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Interview Release Form

Hawaii Volcanoes National Park Ethnography Project

I, Edmond Kaawaloa, hereby grant the right to use of information from tape-recordings and/or notes taken at interviews dated 1/14/98 to Mr Charles Langlas and to Hawaii Volcanoes National Park (of the National Park Service). I understand that the interview records will be kept by Mr. Langlas and Hawaii Volcanoes National Park, and that the information contained in the interview records may be used in reports to be made available to the general public.

Signed & Dated Edmond Kaawaloa Charles M Langlas
(Interviewee) 7/19/99 (Interviewer or Witness)

The following optional conditions may limit the release of information if signed by the interviewee.

Interview #1 with Edmond Kaawaloa 1/14/98
 by C. Langlas, w. Edmond's daughter Mabel Wilson participating

[Before tape recorder was turned on, Edmond was talking about the lava flow to Kapoho]

EK: I don't know how old I was at that time. I came back from Ka'u I think. I can't remember. Many years ago boy. I can't remember boy that, in what year. But I can still remember where I went to work you know.

CL: That Kapoho flow was about 1960 I think yeah?

EK: Yeah. I think was started 1950 something, '55, '56. We started way up here [we're talking near to Pāhoa]. Then start going down you know. That's when we started helping Kapoho people to move their things. I remember. We started from that. When the lava flows are blasting all over the place. So we were just helping, working for the, who was taking care of that? Not Harry Kim, but before that, somebody. I forget. Yeah, yeah, yeah, Keli'ipio, Keli'ipio. Yeah. But with the plantation, the National Guard help, the trucks, you know, to help every peoples out, to move their stuff, ice box and whatnot. Haul them where the hell, to Hilo, 'Óla'a. All over the place used to haul where they want to haul their material, ice box and stoves and whatnot belongings eh. But they cannot move the house. By the time they get through, everything the lava took everything. But they tried to put the dozers in there to protect the houses. You know the town especially. We make so high, about 30, 40 feet high. All the bulldozer all go, they going like that, piling a big hill. Thought the lava wouldn't come over. But it went underneath and came up through the other side.

CL: It melted under the...

EK: Yeah. It just go underneath and then bust through outside. When he bust outside everybody say what the, busting all over the place. All the dozer operators turn around, boy head line through the cane field and all.

CL: I guess it's the fluid. It just goes.

EK: Yeah I think so. ___ or something. You know when you start burning through, eh. Couldn't go through but that lava came underneath. And just busting behind of us and pow, pow. Eh we see, what that, the ground just busting. And same thing as the guy at Opihikao, who that, that Japanese guy, that big orchid farm over there? Now he make already. Iwasaki, yeah, to protect his orchid farm eh. He had the kind glass hot house, all glass or what. Try protect, nothing. The damn thing come underneath, come down the side. That's when 'I'ilewa went erupt. The 'I'ilewa 1 and 2, eh. It went right down eh. And that get away road, you know they made that get away road from Kalapana to come out when 'I'ilewa busted. And after that there's no road to go to Kalapana. All closed up already. So I had to work with

engineer guys and the county and State. I was a crane operator at that time, loading the cinder below 'I'ilewa. There's one old crater there that's where all the material to make the gravel road come out to 'Opihikao and come up. John Bull's house, Ku'oko'a house. That's where. I was the one. Oh the trucks, about 30 trucks boy, State and county truck. I had to work like anything boy. And only one crane, only me. No more loader. At that time didn't have the kind loader like now, the kind big loader that push, go like that, go. One crane. That's the kind I was operating. And boy, no chance for me to rest. Boy I tell you. Just keep going, the truck is just right there, one truck go, the next one right there. Hoh, I was knock out boy.

CL: So that must have been after you worked at the park yeah?

EK: Yeah, yeah, before when I worked for the park was CC Camp. Then after that, they went rehire me when I came back from the Marshall Island. They rehired me again see. And when they rehired me was 1960 or '61 when I came back from the Marshall Island. I stayed down the Marshall Island four and a half years. I would stay more long but I got radiated. I almost gone boy. I'll never forget that. I tried to fight the, put a case in, I want to get a lawyer but my lawyer died, passed away. Wantta fight, sue the government because I got radiated.

CL: Sam Kaawaloa was down there too wasn't he?

EK: Yeah, that's my cousin. He died. My brother was, Sam Kaapana was. Oh a lot of guys. My families all was.

CL: I think Kaipo said he went.

EK: Kaipo who?

CL: Kaipo Roberts.

EK: Oh yeah, yeah. He was down there. He was at Christmas Island I think. I think it was Christmas Island, yeah. I was Eniwetok and Perry Island. Was over there closest to where they want to make the blast. The A and H bomb. That's the two bomb I had to go recover yeah. So they take me on the helicopter and drop me off where the bomb is after three days where they explode the bomb, on land now. And when on the ship they put one big barge, that's where they try to test bomb on the ship. But I don't go for that, but the one on the land, that's the one I go.

CL: You actually pick up the...

EK: Instrument, that instrument shows how much the ____, the power, had the power. For instance, the H bomb, I have to go over there, two days I go over there, go in the morning, get the instrument. It's all buried underground, all tunneled under, they dig the tunnel. So thick the cement wall, so thick and just the height, about six feet high I think. And the damn thing's only about four or five feet wide. Enough

for two guys and the guy who check with you all the time with the damn thing. You know what they call [Geiger counter] see that's all. You walk through the damn thing, go to, you have to past three gates, three doors, all iron doors now, all iron, solid iron. In the back the door, there's about over 100 bags of sand piled up against this door. And when the door open, the doors open two sides, two ways, so when you open the side on this side when you're going in, then you open the door. And you open the door there's another hundred, couple hundred over bags on the other side of the, two sides of the door that have all sand bags pile up. That's why I was so tired. Only two of us you know, now, on recovery. And then we take the sand and throw em on the side, put em against the wall so we can go inside. There's 1,2,3 doors we have to.

CL: You're probably lucky you survived that.

EK: Yeah. You know how much radiation I had in me while I was in the Eniwetok? I had 99.7 radiation, 3 points more I'd be dead. But you don't feel it. You don't feel the radiation in you. You don't know. But inside your system is burning you. You don't feel it. You don't feel hurt or what, nothing. So when they found out, I was too late. They put me on a, they rush me to from Perry Island, they rush me to Eniwetok. The next day I was going for the A bomb that was out there, not the H bomb. The first one we had the H bomb, the second one the A bomb. So two, four times I went. Two on the H bomb and two time on the A bomb. After three days explosion, then we go, then the helicopter just, don't land you know. He cannot land on the sand. And then the sand pop, pop, wo hot the sand, just bubbles you know, the sun, the ground. So hot, so the helicopter cannot land. It burns the tire. So about three feet the helicopter comes down low, we bail out and we run to this, right by the entrance by of that door. We just land there about hundred feet away we run inside. We run inside and then the first door we start tugging, take em off the sand bag you know. Hah, I tell you, tired, rest, the guy tap your back. You get all get a suit on, just like you fly on the moon, that's the kind suit get. By the time you reach inside the end, the last door, you open your suit, all the water down in your boots from perspiring, so wet you know, all your sweat. By the time you reach inside, you open your suit. Soon you open the door you go inside you open your suit, by put in the bag, like a trash bag, but it's thicker than a trash bag, put inside your clothes, two of us. And the guy with the instrument, him too see. All naked and the new clothes are in the box over there. Get your clothes, you put it on again.

CL: This is after you get back.

EK: No. In that the last room where the instruments are. There's three instruments standing on a big pipe. They both all on the pipe and you gotta go take em out and put em in a plastic bag, for the damn machine won't get radiation before you walk out of there. Cause outside is all radiation, now, you cannot, see. Put in double bag, three bags and put em all inside there, tie em on top. Then two of us

carry. Yeah, only two machines, two more. He carry one I carry the one closer by the door there. Only the guy with the flare, he throws out, the helicopter, he's way up in the sky waiting you know. He comes back certain time. Then we light the flare we throw em outside. So the guy see the damn flare, red, then he comes down right by, about 100 feet from the door, then we run outside with the damn thing, put the damn thing on top, we jump helicopter. Off we go.

CL: Does somebody stay inside there though?

EK: Nobody. You're not allowed to stay inside there. The wall are so thick, is made for, you can't blow em up no matter how much the dynamite you cannot blow, so thick. I see guys die down there, fall in down the wharf. Guys fall in down the wharf and fall down into the water. You know the guys that work down as longshoreman? When the ship comes in from the mainland, bring food or anything, they misstep, they fall down, down into the ocean, the water is right there. Dead, the guy dead. The ocean is full of radiation. Take two guys from Maui, Hawaiian guys, died. They were longshoreman, carry all the food, whatever, _____, vehicles and what not the government sent over. Boy, it's pitiful. Some guys get little bit nuts, they climb the coconut tree, like one...naked and all kind. They off their mind already. Terrible.

CL: Let me take you to another subject. Actually, I'd like to have you start with telling me your full name, your parents and where you were born and raised.

EK: When I first started school, I first went to school at 'Opihikao. Mrs.... what the hell, Campbell married to, one of Campbell's daughter. Oh, shucks. That's a teacher, first teacher that I ever been to go school in my life. Married one Japanee guy.

MW: Ooka?

EK: You should know. You was going to school when she was the teacher. What the hell her name, that Campbell?

MW: Dad, give your inoa first.

EK: My name is Edmond Kaawaloa Senior.

CL: He inoa Hawaii kou? Do you have a Hawaiian name?

EK: Ekemana, Ekemana, A. initial, middle name. And first went to school over there. My mother was Mary Kauai Kaawaloa. And then she was married to, not married, I don't know what they really married or what, gramma. I don't know whether she was married. I don't know if she married, only stay together, common law kind or what. It's a pure Filipino, Spanish Filipino from Philippine Island. That's the first Filipino to move here to work for the plantation I guess. Was staying together, that was, well, just like was my dad already.

CL: And you knew him yeah.

EK: I knew him.

CL: What was his name?

EK: Roman Ariballito.

MW: ...have the picture of my grandmother and my grandpa together.

EK: I don't know where that picture is. I'm finding for the picture boy. They don't tell me till today. Because I want my dad's picture. I don't have my dad, I don't know, how he look like. He look like one Chinese, he's Spanish, white Filipino. He's fair looking.

CL: Ariballito, I think that's a Spanish name yeah?

EK: Spanish name yeah, Ariballito. Hard, hard working. R-o-m a-n-n. Romann. I hear the other Filipinos, he used to have a cousin live at Kurtistown. And then I used to go over there, stay with my dad's cousin. Especially on weekends like Saturday and Sunday after school. And he takes me over there to stay with his cousin, Distray something, I don't know. Then from there, I didn't graduate 'Opihikao school. I went to only third grade I think or second grade. Then Kalapana, I moved to Kalapana. My parents moved to Kalapana. Then I went school over there. I started over there I think it's the third grade I started Kalapana school. And my grandpa, my gramma was living at Kapaahu above Queen's Bath. You know way up there we have a property over there too. That's where they live. Well I used to live with my grampa and gramma and stay with my mother, and my dad.

CL: They had two different houses?

EK: Yeah, yeah. They have two different houses there. My grampa and my [parents] have their own houses, old house you know. But it's a big house, big house, upstairs, downstairs. That's where most of the Kaawaloa family used to live over there. They was born and raise there, in that house, the big house.

CL: Kind of mauka side yeah?

EK: Yeah, yeah. Upside, above Queen's Bath. (MW: Pūlama?) Not Pūlama, no. Where Samson used to live, Samson live. (MW: What is his name again?) I don't know what the hell name. (MW: Where Samson used to live, what is the name of that area?) Kapa'ahu. I don't know it's Kapa'ahu. (CL: Oh, has a name? MW: Yeah, they have a name up there.) That's where all the Waipa used to live. That's all families over there, Waipa, we all cousins too see. Waipa's and all my cousins. Kīkala, that's not Kīkala-Kēōkea. Kēōkea is right by this side.

MW: What do you folks call by Tūtū Halaulani place?

EK: Paea. That's where Auntie Emma used to live over there. Paea. Maybe its Paea. But where tutu man and tutu lady used to live, I don't know what that name. I know they only called Kapaahu. Kapaahu. But even me, I don't know where I was born. Either Kapa'ahu or Kalapana, I don't know. Or Pūlama, I don't know. Till today I don't know. But I know I born but I.... My grandfather used to own the land two hundred and twenty four acres of land, Pulama. Till today the lava didn't touch em. Didn't touch that.

CL: Lucky you. Do you folks still own that?

EK: Yeah, we still own, two hundred and twenty four acres. My grampa bought that land from King Kamehameha IV.

MW: It says village of Kalapana [looking at father's birth certificate]. This is what it says. But dad, you remember you carried Romann before. That's because he had to go overseas and work. There was, he changed his name to Edmond Kaawaloa.

EK: 1948, 1958. Because I had my children and my children was all under the Kaawaloa. My mother didn't, you know my children was born and. I don't know what's the matter with my parents. They didn't change our name you know. I don't know whether I was originally baptized that name Romann Aribalito in the church or what. I don't know. But only I know when I went to find out from the biarth certificate place, I found out was Romann Aribalito so I wanted to go to the Marshall Island, so I couldn't go because my name is different. My children are all Kaawaloa. So I was think to myself I going get a lawyer and change my name to match all my children. See I don't want to change everyone of my children and then going cost me a lot of money. So just change my name, that's all.

CL: So your children were all Kaawaloa?

EK: Well at that time we were going school and think how the hell I go by name Aribalito or Romann or what the heck Kaawaloa. So I go Kona, dad died, I went go change my name to Kaawaloa.

CL: You were already married and had children when he ?

MW: He changed his name July 8, 1951.

CL: So I guess you remember then living Kapaahu?

EK: Yeah, I remember. And I remember all the families that live right close around us. All the family I know.

CL: Up there, that top side was, who was still there? Your grandparents and your parents?

EK: The Waipas are supposed be there, Waipas yeah, the Konanui's.

CL: The Konanui's were farther down.

EK: Down yeah. It's about, oh not even, about half a mile or less than half a mile. We're all just like a family together. Always see one another, close family.

CL: But upside, was there just three families or was there more?

EK: Just Waipa, Ah Hee, and Kaawaloa.

CL: Waiaha.

EK: Waiaha Waipa, Laanui Waipa, Hana Waipa. That's all brothers, one, two, three, four. Four brothers I think. I don't who is, Waiaha or Limaloa is the oldest. That's all Waipas. I think had four brothers I think Waipa. Laanui, Hana, Waiaha, oh, Kamoku. Four, four Waipas. And they're big family you know. Then the Kaawaloa. But Kaawaloa is only one. Kaawaloa is bigger than Waipa and Konanui put together. They only one family but hooo. Because my grampa has nine children. That's where the family came big. And some of them I don't even see them. They went to Honolulu, went to Lanai, whatever. I don't know where the hell they went. Till they died I didn't even see them. But my mother told me we have nine children. My mother was the youngest. My mother was the youngest. She died 57 or 67 years old. Sixty seven I think, she died at 67 years old. My dad I don't know how old he was when he died. I was nine years old when my dad died.

CL: So you have one brother or two brothers?

EK: Well I have two, three, three brothers. But my mother didn't get married with... When she was young she was fooling around and got my oldest brother, William Kaawaloa. But they got married. So he belonged part of the Waipa side. I'm the Kaawaloa, me and my brother. And then I have a one, two, I think about three half brothers, step brothers. I have a step father. My mother married Peter Makalii and then he died. That's how I have Makalii. I have 1, 2, 3, brothers Makalii side. Kainoa, William, Peter, three.

MW: She christened Kainoa and Peter.

EK: Oh yeah. Only two then.

MW: Yeah only uncle Makalii and Kainoa. And you and uncle Sonny, one.

EK: And uncle Willy different. I just tell him.

CL: Oh so your father, by your father was

EK: Only two. That's, he's supposed to be here today but he didn't come.

MW: Yeah, he had committed himself to something.

CL: I think I saw him one time at, you had that reunion at down in Pahoa. No not family reunion. All the Kalapana families. I think he came then.

MW: He said if you need to talk to him I'll give you the number and you can call him and make arrangements. He lives off Haihai.

CL: Okay.

EK: Who? Sonny.

CL: So when you were young, did you folks grow 'uala and kalo?

EK: Oh yeah, my grampa. That's why every after school, I goes up. Every Friday after school I goes up and stay with my grampa and gramma. I take care of them. I take the two old, they old eh. So my grampa works in the taro patch, makes the road. My first grampa died, I don't know what year he died, and then I went go after my, the brother married my gramma. That's the second grampa I had. But they all brothers, two brothers married my grandma.

CL: What was the second, oh I think I know.

EK: Kekaula, that's the second one. And the other one is Kaawaloa, first brother. And the other one, the brother is Kekahuna. Yeah, that's another brother.

CL: So the one you remember is Kekaula.

EK: Kekaula, he was after my first grampa died, my gramma's first husband, Kaawaloa.

CL: You saw him too?

EK: Oh yeah. He was working for the County. Hey, I never see a Hawaiian guy with the feet so big. Kamehameha feet boy. Hoh, big feet boy. No shoes fit him. He wears, you know automobile tire? The tire just nough long for his feet and them shoes come up like that eh. And he make em like a slipper. He goes to, any place where he go, he goes to Hilo or whatever he goes, that's his shoes, my grampa. He goes to election and all that, I remember he used to go, he used to wear that kind shoes go election. All the Hawaiian people looking at him boy. Some big. He got Kamehameha feet boy.

CL: That's Kaawaloa.

EK: That's Kaawaloa. Kekaula not too bad. He's kind of small. But Kaawaloa, my oldest grandfather, hu. Strong old man boy. Oh but can he go up the mountain go taro patch. Used to have taro patch way up the mountain.

CL: Was there a name for that place?

EK: Oh I don't know. Just go up the mountain. Well they have the other family like the Waipa family, they have the Konanui family, they have their own place for plant taro. But we go in, that's all Campbell estate but during that time Hawaiians they just go there plant anywhere. But now you try go plant. Tell you get out.

CL: So Kaawaloas' was one place and Waipas' was another place?

EK: Yeah. The Kaawaloa's was more far, way, I remember we used to walk boy. (end of side A)

Side B

EK: All day, come home, the next day go back up there.

CL: You didn't have any papa'i hale up there?

EK: We have. My grampa used to make house up there and make all out of ohia. You know there, he build ohia post but you know the bark of the ohia, he open it, peel out that bark and just like that's their plyboard. Too good before they did. They peel all the skin around the tree and they save em for build. It's hard to bring the coconut leaf. Out of the ohia tree they hemo the skin and the bark, you know. That's what they use up [there].

CL: So did you stay over night up there at all?

EK: Overnight and then the next day, Sunday we come home. Sometime we go Saturday, we come home Saturday. But sometime we go up there we sleep. It depends on my mother. When my mother's pregnant, we come home. But if my mother wasn't pregnant, we all go up there, we sleep. Oh I remember that.

(Talk about eating and gaining weight--he doesn't want to gain weight)

CL: So where did you folks plant 'uala?

EK: 'Uala? Right at my, where Kapa'ahu, where Queen's Bath, had one road over there. My grampa used to, the second grampa, my first grampa died that time. But he used to plant potato too, my first grampa. Big kind potato boy.

CL: In the same place?

EK: Yeah. My second grampa married my, I don't know whether they make marriage because I never did see they got married, Kekaula and Tutu Nanui. I don't know they got married. Just like, might be the brother take over. Me I small, eh? we don't know whether they got married or not. I don know. But my second grampa, Kekaula, is hard working too. He made that road from down where Emma used to stay before, Paea, all the way up. All wheelbarrow by hand. All day he stays on the

wheelbarrow and this Emma's father, Stone, well, he buys a wheelbarrow for him. That's all what he would wheelbarrow, stone, little by little he make. All the curbings and all boy. Hard working old man, Kekaula. And he has a big family too, Kekaula, you know. Through his, married to you know and then get different wife and the wife pass away but the children are still living and some of them are still living yet now with the grandchildren and all that. Great grand and all, still living from that grampa of mine, second grampa. I don't know who is my great grampa, great-great. My great-great grampa. My Kaawaloa's father and mother.

MW: Your mom is here, this is your grandfather. Kahilihiwa Keanuenu. And then Kaawaloa Kahilihiwa married Kailiponi Kekaula and then their children all the way down again.

CL: I think I've heard this before.

EK: It is a big family Kaawaloa. Till today how many grandchildren. I don't know who is all my grand, their names I don't know. By golly.

CL: So I want to ask you about this place you were saying that they were growing sweet potato. Let me show you this [map of Kapaahu donw for Mrs. Kauhi's book]. Over here got Kapaahu, this area here yeah.

EK: Waiaka, that pond down there. That's where Limaloa Waipa used to live. Yeah, Limaloa Waipa. He live down there. And before that, I think this right in here, we on this side of Limaloa Waipa. I think this one here. We live up here someplace. That's where that Waiaha Waipa lives. That's right on, Waiaha Waipa lives on this section here. And we live on this section here. We are right close. Because there's a 1, 2, Waiaha, and Hana, there's three brothers used to live up there.

CL: This is what?

EK: Hana Waipa, see, that's one. Nanui, that's where my grampa and grandma live. Yeah right here. Nanui is my grandma. And the husband is William Kaawaloa. That's the one. This is my grandma's name, Nanui. This is my grandma's name.

CL: And do you remember this Charlie Akuna?

EK: Oh yeah. They live way up here, the last house, Charlie Akuna and then this is Waiaha Waipa live right next and we live right next to them. This is Leialoha Ah Hee. That's right in the back of our, where my grandma and grampa stay. Behind, that's the one. You got it all. This is where Emma Stone used to live. I used to stay there for many many years I used to stay. That's how me and Emma came so close. We are first cousins. So I stay with her long time until she got married. When she had school life and single and all that. She and I used to go together you know. Really close me and Emma. Until today, I never hear of her. She went to the hospital last time I heard.

[portion omitted]

MW: [showing pictures] Tutu Halaulani, Auntie Emma's mom and Tutu Luika. And then my grandma, my grandma and my hanai mother, is first cousin.

CL: Yeah, and your hanai mom, what's her [name]?

MW: Hannah Hakau Poha.

EK: They used to raise me too. Hakau. Keep me, when school vacation, every school vacation she take me up stay with her. Before she was born. Then we gave her to my auntie, cousin. And when I go Honolulu, I stay with the sister in Honolulu, Kakaako. They take care of me. Yeah, it's a big world. All my cousins used to work for Haleakala, he's the captain of Haleakala, the other is the captain of Humuula. There's three ships before. All my cousins there, they are captain on the boat or what the hell they call it. I get three ships to Honolulu. Everytime I go Honolulu, go Honolulu come back, go and come back up. That's the Poha's, that's the Poha family. They used to be all the captains of Humuula, Hualalai, Haleakala. I used to go Honolulu with them. That's how I know the Poha really in and out you know, Poha.

CL: So those are like brothers of Jack Poha.

EK: Jack Poha, all them. Mele Poha, Mary Poha, all. I stay with them in Honolulu down in Kakaako. Sometimes the sisters they fight. They tell, I like him too. I gotta go stay with the auntie and go with the other one. They fight, they fight for me cause the kids, their kids wanted me to stay with them you know. So they fight. Tell, I come back cuz, I come back, I come back. I go two nights and come back, nough, that's nough, come back.

Before they bomb Pearl Harbor I came home my mother, you know my mother had a nightmare, this is really true you know. My mother had a dream about what they going to do to Honolulu, my mother. I went to Honolulu and she wrote a letter. I don't know who carried the letter, one of the Poha boys that work on the ship brought the letter and gave it to me. I think was not Peter, who the hell the other one. That 'o'opa? Who that 'o'opa? Poha used to be? Yeah Sam, Sam something. Well he brought the letter, then give me and tell, oh auntie tell you for go home, my mother. So I came home. He brought me home on his boat, Hualalai. I came home. About one month, boom, Pearl Harbor bombed Pearl Harbor. Yeah. 1940. I just came home before that. They bombed Pearl Harbor. And I was working up Pearl Harbor at that time. My auntie Victoria sent me over there go work. Not Enoka. Enoka was down here. Think of that, my mother has a dream, she wrote a letter.

CL: Did she tell you what the dream was like?

EK: No. She tell me you gotta come home quick. Something going happen in Honolulu. Bomb.

CL: She didn't know what.

EK: She don't know but it's something going happen in Honolulu. Not even a month I returned home here, bombed Pearl Harbor, December 7th. The tidal wave and all that. Yeah. She warned me and all that. Yeah, my mother used to get.... Seven, yeah. I came home, I think was about, almost a month from December 7th, then the following month, January, boom, on December 7th boom. But I came home before that, November something. I was working down Pearl Harbor for the Government. Your auntie take me down there go fill out application the employment office. That's why I work over there, for the Government. And what else you want?

CL: Oh, let me come back to this sweet potato business.

EK: That's the only people that they work hard, plant potato for feed the children.

CL: So you say was over by Punaluu?

EK: Yeah above Punaluu.

CL: Above it. Okay, still on Campbell Estate land though?

EK: Yeah, in the back is all Campbell Estate. Where Waipa live, the other side is all Campbell Estate all the way. Go up the mountain, the Waipa, the Konanui owns about 33 point something acres up there. That's where they plant potatoes, taro and all kind.

CL: Right. You folks never went over to Pulama.

EK: Pulama side, well, I used to go Pulama where the old house used to live over there but it's all broken eh. But I used to go with my grampa and gramma up there go pick lemon. He used to sell the lemon to the old Chinese people, the first Chinese people moved to Kalapana was the Lee family. Bakery and then another family was Ah Ko, another Chinese people. Ah Wah. And one of them was married to auntie, cousin Ah Kau family, that's the one by the church place. That's not the one? What the Chinese people that own the church and... What the hell that pake name? Afook or Afong?

CL: Afong I think. That's

EK: Before he used to own that property and then Father Everest bought the place eh.

CL: Yeah. Cause there was the guy, the son was living in Paradise Park there I think for awhile, till he died. What's his name? He wrote that book, Chun Fat, was the son yeah.

EK: Yeah, I remember that name but I kinda forget. I was small that time. Was about nine, eight, seven, eight years old I think. I was

that time, seven, eight, nine years old. My father died when I was nine. I still remember when my father died. Nine years old I was at that time. Yeah, talking about potato, oh the Hana [Waipa] family lived down below here, the Laanui live right next and then the Kaamoku's used to live right next, Kaamoku's. That's three Waipa brothers right there. They have their own place and they plant potato, this one plant potato, the other one plant, the other plant potato and my grampa and gramma are right next. Plant potato, but only the one behind that one, that's Leialoha, that's Akima. Akima Ah Hee. They live right in the back of us. Them they don't plant potato. They never did plant potato. Anytime they like potato, this Akima Waipa they call him, he died already, he used to come down and my grampa give him the potato, the brothers Waiaha they give em you know. That guy he don't plant, he like get everything free the guy.

CL: So did you plant in your own house yards or you planted over this side?

EK: Yeah we have a small property up there. I don't know, small property, not too big. Was about three acre I think, property. That's how big, three or four acre, that's how big out property up there. That's where the original Kaawaloa family was raised in there. Big house, upstairs downstairs. Yeah, big house. Oh sometimes they have about three, four family living in that one house upstairs downstairs.

CL: So that's where you planted like just outside.

EK: Right in the yard over there, right in the front, on the side, behind.

CL: Must have been more soil up here.

EK: Yeah, they used to plant potato. And this Akuna here. He used to plant potato I think. And the other Akuna brother live right next between.

CL: Oh, what was his name?

EK: There's two Akuna brothers you know. Now you have these Waiaha Waipa and the first youngest brother, right in the back of him is Louie Akuna's father. He's still living in Hilo I think, Louie Akuna. And the other Akuna, in the back, older brother for Louie Akuna's father. I forgot what the hell his name already. That's not Charlie. Louie Akuna that's Charlie's father I think.

CL: I think so, yeah. I think that's right.

EK: There's two Akuna brothers over there, right in the back Waiaha Waipa. And in front of Waiaha Waipa lives Hana and Laanui. And way down where that pond water, you said that pond water is what you call it, Waiaka, yeah. That's where I used to swim catch goldfish, sell it to the Chinese people, the gold fish.

CL: You know what they did with it? What did they do with it?

EK: Well make a pond and then can see gold fish. And sometime they raise em up and then they go sell em to different people who wants to buy the gold fish. That's why they call it Hawaiian koi. Us kids used to go dive, and then sell em to the Chinese people. For make five cents and go buy cracker. Chinese used to bake cracker and pie, coconut pie you know. Well that's only family that raise potato over there, the Waiaha, they plant over there, plenty children. But this guy Leialoha Ah Hee, I think only two was living with Leialoha Ah Hee, Chinese people. But I don't know what family they come from, Ah Hee. Leialoha is one of our, I think auntie Waipa's daughter I think, Leialoha, or sister. Leialoha, could be no. That's the daughter of Waiaha Waipa, Leialoha. She's a nice lady.

CL: Oh no, she was sister of Waiaha.

EK: Waiaha's sister eh. Sister of Waiaha, Leialoha. Ah Hee is, Akima Ah Hee, that's the son.

CL: So can you tell me about whether you went into the park area, go in there for fishing.

EK: National Park? Oh yeah. First I work for National Park way back I started working for National Park, 1934 for the CC Camp. Thirty four, thirty five, thirty six, thirty seven. I think part of '37 I think. Then... that's when President Roosevelt elected as President, he made the triple C. And then where the hell I went, oh Kapapala Ranch, I stay Kapapala Ranch for another four years or five years I stayed over there, until I graduated Kapapala Intermediate School. And then I went to Pahala High School. And then there I started working for the Ranch.

CL: Kapapala Ranch.

EK: Yeah Kapapala Ranch. After I graduated. But as I was moved to Kapapala Ranch, we are kids that time. The boss over there hire us go over there do this, work little bit this and that, do weekends and during the day after school sometime. I stayed over there...

CL: Oh so you went to Pahala High School and you were also working at the Ranch.

EK: Yeah, I went to Pahala High School, I graduate and then we still worked for the Ranch. They hire us kids for work, go help milk cows and whatnot. Then I worked with big people go ranching, round up cattles and go branding and all that you know. Then from there then I joined the CC Camp. I went to school, down to the school and then from there I went to CC Camp. Then CC Camp I worked my way all right through.

CL: What year were you born?

EK: 1917. June 25, 1917. I'm 81, going 81 now, getting old. My people, they don't believe I'm 81. They don't believe. I have to go down the airport meet my friends today. They going back to California and some, I don't know where. They going back today and we had a dinner down at the Lava Tree Park Saturday. These people, my good friends from Nanawale, the children, grandchildren, all came over because the gramma made 72 years old over here. Living not too far from me down Nanawale. So we had a gathering down there. They all came from California and not too far from California some of them. So we had a celebration. It was a nice party. And they I called my lady friend in Hilo. They were telling me they going back today. So Sunday, that day was Sunday, we had a party Saturday, it's a Sunday after church, I went home and I called my friend if they can make me a lei for my good friend the grandchildren going back you know. So my friend told me, Gee Eddie, I don't know if I can make but anyway, I'll let you know. So last night she called me say, Oh Eddie, I can make your two leis. Okay, when I pick em up, you come down today I pick em up about 1:30, 1:30, 2:00. So that's why I had to go into Hilo pick up the leis. And then 3:00 they going boarding the plane going back to the Mainland today. They going back 3:00 leaving Hilo. That's why I gotta be down there 2:00, 2:30, somewhere around there.

CL: So before time when you were younger, did you ever go fishing in the Park area?

EK: Oh yeah. Even when I used to work for the National Park, during my years working the National Park, all official guys of Hawaii National [Park]. Before the Government people come from the Mainland, come over here vacation and we used to work, they send us guys down the beach and make, go pick up opihi, crab, fish, whatever you can catch, we make a big lu'au for them before they go back to the Mainland. From Yellowstone National Park, all these people you know, they come. So we are the ones that make the party over here. Oh man. All the old timers, I was young. Used to go with these old timers go down the beach.

CL: I guess William Peleiholani was working then?

EK: William Peleiholani, all, Hauanio, Elderts, Charlie Kauhi. All we worked together. I was a kid, young. I think I'm the youngest one. Had some guys from, Portagee guys and guys from Mountain View. And then after that, they hire guys to work for the National Park. Guys like summertime. They hire from Saint Joseph School or from Hilo High or grown up boys and girls that want to work. They come up National Park. I think them guys work on the trail, they go down in the crater and all the kind, where the roads eh. Clean the trails, go down Hilinapali clean the trail, them goats knock all the rocks and go round the trail you know. And fix all the stone, you know stone pile here stone pile there where the trail so the people go down there walking they don't get lost. That ahu they call it. Ahu. So they go look at the ahu then they know where they going. Otherwise the goats they knock em all down. Yeah, so when they did this, they hire guys to go kill all the

goats. That's why Pele get mad. You see what Pele did? God gave the goats for the people to live on. So the National Park they hire guys, they hire helicopters go on the pali, the cliff eh, ba ba ba ba. They shoot all the goats. Yeah, and these Hilo High School boys they the one walk behind eh. And we used to hire the Buster Brown Ranch up here, the Filipinos, you know Filipinos like goats eh.

Tape 2 side A

EK: One old lady from Kona, came to the National Park ____ too mean to the people. Look what, they charge the people \$5.00 just for go National Park. By God, God punish.

CL: So did you learn the names, place names? Along the oceanside. You know, where the fishing places are?

EK: We went to 'Āpua, right down from Queen's Bath all the way down we used to go fishing. But when we were up working up the National Park we used to, from National Park we go down to Hilinapali. And from Hilinapali we take the handmower, and we go down and that same time I was working for the Government that time, go down there go fishing.

CL: And you went down where, Apua?

EK: Apua, we go to Halapē, go to Keauhou, down to Ka'ū Desert side, Ka'aone, and 'Opihinehe, that's where Ka'aone, we used to, Ka'aone over where the red cinder is. That's the boundary line of Hawaii National Park. Below Kukui, Kukuilaulii, right straight down. That's where the boundary line. You can see from highway, you can see one big red cinder down there. That's the boundary line, you hit that cinder hill. From there on, inside, all National Park. National Park they take all the way to Queen's Bath. They wanted to take all the way to Queen's Bath you know. They condemn our land, the 224, 22 acres. They did condemn one year. They did condemn. They send me a letter. They tell me we condemn the land. The National Park gonna take it away from us.

CL: Then what happened, they gave up?

EK: They was so scared we might turn around and sue the Government so they returned back the land to us. They want to take out land.

CL: At one time they were going to take Royal Gardens.

EK: They cannot take Royal Gardens, they gotta take us first. But they was scared bumby we going turn around and sue and Royal Gardens going sue them too. See we and Royal Gardens was going get together and sue the Government. So they scared, they return the land back to us. They apologize us in a letter saying they're sorry what they had done. But if still want to fight the case go right ahead we can sue the Government. We had drop off, we didn't do anything. Royal Gardens didn't do anything. That's why they give the land back.

CL: So, who owned Royal Gardens that time?

EK: Well, Inaba bought from Campbell I think. Used to be Campbell. I don't know. But only the big land owners up there was us and this Konanui family. But Konanui family they had 33 point something acres up there, in the Royal Gardens. That's a big piece, 33 something.

CL: But they lost some of their land I know. Cause east of Waha'ula they had some.

EK: Oh yeah, that goes on the coast line. Yeah, they used to own that land. That's from Waha'ula. Yeah, from Waha'ula and come Poupou. Right in that Poupou until in the back of Queen's Bath, they own that land over there, close to the beach. Then they took em away, they condemn em. So now the Government own all the way to the beach. The fence line used to go all the way to the beach. Right down where the ocean boom up, that's where they put a pin over there, stone wall. They want to take our land, no they didn't. They had no choice, they scared, they scared because Royal Gardens and us we turn around and sue the Government. But they gave us our land back. Until today, we still have our land. National Park and us right next and Royal Garden right next. Royal Garden is right close to us, same boundary, straight line.

CL: So when you were a kid, what kind of fishing did you do?

EK: Oh, throw net mostly. Throw net. My grandfather used to have a canoe but I didn't go out with them on the canoe. My grandfather used to have a canoe and you ever see the place where they launch their canoe boy.

CL: I saw a picture of it.

EK: And the cliff over there. They make the kind sticks, where the canoe go, go right into the water. And those days the seas are not rough as it is now. Those days the water real [calm], comes like Kona water. But now you look, I don't know. Something mistake the people or what had done, National Park, the National Park. That's why you see all these damn lava flow coming down and whatnot. It's a mistake. God punish you know. It's a pitiful. But when the lava come down they don't do like the way how Japan or wherever the lava comes out with, whhh. Over hear just comes the slow. Give you time for leave the place you know.

CL: So what places did you go throw net?

EK: I go throw net in Kalapana, the Kalapana Black Sand Beach over there. But mostly in the National Park. We used to go from here on horseback riding, from Queen's Bath. Didn't have that road over there. We used to ride on horseback. Takes about six, seven hours to Halapē.

CL: Oh, you went all that way thrownet?

EK: Yeah, right down to, before we reach Hilinapali. We stay over there some three, four nights, wife and I and my kids. I had only three kids I think that time. We ride. I used to own about five horses and, four horses and three mules. We ride them, we go down, take us about six, seven hours to get down there.

CL: So that would be about what year?

EK: Let's see. When I came back from Marshall Island 1961, '62, around there. '61, '62 I came back from the Marshall Island and then the National Park hired me. But before I worked for the National Park was CC Camp, way back 1934 up to '37 and almost '38. Was under the triple C, Civilian Conservation Corps at that time. President Roosevelt made that. And then when I went to the Marshall Island, I came back, then they hire me. Then when they went hire me, that's when I learned how to bulldoze up there. The Government teach me how, then I started teach all the Government people from the Mainland come over to operate the dozer, all kinds of equipment, crane and whatnot. Then the Government open up their own quarry up Volcano, then I hire guys from outside, workers who want to come work eh. Oh plenty guys come work, work in the quarry you know. Then we used to crush rock our own self. Then it's too much money to hire people so we moved down to Halemaumau. The material over there is all mixed already. Small stones but we just put them on the conveyer belt and the damn thing just go, and screen it and all the material go different place and we stayed about six or seven guys of us worked at the quarry. We just take one pile of this material inside, all sizes of material.

CL: Where exactly was that? Close to Halemaumau.

EK: Yeah, Halema'uma'u is like this here, as you come down from Chain of Crater, I mean you come down to Halema'uma'u Road from the Uwēkahuna you know, from Observatory or whatever you call it, from there we come all the way down to you hit down the flat. And way down the flat there's a mean turn, long turn. Then you go straight to Halema'uma'u. Over there you go straight down where the lava had went down today you know. I don't know whether it hit that, crush our quarry down there. It's in the desert over there. All open, no more no trees over there.

CL: Not down in the crater but

EK: Not down, the crater is this side, right on this side as you start going up the hill. Just before you make the big turn going up the hill. Right there you go straight down on that high bank over there. You look at the material over there, everything you got the size of material. Well we screen that so we don't have to crush, we don't have to hire guys to do crusher work, dig rocks and all that. The material just load em up you know. The bulldozer stock pile and just load em on the screen, guys are working em. You have about seven or eight guys out there working to screen the materials. So we used to pave our own road up National Park, screen our own, asphalt our own.

We had the equipment during my time. But now, no, they hire contractors do that. But during my time I used to hire guys to work, about eight, nine, ten guys to drive the trucks and all that. We had the material and everything over there. Then from there on I had ? with me. After I teach all these guys come from the Mainland, these haole people, they come over here they want to learn how to operate dozer, operate crane and whatnot, the grader and everything. I teach em down at the quarry. They stay about two or three months and they know how to operate. They go back to the Mainland, till about year and a half they lay me off. They lay me off because they going hire guys from the Mainland. One good operator, the one I teach em for them, he learn something, then they throw me out. At that time we was suppose to have the kind,

CL: License or something.

EK: Yeah. And I didn't have the kind, what the hell you call that now, Civil Service or what they call that. I didn't have no Civil Service so they throw me out. They hire this haole from the Mainland, although they learn from me. They send him over here operate, run the National Park over here.

CL: Before World War II was that?

EK: Yeah. That's what they did. I didn't have Civil Service. They throw me out and they, the guy I went teach over here he went back here, they hire the guy come back over here work. They kick me out, I no more Civil Service. So one Japanese guy working inside, old ranger used to work for the National Park up here, I forget what his name already, he died already. The guy, he went fight for me. After all Mr. Eddie Kaawaloa had taught so many people come from the Mainland, Yellowstone National Park and certain park, they come over here, when he teach em and when they go back, they kick you out and they hire this guy come over here work. Only God knows. See what happen now. Pele no going stop until I don't know. Pele not going stop. That's the home of Pele now. They stop people, you no can go fishing down there. Why they stop you? God gave the ocean for everybody. Why they stop? Shoot the goats, and all the kind. Kill the pigs and all that. Some hunters they come in they fence em up all like that. Now you no see no pigs over there, no more goats. But this bird over there and duck, nene, yeah. What the hell is that? Goat is more special to the people. Pigs are more to the people. No, they kill everything. I used to take the damn Hilo boys in Hilo High School kids in the high school, Saint Joseph High School go down there go round up goats, kill all the goats. What can I do? I had to go. That's my job. So they take me about 15, 20 boys all line up like that, go along side the cliff and all go all walk miles, chase all the goats to one place and the damn helicopter bam bam bam bam, shoot all the goats.

CL: This is when you were working there bulldozing too?

EK: Yeah. They were doing that. Killing all goats. You no can do nothing. Pitiful when I see that boy. Destroy all the food of the people. Same thing like, well Kapoho. They do evil to the people over there. I hate to mention the name but, that's what happened.

CL: You mean before the flow?

EK: All those old trees down there. Remember now, they planted those old trees for raise up for the people to have, for the poor Hawaiians. That's their food. That's what they use that for poi. This guy, Lyman, what he did, they went cut all the tree down, when you Hawaiian you ___ that 'ulu trees. Hawaiian no more 'ulu over there, they cut em all down. That's what happened. I remember the days, lava come down, take em all. Pitiful. I can think of the days that people do evil to the Hawaiians. That's what happen. Now, they charge you for \$5.00 go inside to visit. Baimby something going happen. Pele not going live there until, I don't know when. That's the home of Pele now. They sorry boy. You and I cannot do nothing. Everytime I think about it, what the National Park did to the people over here. Not to the Hawaiians, to all nation. Could be haole, Japanee, whatever nationality. Now they let only Hawaiians go in there. And yet they treat the Hawaiians once you get out of there, like my daughter, they want to go fish over there, she cannot take anybody. The children cannot take anybody inside there or family like that. The kind rules and regulations down there now once you get out of there. Even Kaipō Roberts, he's a big 'opihi man before. They stop him when he went move after he came back from the Marshall Island, that's what his job, make 'opihi, sell em by the gallon. They stop him.

CL: I thought he still had a place in Kapa'ahu.

EK: Still get.

MW: Nobody living was there though.

CL: Maybe wasn't his place. I don't know. They said he wasn't a resident? Kaipō, did they say he wasn't a resident?

EK: I never see Kaipō for long time boy.

MW: He's sick. He get skin cancer.

EK: Oh boy, just like, burn eh, go in the sun all burn, you feel hot, he couldn't stand. Might be from the cancer, might be from the radiation. You know when I had the damn thing, my whole body all, I get all kind of, inside the mouth, inside the nose and all. I no can eat. That damn thing. You mouth all pussey the mouth. That's what I had. All in the hand, in my ___ here all inside here all over, my 'okole and underneath my leg and all. The radiation. I stayed on Marshall Island hey, I suffer till I had to quit. I pull the pin, I going home. And the kind the hospital over there, they no can take care of you. So they send you on the carrier, go around the island,

day and night, day and night, protect the island, Eniwetok. Day and night, day and night, it going be ten years that damn thing be circling that island for any guys come over there bomb eniwetok. The Japan took Eniwetok. Took em once. United States came back, took em back. And till today you look the ship over there all on it's side all standing up, all sink over there all boom go up in the air. Get all the ship around the island. Terrible now.

CL: Can I get you to talk a little bit about, I was told that you learned about lā'au from Kaamoku.

EK: Oh. Well that's one of the things for cancer. Well, wife and I used to take care of these two old folks, my auntie and uncle. They're auntie and uncle for me. And they are true uncle and true auntie. I used to take care them. Whenever they wanted go to shopping, whenever they want to go doctor or whatever, wife and I are there to take them. But only the trouble is, my uncle Waipa he walks up my house. It's kind of far, a mile I think. Come through the bushes and catch the road and walk up to my house. So he comes up, e tell, oh ka moopuna, they want to go doctor or they want to go Hilo go shopping. Oh, wife and I take him, go down, take my auntie, go doctor, wherever they want to go here go there, do what they want. Day out day in that's what we taking care of the old folks until they left us. And he showed me the medicine. And he was teaching and making that medicine long time ago. I used to go with him and I see him do it. But I never had intentions that he was going to give it to me. I see him do it, I see what kind he's picking up, and da kine I show him, because I go with him. Whenever he go get the medicine he show me. Till the day come where he couldn't walk down the beach. He don't want nobody to go with him and take the medicine but only me. He want me only take the medicine. So that's how I learn, I see him but I didn't know how to do it. I see what he's doing from the start to the end what he was doing, I know what he's doing but the prayers and all that he didn't teach me from that lā'au, cancer. He never teach me what prayer. Till the day that he couldn't hardly walk to the beach, then he had a dream. And this lady standing inside his room, right at the door, standing, all white this lady, had a white coat or what the hell she had. He didn't know who the hell this lady standing by the door. And in the dream see and telling him that he gotta give the medicine to me. Might be it's an angel or Mary or whoever it may be telling him for give the medicine to me and nobody else. Five o'clock in the morning one day but I cannot tell what day, but anyway, one day during a week day, that was a week day, in the morning he reached up the house knocking on my door, tell, so asked my wife, somebody outside. She said, oh daddy go, go look who's outside. Early, see dark yet. My uncle was standing right by the door, I open the door he was standing. He tell me, oh I get something to tell you in Hawaiian, talk Hawaiian. Come inside, come inside, go in the parlor go sit down talk story. Light the lantern and talk story. Still kind of dark yet, never daybreak. Talk, talk, so he tell me about the lā'au, the medicine the cancer medicine. So he tell me, only you I gotta give you the medicine. Oh me I scared, I don't know how to make eh. He tell, e moopuna, 'a'ole maka'u, no

scared, I going show you how to do, what to do, when you start going, anybody ask you the laau I'm going show you what prayer to take, what [prayer to tell this and that. He showed me all. But at least I know how to prayer. The wife and I used to work for the church and all. I know what, he tells me what prayers so I know the prayer all. So I tell, only way I can try. He tell, no scared he tell me in Hawaiian. Oh, 'a'ale maka'u, keiki. Go ahead, do it. So I carry. Till today I still carry. And what they call, my uncle tell me it's lā'au kāhea they call it. Just kāhea by the name. Before I have to make a medicine for you, you could be up the Mainland some place, as long I know your name, just call by the name through your prayer, the pray you go through and ask God for who--if you John, for John so and so. That's the prayer I take. And beg him what kind medicine, where is the cancer is, all that. Then after that you gotta ask for your guardian angel protect you from going down the beach and get the medicine. No matter who being watching at you, people can say, oh what that guy doing over there? He going listen, he looking. That's curse like eh, so you always ask your guardian angel before you leave the house, your guardian angel be with you all the way you get the medicine, when you get the medicine, all the way till you reach home, your guardian angel be with you. Always ask guardian angel for protection. When you reach home your guardian angel until you pau finish everything, you light the fire and everything till you burn it. Beside that when I pray I always mention your name, John so and so, this and that. (the person that's sick) Yeah, that's sick. You could be on the mainland I'd be begging the right, when I making the fire right now, I'm just making the fire, the fire's burning now, the medicine I'm holding in my hand, praying all that kind, call your name, say this for John so and so. Then when I finish my prayer, then you give one puff, throw em in the fire. When you throw em in the fire then start praying Our Father, Hail Mary five times. Five Our Father, five Hail Mary, keep praying until that damn thing all burnt to all, come to all wrinkled and then you see the worm, you know that white worm, all come outside and e just go like that. You know that damn thing get all kind of white string eh. Each time you see in the pond water like that white strip, that's the medicine. And you see all the white strip come outside and it goes like worm, until the bugger all burned and it burn. Keep on praying until if you can add up ten times you go Our Father, Hail Mary, keep calling your name. I keep calling your name. Every prayer I call your name. Until you pau. And you pray and thank God. Then I go check you for three days after that. Call you on the phone and how you feel inside three days after that.

CL: So you don't actually give it to the person at all.

EK: No, don't give no nothing to you. What that calling is the most powerful medicine of the Hawaiian, they just call by the name. Lā'au kāhea they call it. Well that's the one, who that, the old man lives Keaukaha.

CL: Oh Henry.

EK: Yeah. He want come to see me how I do it. But there's a ways, a different ways of making cancer medicine. Another way, Mrs. Young, I don't know if you know Mrs. Young.

CL: The one that used to live down Kalapana? Yeah.

EK: Well she showed me one time how to make other way. So I showed her how to make this one but she make the different way. But I don't know how she go by because I have my own way. But she want to show me. It's this kind kauna'oa on the land, they use it for make lei, kauna'oa they call it. Well that's another medicine of the cancer too. But that you gotta have something else beside to go together you know. I think you have to get the cane I think, you know sugar cane. Yeah the black one and the striped one to mix it up or something like that, they do that. That I don't know because my uncle didn't show me that. Mine is just special Hawaiian way yeah.

CL: So that worm, is there a Hawaiian name for that?

EK: Kauna'oa.

CL: No, the worm one too.

EK: That stuff is they calling the kauna'oa.

CL: Oh, the worm that's in the...

EK: Yeah, that, the one inside, yeah you only touch that vine, the vine all go back to. (MB: It's a sea melon.) Just like namako, the cucumber. But they not big. Cucumber come big eh. These are small. Only about _____ I think. And then they come this size here, some little bit bigger I think. When you pick up the medicine, you watch out you don't shake em too much. The damn stuff shoot out, the white stuff. And when the white stuff shoot outside, when it gets on your hand boy, ooooh. Get hard time get em out. So it's just like, no sting no, that pipili, a gum, a gum you leave em out in the sun and come all stuck eh. That's what happen. When you stuck on your hand ooooh get hard time take em out.

CL: And you call it kauna'oa?

EK: Kauna'oa, that's the kauna'oa.

CL: I think Herbert told me, he said that was the female kanauoa and the one on the shore was

EK: On the land there's another kauna'oa you know. But that's Mrs. Young way, the land one, kauna'oa. He mix it with a cane, kokea cane or what. That's a kauna'oa. They use it for lei and the kind make em for on the horse neck and all that use that kauna'oa you know. Lehua flower and whatnot. But this one here, my uncle's way, no, just the kauna'oa in the water. You gotta go in the ocean go get. It's just

shallow water, sometimes you see the damn thing long vine eh. You tap the vine the vine all go right back up, ah you find em over there. You lift up the rock you stay underneath.

CL: So the little thing, it puts out a vine?

EK: Sometimes they come plenty vine you know. Long you know. Sometimes you touch the damn white vine you just touch, in the pond water. That white vine go right back (end of side A)

Side B

The one under the rock, the namako, whatever you call that small one. That's the one. But there's another one, it's in the crack. That is no good. You gotta get that one there. Get the other one get the white string too. That's why when you touch the damn thing, that thing go disappear, you leave up there you see the bugger, ah that's the one. But if it goes in the crack, that's not, that's wrong one. But different kind, the rock one, in the rock. That's the one. That's the one that who? Henry want to talk to me but he never did see me for how many years I no see him. We were working together engineers time he was dozer operator, I was a dozer operator at the time, engineers time. Yeah we all worked together. Everytime he tell people oh I want to meet that man, I don't see him, I don't see him but.

CL: Well he has to come look eh.

EK: One time I meet him way way back. We had a party up in Hilo and he was making medicine I think. But he never see me that day, at Waikoloa. Not Waikalua, Wailoa, yeah. Kelihoomalua one, something like that. He was over there. But he never see me. Maybe he forget about me that day. But he was showing all kind plants over there. This is for this, this one for that, all kind he was talking to the people eh.

CL: So do you make other lā'au too or just that one?

EK: Yeah, that's the only lā'au I make for cancer.

CL: But for other stuff, do you do lā'au?

EK: Oh yeah plenty, broken bone and all that. Kowali, they call it for broken bones. I use kowali. I use kowali too for broken bones. My wife had broken ribs, three ribs. Fall down down the beach broke the ribs. Go home, went to the doctor, rush her to the doctor, three ribs broke, the doctor was going cast her. I tell no, I bring her back tomorrow. Make sure bring her back. I took her home. I go look for the medicine. I found the medicine. I put it on her, the next day no more. She went back all the bones all went back.

CL: What'd they say?

EK: The next day she go doctor, take a look, no more, no more broke bone. Three ribs broke. She fell down, she when go make opihi. I was making opihi that day, I went down the pali, underneath. But kinda not too high the pali. She see me from over, plenty opihi, she call me, plenty opihi dad? I tell yeah, yeah. I never know, I stay pounding opihi underneath. She's over there trying to come down the pali. Fall down right on top my ___ here. Me and her fall inside the water. And must be right where one good stone over there, big stone. She fell right on top damn stone sideways. Broke the three ribs. Now for bring her up back to the pali, oh I get hard time boy. Me underneath pushing her, you got em? Yeah, yeah. If I went got hurt I don't how me and her ever come back.

CL: Where was that?

EK: Down in Kalapana. You know where the rubbish dump, Kalapana rubbish dump. Over there someplace down there. And to tell you about the cancer medicine, I made plenty people over there. (MW: Me one of em.) She's supposed to lose her breast, breast cancer. Three days, three days I did. No more. She still get her breast yet. They was going take em off you know. Thank God boy.

CL: Is there any lā'au in the Park that you need to go to the Park for?

EK: In National Park?

CL: Yeah, that you can't find other places.

EK: Yeah, there's over there plenty. but you cannot take yeah. If they ever catch you you know.

CL: But is there anything that you would need to go to the park for that you couldn't easily find

EK: Only I know over there you can find nice ones. That 'uhaloa in National Park, nice big ones you know over there. I used to go up there take but I used to hide, I pull em, I brought em back, I put em in the car. You can?

CL: You can. You just have to ask for a permit, tell em what your purpose is and then you can go. You can go collect.

EK: That's where I used to get my ualoa in the National Park, they nice kinds over there, right along side the road, nice kind.

CL: On the dry side?

EK: On the side of the road or kinda way inside, out in the open. But now you have to go around that way. This side here no can no more. Even if you go 'Opihikao road, before used to get plenty but now no more. Hard for find the good kind, big kind. You get by the root.

MW: The kind get, plenty I think. I went look. You know the Kikala/Keokea? They went bulldozer all that road right.

EK: Inside there? Oh. Carol went give me one bottle, one mayonaise, the big one. Half of em. I still get in my icebox. When I catch cold I take. Good for cold eh. Mucous all come out when you take that.

CL: Yeah that's right. Otherwise it'd all be gone.

MW: So I told one of the boys over there, one of the cousins, I wanted to come get some plants in there. Plant em by the Catholic church. Kind of along side.

CL: Yeah, that be good. I don't know. Is it easy to move em?

MW: Oh some yes, some no can.

EK: What time now baby?

CL: On it's time I think. He probably needs to go. It's 1:30

EK: I gotta go. I gotta go pick up Larry Kadooka. (end of interview)