

Translation of Interview 1 with Annie Maluo 6/13/90
by Charles Langlas, at her home in Panaewa

Tape 1, Side A

C: Maybe let's start with the names of your parents, the year you were born, and so on.

A: Yes, we can. I'm Mrs. Annie Laika Ka'aukai Maluō. Born March 8, 1914.

C: Oh, excuse me, can you turn off the radio? Yes, thank you.

A: My parents were Elia Ka'aukai and Annie Hamauku Ka'aukai. My father was from Kalapana and my mother from Honolulu. As for the number of children, there were fifteen in the family. Two were born and separated away by sickness, leaving thirteen of us. We were cared for by my parents. My father didn't have a job, he farmed. Up to 1933. Then he worked at the park, caring for the park.

C: Harry K. Brown Park?

A: Yes. Before that, he worked for the NRA. My parents took care of us until we grew up. We went to school from six years old.

C: You did?

A: Yes. To sixth grade only, the grade at that time, there was no high school. Two years I stayed in the sixth grade because of the teacher. I was only fourteen at that time, I hadn't yet reached my eighteenth birthday. At that time, I couldn't be let go. When there was work, then I could. And at that time the teacher agreed for me to work for her, caring for the children. And when I reached my fourteenth birthday, then I could be let go [and go to work]. In my time going to school, the teacher taught us all the lessons as well as singing. We started singing songs of the land and the school. My teacher was Mrs. Annie Goo San. When I was released, I worked for her, taking care of children for one year. After that, I worked for my cousin, Mrs. Evelyn Pe'a Desha.

C: Where?

A: Here in Hilo. In 1932. I worked for three years. Until Stephen Desha was called to be a preacher, to learn preaching, and he left Hawaii Island to move to Honolulu. I came back to Puna, to Kalapana, and worked for Ezek Matthews. Worked for the school.

C: At Kalapana?

A: Yes, as a cook. After that, I went to Ka'ū to work for the haole William Hawkins. There I worked cleaning house. I worked for three years and then came back to Puna. In

Puna, I had no work, but I could make things to sell, weave mats. during WW2 I started to weave mats. By the foot.

C: By the foot?

A: Yes. If it was nine [by] twelve, that's the size of mat I made.

C: What does that mean, by the foot?

A: Just like this: according to the number of feet on the outside, if it's two, three, four, five, if it's nine outside and twelve long, that's how the mat [size] is. And that's how you're paid. {And I also made} the things you can make, fans, baskets, mats, the things that could be sold. The rest of the time I worked for the family.

C: Farming or...

A: The times we farmed when I was young, there was my father and he woke us up to go up to the mountain, go in back of the house to farm 'uala or else kalo up in the mountain. The time we went to work was in the morning, when it was cool. And when afternoon came, we came back to rest. And the same thing another day. Plant the kalo or the banana. (pause) The only trouble, when we went up to the mountain, we went by foot. The nature of children, play as you go up.

C: Did you folks have a piece of land up in the mountain to plant kalo?

A: Yes, we had land.

C: What was the name of that land?

A: Land in the kula and land beyond the kula, that's how we went to work. But, the land belonged to the family, and our land was on one side of the land we went to work on (?). (pause) When the kalo was mature, we went again to pull it. Load it on the donkey, and come back and boil it. Make it into poi. Pound it.

C: You had a donkey to carry the kalo.

A: Yes, we had one. A donkey was the thing that carried the kalo. When the time came to steam the kalo, and when the pounding was done, the poi was shared out to this and that family, the close families.

C: Who were the families close to you folks?

A: The 'Ili family, Kaheiki, and plenty others. The Kaina, 'Ahia.

Sometimes when we finished this work, and gave to the family, and then went to the ocean for fish. My father was a fisherman on canoe. Fished for 'ōpelu. And that's how he would do. Get the poi and the fish; not just poi, fish too. When my father went fishing, we went too.

C: On the canoe?

A: No. Only he went, along with some other fishermen. And we went to carry fish from the canoe.

C: Did your uncle also live in Kalapana? Was his name Kahuli?

A: No. My uncle was Enoch Keahilani Ka'aukai. In my father's family there were only four, Enoch Keahilani Ka'aukai, Elia Ka'aukai (Elias), and two daughters, Julia Kaunu and Elizabeth Kaliko-o-kalani Ka'aukai.

C: Your aunt married this Wilson...

A: Yeah, right.

C: I heard that.

A: She married the haole. Another, the older sister married the Chinese, Lee. Julia Kaunu.

C: That Lee who lived in Kalapana?

A: Yes, and moved to Pahoā. They had a pig market. That's why they moved to Pahoā.

C: Who is this Kahuli I heard about?

A: Kahuli, that's the uncle of Mrs. Keliioomalū.

C: Oh, Waiwai. Did you know your grandfather?

A: No. He was born in 1837 and died in 1902. My grandfather, he farmed 'uala, that was his prayer (?), to farm 'uala to feed his family. He lived with his wife and went to church. And in his going to church he was chosen as the leader. He served as the main leader of the church at Kalapana until his death. The same with my father, he was chosen as the leader and he served until his death.

C: He cared for the church and so on?

A: Yes. He took care of this church and cleaned the yard outside. Before that he took care of the school.

C: Your grandfather?

A: No, my father. He took care of the school until it ended and then he went back to the park. He worked for the park for 14 years. He started 1933 and worked until 1948.

Side B

C: Did you hear a story about your grandfather and the Mauna Kea church?

A: All I remember is that he was chosen as main leader as president for the district. I didn't hear any other story.

C: Louise Kamanu told me something about your story of your grandfather...excuse me. He swam...

A: Yes. 'Au kai [swam in the ocean]. That fisherman swam in the ocean, and he _____. This was the going in the ocean with ka mea for fish. Because that name Ka'aukai, it was split. Kanaka 'Au Kai was the full name of my grandfather. He cut it off. And my father asked, "Why did you cut it off?" He said so it wouldn't be so long.

C: Did he swim in the ocean and bring in some boards for the church?

A: Yes. He swam in the ocean with a rope wrapped around his body out to the ship that was floating outside, and then he tied the rope to the boards and swam the rope in to the land. That's what he did, because he was the only one to get the boards for the people who ordered them for houses, and likewise for the church.

C: And maybe that's why he was called Kanaka 'Au Kai (both laugh).

A: [For] swimming in the ocean for fish. That's how he went swimming in the ocean, for fish.

C: He was the only one who could bring in the boards.

A: The boards.

C: That was a big job. Where were these boards from?

A: From Honolulu. They were brought by the ship Kina'u.

C: Was your father alive at that time?

A: Yes, he had been born.

C: Perhaps he's the one who told you.

A: He's the one who told all of us children about our grandfather.

C: When was the church built? Do you know?

A: No. When indeed? In 1900 or in the 1800s perhaps, because my grandfather died in 1902.

C: In the 1800s perhaps. Have you heard anything else about that church?

A: No. A church conference was held in Kalapana, although I don't know what year, an island conference perhaps, with only the congregations of Hawai'i island. I served as leader for Kalapana, me and my husband were the leaders. Now, however, we've retired. We would clean and take care of the inside, the furnishings inside the church. That was our work.

Concerning the Mo'olelo of Kalapana, the riddling boy.

He was just a small boy. He wasn't dressed in clothes, only in a malo. The boy's mother was KaHalePaki'i and the "auntie" was KaHalePaku'i [Kahaupaku'i?]. This small boy asked his mother please to tell him where his father was. The mother avoided telling him, saying she didn't know. The boy continued to ask, he wanted to know where is his father. At that time he decided to go in search of him. When he asked his mother, she felt unhappy about his going, but she told him, "You go. Don't just stay thinking about it." The mother prepared food for him, banana. (continues story)

I don't have the [whole] story, but... (laughs)

C: Good. The story is good. No one has told me that story. Mrs. Kauhi has heard it, but she doesn't know it.

A: Yes, the boy slept on the ocean with that bowl.

Tape 2

C: That heiau inland of Kalapana that was built by Kapihe, is the name Niukūkahi?

A: Yes.

C: Maybe you heard something about that heiau.

A: Not anything at all. We only know the name, Niukūkahi. The story we don't know. However, the niu (coconut) was Kapihe's.

C: There's a niu there?

A: He planted it.

C: So that name Niukūkahi, there's a niu standing there? or what is the meaning of that name?

A: There's one niu standing there.

C: Did you hear something about this Kapihe?

A: No, only the name.

C: I saw his name in the paper, he was a kahuna, of the kāula [prophet] kind.

A: A kāula. I don't know.

C: What about this heiau Poloki?

A: Where is this heiau?

C: Close to your house, above Waipālua.

A: I don't know.

C: Maybe the name is wrong. I read the name. Perhaps there was a heiau above Waipālua.

A: Yes, there was. Strange, because we were there, but we didn't know about that heiau.

C: When you were little, where did your uncle live, Enoch?

A: He lived with a cousin of his, he cared for the two of them. At the home of Mrs. Supe. Kama that is. That's where he lived.

C: Did he perhaps marry the daughter of Kama?

A: No, they were family. He married a daughter of Waiwai, the "auntie" of Mrs. Keliioomalū.

C: Did he have children?

A: Yes, several children, and they have all died.

C: And what about your aunt that married Wilson, where did she live?

A: In Ka'u, at Hīlea. She taught, she was a teacher.

C: Oh, she didn't live in Kalapana?

A: No.

C: Maybe she went to parties at Kalapana. James Ahia talked about his playing banjo at the party. Do you know about that?

A: No. That was their party perhaps.

C: Have you heard the name Samuel Ka'aukai? or S.M. Ka'aukai? Maybe it's not someone from your family, but I read that name in a book. He was a student at school in Hilo about 1900, or before that.

A: I don't know that name. There are many Ka'aukai families, but we're not all related. Strange. My grandfather...seems like he had fair skin and we have dark skin. We favor the side of my grandmother, dark skin.

C: Did you see the book I wrote [about Kalapana]? Perhaps Mrs. Keliioomalū showed it to you.

A: Yeah.

C: Good. I want to show you something. In this area above Kalapana... Do you know these names, Kaluaki and Makalua?

A: Only Makalua. Kaluaki is outside.

C: Makalua was the name of that land of your father?

A: Yes, it was there.

C: Maybe Kaluaki was the land of Ka'iu Waiwai. [Actually this doesn't fit with what Louise Keliioomalū told me.]

C: Did you have a house ma uka, at Makalua?

A: No.

C: No. You just went for the day.

A: [for the day] and return.

C: What else would you like to tell?

A: I want to tell about my grandfather. He was a surfer, him and one of his friends by the name of Ha'alipo. That was a grandfather of Clifford Bowman. The two of them went surfing, and one time they thought to go and went. That going surfing, my grandfather was waiting to surf on the wave called Kuahini. At Kaimū. One mile outside. This surfing of theirs was good. There was a movement into shore. Then my grandfather saw this shark. He thought, it's probably not for me, it's for my friend. True that. The shark rose up from the sea, appearing fast. It took off the leg of this, the friend of my grandfather. He got the friend and carried him in to shore. That time, my grandfather felt bad because of this friend of his, they wouldn't be able to surf together again. And from that time on, his surfing was over, because of that friend.

C: In your young days, probably the people didn't surf at Kaimū

A: No, they didn't.

C: It was pau.

A: It was pau, but now it's being done again. Another thing that my grandfather told my father, he wanted to speak English. My father asked why? "No, I can speak in English." Said my father, "Speak, so I can hear what you say." "Space launa." My father said, "Not like that, not "space launa," "speak louder." Auwe.