akau mane'i, Palakiko mane'i, Kelekolio mane'i.

KM: Ā! O kēia ka lae kahakai, mai Keei a i Hōnaunau?

LKG: Yeah, all Hōnaunau.

KM: 'Ae.

LKG: And the Kakolika, mauka.

KM: 'Ae, ka pā hale Kakolika?

LKG: 'Ae.

KM: A kou hale, pili me ka lae kahakai?

LKG: 'Ae.

KM: A me ka awa pae wa'a?

LKG: 'Ae.

KM: A mai kou hale, hiki iā 'oe ke nānā iā Hale o Keawe?

LKG: 'Ae.

KM: He 'aha ka hana a 'oukou i Hōnaunau?

LKG: Hana?

KM: 'Ae, pehea, hele holoholo, lawai'a?

LKG: Oh yeah. Lawai'a 'ōpelu, 'upāpāplu, 'ū'ū, and we go walking around [chuckling].

KM: 'Ae, kā mākoi?

LKG: Kā mākoi, yeah.

KM: A hele i ka wa'a, ku'u 'upena?

LKG: Yeah, ku'u papa.

KM: Aia i ke ko'a, lo'a ka 'ōpelu?

LKG: 'Ōpelu he go. But night time he go for 'āweoweo, 'ū'ū, hāuliuli, weke, 'ula'ula [chuckling].

KM: Ō aloha. Aloha kēlā mau lā!

LKG: 'Ae.

KM: Nui ka hana!

LKG: Nui ka hana!

KM: Akā, maika'i ke ola, ka noho 'ana?

LKG: 'Ae. Ho'okāhi wale nō hele i waho.

KM: 'Oia wale nō?

LKG: 'Ae.

KM: 'O wai kona inoa?

LKG: William.

KM: William Kelepolo?

LKG: Yeah.

KM: 'O Kelepolo, pili lākou me Kelekolio?

LKG: 'Ae.

KM: Pili, 'ohana?

LKG: 'Ae 'ohana. All 'ohana, pau loa, 'ohana.

KM: 'Ae, kēlā mau 'ohana, 'o Akau, Kelekolio. O wai?

LKG: Palakiko.

KM: Yeah, Palakiko and then Kelepolo?

LKG: Kelepolo.

KM: 'Ae and then the pā hale Kakolika, mauka?

LKG: Pau loa Kelekolio, a lo'a Fotorillo, right next, our side.
KM: 'Ae. Hele 'oe i kula, i hea?
LKG: Oh, [chuckling] we go up. [chuckling] You cannot count how many Kelekolios.
KM: Oh, Plenty [chuckling]. Hānau oe makahiki 1929?
LKG: Yeah, 1929, hānau.
KM: August?
LKG: August 17th.
KM: Aloha.
LKG: [chuckles]
KM: Ua hele 'oe lawai'a me kou papa?
LKG: A'ole.
KM: A'ole, 'oia wale nō?
LKG: Ho'okāhi wale nō. Kākou, a'ole hiki hele.
KM: 'Oia?
LKG: [chuckling] Kakani ka waha! [laughing]
KM: [laughing]
LKG: You know, po'e kamali'i, ask the papa, "what that, what that?"
KM: Yeah.
LKG: Like us, no [chuckling].
KM: Oh, aloha.
LKG: Only ho'okāhi hele.
KM: Hmm. So ho'omākaukau 'oia i kona wa'a?
LKG: 'Ae.
KM: Nā mea lawai'a a hele i kai?
LKG: Yeah. Hele 'oia lawai'a, kākou, a'ole hiki wala'au.
KM: 'Ae, 'ae.
LKG: Pa'a ka waha. 'Oia, hele ma'ō, mākou hele ma 'ao'ao lā.
KM: 'Ae, ma ka lae kahakai?
LKG: 'Ae.
KM: Hele 'ohi 'ōpihi paha, limu...?
LKG: 'Ae, uh-hmm.
KM: Ka mākoi i kēlā mau i'a?
LKG: Yeah. My mama stays home. She never go lawai'a. 'Oia, a'ole hiki ke 'au'au kai.
KM: Ō, aloha nō [chuckling]!

LKG: [chuckling] A'ole hiki ke 'au'au, 'auwē!

KM: 'Ae.

LKG: Got to look for pond and go inside the pond, 'au'au.

KM: 'Ae. I kou wā li'ili'i ua hele i ka 'ao'ao o ka heiau? 'O Hale o Keawe?

LKG: 'Ae.

KM: Lohe paha 'oe i ka mo'olelo e pili kēlā heiau?

LKG: Only sometimes we learn in Hawaiian, but most time we don't know in Hawaiian. Most was English [chuckling].

KM: Yeah. But you heard something get, had the heiau or something, Hale o Keawe?

LKG: Hale o Keawe and [thinking]... That's all we know that, Hale o Keawe.

KM: 'Ae. Tūtū, as a child you used to go holoholo along the lae kahakai? You would go fishing like that?

LKG: Yeah, get all my brothers, my sisters, all the po'e kamali'i, we go. "Where you going?" "I going over there." "You go your side."

KM: Yeah [chuckles]

LKG: They make too much noise. I no like them make noise.

KM: Did you used to go out to Alahaka like that, Ki'ilae side, past Hōnaunau?

LKG: Oh yeah we did go.

KM: You went out along Alahaka?

LKG: We go over there, we go catch po'opa'a [chuckling].

KM: Po'opa'a! Do you remember the old man Kahikina, Benny?

LKG: Kahikina?

KM: Or Maunu, Sam Maunu?

LKG: Oh yeah, yeah.

KM: Were they still living makai do you remember?

LKG: No, they all make.

KM: All pau. Now, all pau.

LKG: All pau.

KM: Yeah.

LKG: All the old folks, all gone.

KM: Aloha.

LKG: All gone.

KM: 'Oia ka mea, kama'ilio me nā kūpuna, mālama kekāhi mo'olelo...

LKG: Hmm.

KM: So we no poina these important things. So you folks used to go holoholo. Did you

also have māla'ai somewhere when you were young? You kanu pala'ai or kalo, 'uala like that.

- LKG: Oh only me, my brother... [thinking] My brother Sonny and the one who cannot talk, and the other one he plant potato.
- KM: Oh yeah. Near the house or mauka?
- LKG: He make already.
- KM: How about, where did he plant the potato?
- LKG: We live in makai side.
- KM: Makai.
- LKG: But he worked in the fish market.
- KM: Oh.
- LKG: The Shimizu one.
- KM: Shimizu.
- LKG: Yeah. He was working there I don't know how many years but he passed away.
- KM: Aloha.
- LKG: He had cancer...
- KM: Aloha! Now when you grew up, you moved out here to South Kona?
- LKG: Yeah.
- KM: You worked at C.Q. Yee Hop?
- LKG: Yeah.
- KM: When did you start working out there?
- LKG: I started working C.Q. Yee Hop... [thinking] Get one Korean guy married to my aunty. Married to my aunty Akaka, her Hawaiian name is Akaka.
- KM: Akaka, oh.
- LKG: That's how I went up to the Yee Hop Ranch. From there...I never do nothing up there, so my mind was always thinking about going back to my family [chuckling].
- KM: Yes. Oh, so you were young, maybe you were about 15 years old?
- LKG: I was about... [thinking] about 19.
- KM: Nineteen, ahh.
- LKG: I was about 19 years old went up there. Then the Korean start to ask the boss if I can work.
- KM: Yes. Yee Chee?
- LKG: Yeah. "You like go hanahana?" Yee Chee ask. I tell, "I don't know, what kind job I going to work?"
- KM: Yes, yes.
- LKG: "How much you give me?" chuckling]

KM: [chuckling]
LKG: I got to ask eh, how much?
KM: That's right, good, you got to ask.
LKG: Afterwards he say "I'm not the boss, me only take care over here, the main boss Honolulu."
KM: Honolulu, yes.
LKG: Was the Yee Hop boy, Dickie, I think was.
KM: Dickie, yeah, Quon.
LKG: Then after a while, then about after one month then they tell me for go work. I tell, "what kind work?" They said, "Oh, go pull all the kind small 'ōhi'a trees and cut the small kind guava, whatever get."
KM: Yes, oh.
LKG: So, that's my job, and after a while make stone wall.
KM: For real!
LKG: Yeah, big job [chuckles].
KM: Yes. So this was out Alikā?
LKG: Yeah.
KM: You lived by 'Ōhi'a Mill or Koa Mill?
LKG: 'Ōhi'a Mill?
KM: 'Ōhi'a Mill.
LKG: Yeah.
KM: You no live Koa Mill side?
LKG: No, no. That's all the cowboy up there.
KM: Cowboy up there, oh.
LKG: I live 'Ōhi'a Mill.
KM: You made stone walls at Alikā?
LKG: Yeah.
KM: Did you go to Ka'apuna too?
LKG: Oh... [thinking] no.
KM: Just you stay Alikā side?
LKG: Yeah.
KM: You pull up the young 'ōhi'a?
LKG: Yeah.
KM: Cut guava like that, just to open, for pasture?
LKG: Yeah. For clean 'em all up, no let 'em grow tall.

KM: Yes, that's right.
LKG: All the small one's. I pull 'em out.
KM: That was for the pasture then?
LKG: Yeah, yeah.
KM: So the pipi can go.
LKG: Uh-hmm.
KM: Oh boy, some job. And make stone wall?
LKG: I know.
KM: Wahine hana stone wall!
LKG: [chuckling] I don't know, but I got to do. Whatever, because I ask 'em, "got to give me more high pay." I get paid, I ain't going work for small pay [chuckling].
KM: Yes, yes.
LKG: So, the first pay was about one hundred seventy-five.
KM: A month?
LKG: A month.
KM: Yeah [chuckles].
LKG: I tell, "I going quit that job." They said, "No, no, no, no don't quit."
KM: When you lived at 'Ōhi'a Mill, who were the families living around you?
LKG: Just my aunty and her husband.
KM: Aunty Akaka?
LKG: Yeah.
KM: What was the kāne's name?
LKG: Lee, Chung Hong Lee.
KM: Chung Hong Lee.
LKG: Yeah.
KM: Oh. So, Aunty Akaka, Chung Hong, you, same house or different house?
LKG: Same house.
KM: Same house. Had other houses there?
LKG: Get the other house but we raising pigs in that house.
KM: Oh yeah.
LKG: One shack.
KM: Shack. Oh, keep pigs inside. Make pā around, fence?
LKG: Yeah.
KM: Where did Yee Chee live?
LKG: Oh, way up.

KM: Way up Koa Mill?
LKG: No, no, no.
KM: Further up?
LKG: Further up, you got to walk up to the house, the white house.
KM: Oh yes, yes, okay.
LKG: That's where he stayed.
KM: No one else lived by you folks?
LKG: The upper side one, you get the Willie Hopfe.
KM: Billy Hopfe, yes, yes.
LKG: Willie Hopfe with the wife and their kids.
KM: Yes, yes.
LKG: You get Buddy, Herman, Haimi, Mabel. Four kids, they got one girl, three boys.
KM: Oh.
LKG: The two boys work with me, but they never work just make one trail [chuckling]... I don't know, I look at them, forget it. I told my boss, "You better go check them what they doing they making one trail, and here me I stay doing the whole big place."
KM: Oh, for cleaning the 'ōhi'a, guava like that.
LKG: Yeah, yeah. They stay down the hill, I stay on the hill. Terrible! When come lunch time, get one bush over there, I go pick maile [chuckling].
KM: Oh yeah.
LKG: Yeah. They pull the maile they put 'em around the hat [chuckles].
KM: Nice, nice.
LKG: Good smell, the maile.
KM: So your stone walls that you folks made too was for the pastures like that?
LKG: Yeah, yeah.
KM: Wow!
LKG: We made stone wall from down on the highway go up.
KM: Right up?
LKG: Right up to 'Ōhi'a Mill.
KM: Wow!
LKG: Because you get the gate.
KM: Yes.
LKG: Right there, the end.
KM: You made that wall, you worked on that wall?

LKG: Chung Hong Lee and I.
KM: Wow, amazing! I bet you the only woman, stone wall maker... [chuckling]
LKG: Not now, pau already [chuckling].
KM: Did you used to go over into Kīpāhoehoe like that at all? You know when you go up above Koa Mill can cut across the road, Kīpāhoehoe, Ka'apuna like that?
LKG: Koa Mill only when they need our help, then we go.
KM: I see.
LKG: We go up.
KM: Oh.
LKG: We go follow with them, go on the kind, the weapons carrier.
KM: Yes, yes the weapon carrier oh.
LKG: William Hopfe, the one drive the truck.
KM: Oh yeah, oh.
LKG: Take all us up, my brother, me, Chung Hong Lee, Pak, get the other Korean guy, and Willie Hopfe, he's the driver. So we went.
KM: What was your brothers name who worked with you?
LKG: James.
KM: James.
LKG: They all passed away.
KM: Aloha. So, did you ever hear, when you were working there did any Hawaiian families ever come ask if they could have koa log for canoe or something, that you remember?
LKG: Had one of the Aiona, went buy one of the koa. The big...I don't know how big it is but he make the koa canoe up there.
KM: Up there?
LKG: Yeah.
KM: In Alikā or in?
LKG: Just open.
KM: Open area?
LKG: Yeah. He kālai the hull.
KM: 'Ae, aloha no.
LKG: Big one.
KM: Big canoe?
LKG: Yeah.
KM: Aiona?
LKG: Aiona.

KM: Where was he from?
LKG: From Captain Cook.
KM: Capt. Cook side, oh.
LKG: He passed away already.
KM: Charlie Moku'ōhai no come out that you remember?
LKG: That one died long time ago.
KM: Yeah. But he didn't come out up there Kīpāhoehoe or something that you remember?
LKG: [thinking]
KM: Or Alikā?
LKG: Long time ago, but I wasn't up there when he went up there already.
KM: How interesting yeah.
LKG: Not easy to kālai that kind koa.
KM: Hana nui.
LKG: Hard boy. He make the shape. Then after a while he get one truck to take his canoe down.
KM: Yeah, haul 'em down. Yeah. Not like before got to huki [chuckling].
LKG: Got to huki. Huki with the caterpillar [chuckling].
KM: Mamua, huki hand, more worse [laughing]!
LKG: [chuckling] Yeah.
KM: You folks used to go hunting up there?
LKG: Oh, only when we go up, we seen the goat.
KM: Goats, way mauka or down?
LKG: Yeah, on the lava.
KM: On the lava way up?
LKG: Yeah. Where the goat, and my boss stay chasing the goat, he tied 'em up. Tied 'em up by the tree, before they can come home they get the goat put 'em in the jeep. The jeep so small [chuckles].
KM: You know that lava flow 1950, the big one 1950?
LKG: Yeah.
KM: Did you hear any stories about that? Did Pele come visit anyone or?
LKG: Oh, only I know, was the kind, Yee Chee was stuck in there. He was talking the lava flow between Ka'apuna and Pāhoehoe.
KM: 'Ae.
LKG: Ka'apuna and Pāhoehoe. But between, he came this side and met with Walter Grace, then from there, down I think. Then he went run down, I don't know how

you find bottles for him to float out.

KM: Amazing!

LKG: He don't even know how to swim.

KM: [chuckles]

LKG: Tied the string on the bottle.

KM: I hear one boat they came and picked him up finally.

LKG: The Coast Guard I think, saw him making like that [waving her had].

KM: That's right.

LKG: He told us the story about that. He was saying, never have nothing underneath, was so deep. But he don't know how that earth came up.

KM: Yes. The lava like that.

LKG: That he went stand then the Coast Guard came in.

KM: Amazing!

LKG: But he made like that [waving], and he was all burned, all get sores. Everything, his pants and all, all torn.

KM: Oh yeah, all bruised up. He had come all the way from mauka. Walk feet down.

LKG: Yeah. All the way, he was running down.

KM: Yeah. I guess they were trying to open fences so that the pipi could get out like that yeah, at one point.

LKG: They tried, they tried.

KM: I guess the ranch lost cattle?

LKG: Had cattle, but the cattle all run here and there.

KM: Yeah.

LKG: They ran that way, some they run to McCandless Ranch, that's between. You get McCandless Ranch and you get the Yee Hop so they run to McCandless Ranch. Well, can't help it.

KM: Yeah. Had Yee Hop Ranch, Magoon, McCandless yeah?

LKG: Yeah. Right around here.

KM: Yeah. Hmm, you caught a cold now?

LKG: Yeah, hot and cold. Had rain, crazy the rain over here now [chuckling].

KM: Funny now.

LKG: Night time, day time.

KM: The weather different today, than when you were young?

LKG: Yeah, different...

KM: Hmm. Now your kāne, was Galieto?

LKG: Galieto, he Pilipino. My first husband was John Kahele.

KM: Oh.

LKG: The Minoli'i boy. Then the second one was Felipe Galieto. So I get my junior, married to her [indicating, daughter-in-law, Cindy]

KM: Yes. Did you have children with Kahele?

LKG: You mean the first husband?

KM: Yeah.

LKG: Yeah, five boys. and two boys died. The first boy giver birth, but the cord tangle around.

KM: Oh, aloha! You hānau home?

LKG: Hospital. Went to the hospital, from up the mountain went to the hospital.

KM: So you were living up Alikā?

LKG: Yeah. And my mother-in-law in Hilo, she never tell me anything about not to tie handkerchief around the neck. Then from there that's how my first child died.

KM: Aloha. That's what they believe yeah. No put lei, no tie handkerchief.

LKG: Yeah. No handkerchief, no lei, no necklace.

KM: When you hāpai, that's right. Because nāki'i.

LKG: I forget about that.

KM: Aloha.

LKG: The in-laws never tell me nothing.

KM: That's not Mona though? Mona?

LKG: No.

KM: Not Mona.

LKG: No.

KM: But John Kahele, that's your kāne mua?

LKG: Kāne mua, yeah. The first husband with the first one, the one died, this boy. I don't give no name. Then came the second one came John, then third one came Beau. Then the fourth one went die. The fourth one was sick. The fifth one, boy. Three boys they living, from the first husband. With the second husband I get two boys, one girl.

KM: Oh, nice good, good...

KM: Did your kāne work for C.Q. Yee Hop too? Kahele, John?

LKG: No.

KM: He go lawai'a?

LKG: Yeah. He go lawai'a waste time... That's why I got to work to support the kids.

KM: Hmm. and then Felipe Galieto...?

LKG: That one, he worked.

KM: Did he work for C.Q. Yee Hop?
LKG: Oh no, that one, he no work for Yee Chee. See I stayed down Ke'ei, I get coffee land.
KM: Ke'ei, oh.
LKG: On the highway.
KM: Yes, yes. So you work you have māla coffee?
LKG: Yeah. Work coffee land.
KM: Good.
LKG: Coffee land, was about nine acres. Now we got only five acre.
KM: That's Bishop Estate land?
LKG: Bishop Estate.
KM: So the family, you folks still take care coffee out there?
LKG: Yeah, yeah...
KM: Good. [pauses] Kahele was born out Kapu'a?
LKG: Yeah, with the mama.
KM: so Mona was your sister-in law?
LKG: Mona was my husband's aunty.
KM: Oh, I see.
LKG: With Abel Kahele, the uncle.
KM: Interesting. So interesting... So you worked up at ranch for a while then you went home to Ke'ei?
LKG: Yeah.
KM: Coffee.
LKG: Yeah.
KM: About when do you think you left the land. Was Yee Chee gone already or you left before him?
LKG: Oh no Yee Chee never gone already, [thinking] 1960 I left up there.
KM: Oh yeah, oh.
LKG: When I was about 40, then I went get out from there because I was out there [thinking].
KM: You were about forty when you left? You went when you were nineteen?
LKG: Yeah, yeah.
KM: At 19 years old, about 1939, 1938 you went up with your Aunty Akaka, yeah?
LKG: Yeah.
KM: Oh, so you were up there a long time. You must have built big muscles making stone walls! [chuckling]

LKG: Oh yeah before I was big. Me, I was chasing the horse, put saddle on the horse for the small kids go ride.

KM: Did you ever have to go up work at the mill?

LKG: No, I never work at the mill, no.

KM: You know was a big thing yeah the mill. During World War II they were cutting all the 'ōhi'a to take to Pearl Harbor yeah. You remember yeah?

LKG: Yeah, yeah.

KM: Must have been a big job all that time.

LKG: They made the lumber for the Pearl Harbor.

KM: Yeah. Wow!

LKG: They made 'em all for the house.

KM: Yeah.

LKG: The koa, 'ōhi'a, even when I was up there too, they cut your lumber too.

KM: Yes.

LKG: William Hopfe and Chung Hong Lee, they was working in the mill.

KM: The mill. The saw was big yeah?

LKG: Oh boy, the log some big, boy.

KM: Big. Like this table kind wide you know, six feet or something.

LKG: More than that! [chuckling [gestures a log being pushed across the saw blade]

KM: Right through. Still has some of the old saw blades up Koa Mill.

LKG: Yeah?

KM: And you know the mill is made with all koa lumber.

LKG: Koa.

KM: Beautiful yeah.

LKG: I like the koa because they get the design.

KM: Yes.

LKG: Now no more the mill already, pau.

KM: Pau. Popopo.

LKG: Popopo, hā'ule, pālaha!

KM: Pololei oe!

LKG: Because we stay right next to the mill.

KM: Yeah, the 'ōhi'a side one, yeah.

LKG: The house, the mill.

KM: Must have been noisy sometimes?

LKG: Too much noise [chuckling]!

KM: Hard on the ear.
LKG: But when you go on this side you don't hear the noise.
KM: Oh.
LKG: Don't hear the noise. But when you stay in the kitchen yeah, the noisy. [chuckling]. When it's time for lunch, we got to come home eat. Turn off everything come home eat.
KM: Hmm. Tūtū when the 1950 eruption came down you know 1950, the big one. Did you hear any stories about Pele coming to visit anybody, warning them that the lava flow going come?
LKG: I don't know.
KM: No?
LKG: I was already down.
KM: Oh, hmm... And this alanui, the main road, before gravel?
LKG: All gravel, yeah.
KM: Some ride!
LKG: The gravel cross through the kind, they no more good kind car, get the other kind wheels eh.
KM: Yeah metal and hard rubber.
LKG: Terrible [chuckling]!
KM: Hmm. Thank you, nice to meet you.
LKG: Yeah.
KM: Oh, when you were living at Alikā, when you were living at Ohi'a Mill. Did you use to go down makai, down the ocean to go fish down there?
LKG: Yeah.
KM: You did. Trail, walk feet or drive?
LKG: Walk.
KM: Walk trail?
LKG: Walk in the night.
KM: Oh yeah, down? Go down beach at Alikā?
LKG: Yeah.
KM: And you go lawai'a?
LKG: Yeah.
KM: Ka mākoi like that?
LKG: Yeah.
KM: Oh. Any kind fish?
LKG: Any kind fish. Hīnālea, 'ala'ihī, any kind, as long as fish [chuckling].

KM: What trail? That's the old trail goes down Alikā?

LKG: Yeah, yeah.

KM: Did you ever hear about any old Hawaiian family living on the ocean side at Alikā? Do you remember old Hawaiians, no one was living there when you were there?

LKG: No.

KM: Not at that time. Alikā right?

LKG: No, nobody was.

KM: Interesting. Nice to know. Yeah, I so I was curious about your days living up Alikā like that. Mahalo iā 'oe no kou lokomaika'i.

LKG: 'Ae.

KM: She used to make stone walls!

CG: Yeah, she was a ranch hand.

LKG: Make stone wall, cut the 'ōhi'a post, cut 'ōhi'a tree down. Cut the koa down. And cut the roots of the koa, got to dig 'em all out. That was my job. But now no more muscle [chuckling].

KM: Now, ho'omaha [chuckling].

LKG: Ho'omaha kēia manawa [chuckling].

KM: Do you remember the land Kīpāhoehoe?

LKG: Kīpāhoehoe.

KM: That was Forest Reserve.

LKG: Yes.

KM: You folks could go in there?

LKG: No.

KM: You didn't go in there?

LKG: No.

KM: Okay. So, has Alikā, Kīpāhoehoe, Ka'apuna those 'āina. You remember?

LKG: Only I know Alikā and Ka'apuna.

KM: That's right, okay. That was C.Q. Yee Hop?

LKG: Ka'apuna and get the pasture right next.

KM: Yes, yes.

LKG: Yee Hop pasture.

KM: How interesting. Thank you tūtū, mahalo... [end of recording]

