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This is the third interview of Emma Kauhi by Charles Langlas, done on April 25, 1990.

[first part of tape omitted]

CL: So I, there's a couple of places when you were talking about the wind, I think, or the wave, the sound of the wave at Puhiakaleikini.

EK: Yes, yes, Kaunaloa.

CL: Yeah. I found the location for that on this same map here. Farther towards Kaimu or Kalapana from Haleaniani?

EK: Ah, you mean Puhiakaleikini?

CL: Yeah.

EK: From my knowledge, Haleaniani is on this side, and Puhiakaleikini is on this side. I cannot tell you how far, you know, but it is in this fashion, in this order. And then Kaunaloa would be on this side.

CL: Yeah, Kaunaloa is in here. Do you remember some little point that sticks out here, on the other side of Ki? It's shown on the map. It seems like it must be . . .

EK: They had names, every little area had names.

CL: You don't remember seeing something that juts out like that?

EK: I don't, I don't. I wonder if that's the laupapa where we went to pick the limu kohu. Was kind of a laupapa, not a real point, but ah . . .

CL: In Kaunaloa?

EK: No, in this area here.

CL: Close to Ki?

EK: No,

CL: Farther away?

EK: Farther over.

CL: Because this is Kaunaloa, here, and this is Ki. And then, this is Kapa'ahu.

EK: Oh, I see. I'm talking about the place we went to pick limu way down here, way down there. No, I don't remember anything.

That seems to be way out.

CL: Maybe it sunk. This is in 1902 so maybe it sunk.

EK: Could be. Yeah, could be. You know, can you imagine like the story about Ka Mo'olelo a Ku'u 'Anake Luika i 'olelo ai e pili ana i ia kaona, ia Kupapa'u. Aia 'o Kupapa'u, ka Lae o Kupapa'u, oh 'ae. Keia wahi nei, ma mua kekahi aia waho loa nei.

A he ana ma keia wahi, 'o ia ka ana lakou ka po'e e hele ai 'ulana moena. 'O kela ana ho'i, 'a'ohe keia manawa, no ka mea, no ka 'ola'i ua hane'e ka 'aina, a ua ho'ea maila ka kai i Kupapa'u. 'Oiai ma mua i waho loa. Ah, no laila, kela ana aia i loko i ke kai.

CL: 'Ae. Ma ka makahiki hea i ola'i ai? Ma mua loa?

EK: Kona wala'au 'ana mai ia'u, "'Opio ana no wau ma mua o ko'u male 'ana." Aka na'e 'a'ole 'o ia i 'olelo mai pehea ka lo'ihi ma mua aku o kela manawa. Ah, kana keiki, ku'u hoahanau, Kaipo Li'ilili'i, lakou hele mau lakou i ka 'o i'a ma keia mau wahi nei. Ua lohe 'o Kaipo Li'ilili'i i kela ana, ka 'olelo o ka makuahine e pili ana i kela ana. Kekahi hele 'ana o Kaipo Li'ilili'i ma e 'o i'a ma keia wahi nei, ua hele 'o ia a huli i keia ana. Ua lu'u 'o ia a loa'a kela ana ia ia. Ka loa'a 'ana o kela ana ia ia, 'olelo mai 'o ia, lo'ihi kela ana. Aia no kela ana. Hele 'o ia a kokohe ma kela ana, nana 'o ia i loko. 'ike 'o ia i ka mano. He mano ko loko o kela ana. Nui kela mano. Kona 'ike 'ana i kela mano, 'a'ole 'o ia i ho'okokohe loa aku. Huli 'o ia, hele 'o ia. Aia na'e, ua 'olelo 'o Kaipo Li'ilili'i ia makou, "'Ae. Aia no kela ana. Nui kela ana." No laila, ke 'oe no'ono'o a'e, ne ke kai ma mua i waho loa nei, 'o ia no paha keia nei, like me keia nei he lae me keia nei keia 'ola'i 'ana paha.

CL: 'O ia paha.

EK: Ko'u ho'omaopopo, mai ko'u wa li'ilili'i, like no me keia nei. ke 'ano, e? 'A'ohe keia 'oi'oi loa aku i waho. 'A'ohe.

CL: 'O Kela Kaipo Li'ilili'i, he inoa 'e a'e, loa'a inoa 'e a'e ia ia?

EK: Ka inoa haole 'o Joseph.

CL: Joseph.

EK: Joseph Kaipo. Kahea 'ia 'o ia Kaipo Li'ilili'i no ka mea kona makuakane 'o ia ho'i 'o 'Anakala Kaipo, kona inoa 'o Kaipo. Ah, 'o ia no ka mea kapa 'ia paha kela inoa ma luna o Kaipo Li'ilili'i. 'A'ohe ka mea maopopo 'ia ai. "Kaipo hea?" "Kaipo Li'ilili'i." Peia ihola ke 'ano o ka inoa.

CL: Ua kama'ilio 'o Louie Pau e pili ana ia Kaipo Li'ilili'i a



'a'ole au maopopo.

EK: Oh, Kaipo hea? 'Ae, kekahi Kaipo o makou 'ohana 'oia ho'i 'o Kaipo Roberts.

CL: 'Ae, 'Ae.

EK: Aia na'e nei makou 'ohana wala'au e pili ana ia Kaipo. Kaipo hea? Kaipo haole.

CL: E, 'o ia 'o Kaipo Roberts.

EK: 'Ae, Kaipo hea? Kaipo Li'ilili'i. 'Ae, a like me ia'u, eh? Ko'u inoa Emma. Ah, ko'u hoahanau, ke kaikamahine a Aunty Emma He'eia. Kana muli 'o Emma aka ua 'eha makahiki o kela Emma ma mua o'u. No laila, ke wala'au ka po'e 'o Emma. Emma hea? Emma Li'ilili'i. 'O wau kela. Emma Li'ilili'i. 'O wau ke 'ano 'opiopio, eh.

CL: Most of this I think is okay. What about ah, Makalele? Did you ever hear of . . . Makalele?

EK: Yeah, it's up here. Where are the Waipa's?

CL: The Waipa's are up here. This is over here. This is Kahauale'a.

EK: Okay. Ma mua hele nui ka 'ohana Waipa, lakou iho mai i Punalu'u, eh, kama'ilio 'o Hana Waipa.

CL: Oh, down here?

EK: 'A'ole, ma 'anei. 'Ae.

CL: Oh, ma loko o Kahauale'a.

EK: 'Ae, 'ae. Eh, ma laila lakou i hele mai a hele mai lakou ma kela wahi.

CL: Oh, Makalele.

EK: Makalele, 'ae.

CL: So it went down from . . .

EK: 'Ano kokoke no

CL: From Wai'aha's house.

EK: 'Ae, from Wai'aha's house. It's kind of follows these fashion, I guess, and they would go to Punalu'u. Yeah, there was a trail there.

CL: Ma laila i hele paha ai na holoholona?

EK: 'Ae, he alanui no kela i hele ai. I hope I'm not mixed up. I was thinking of another place for Uncle Oulu's house, Uncle Oulu's land. Keia nei, eh, ka 'aina?

CL: Right.

EK: Aia i hope loa nei he ulu 'ulu, grove of ulu trees. Ah, that's the one I remember. Poina wau i ka inoa i keia manawa. See I'm getting mixed up what is that name and what is that there. Oh, Ka'opa, Ka'opa, 'ae, 'ae Ka'opa. Oh, yes, Ka'opa. Yes, okay.

CL: And over here is Makalele?

EK: Yes, yes. From my memory now.

CL: Close to the road or far out?

EK: Ah, it was a trail that went through there. "Ah, where were you folks?" "Up by Makalele." Coming down, "Oh, we could hear you folks were around Makalele, coming down." It was like an area.

CL: Oh, okay. Was there a cave there?

EK: You know, 'olelo mai ko'u makuahine, kekahi manawa wale no 'o ia i wala'au mai ai, ka wa ma mua, ke make ka po'e, 'owili 'ia i loko o ka moena, kanu 'ia i loko o ka ana. A 'olelo mai 'o ia, "He ana, kuhikuhi 'o ia ma kela wahi ma Makalele." He ana i uka ma laila i kanu 'ia ai kekahi po'e.

CL: Aka 'a'ole 'oe i 'ike?

EK: 'A'ole maopopo au i 'ike. 'Ae.

CL: Huna paha?

EK: Pela paha. Yet she pointed, you know, in that direction Makalele. 'O ia ku'u kumu ne makou kamali'i ne makou hele ma laila, oh, maka'u au, no'ono'o au i kela mo'olelo i 'olelo ai, ua kanu 'ia ka po'e make i loko o ka ana ma keia mau wahi nei maka'u au. 'O ia ku'u mea 'ano ho'omaopopo i kela mo'olelo pokole.

CL: Pehea 'o Pi'ikua, Pi'ikea paha?

EK: Pi'ikea 'o ia kela pohaku.

CL: 'Ae. 'O kela Pi'ikea he wahi no ka lulu ulua?

EK: 'A'ole, 'o 'Aikua.

CL: 'Aikua.

EK: 'Aikua, ka wahi pipi ulua, ka wahi i 'Anakala Kaipo hele i ka pipi ulua. Aia kela ma Ka'u, ma Ka'u o Waha'ula. 'O Waha'ula, 'o Ka'ili'ili, a he mau inoa no 'a'ole au ho'omaopopo loa. Ka inoa ho'omaopopo ia'u 'o Ka'ili'ili a me a 'Aikua. 'O ia na inoa i lohe mau 'oe, eh?

CL: 'Ae.

EK: Po'e hele kahakai, e hele ana i Ka'ili'ili. A hele 'anakala i 'Aikua a no laila lohe mau 'ia keia mau inoa no ka mea ho'omaopopo.

CL: 'Ae, Ha'ula kekahi?

EK: Ha'ula?

CL: He aha kau i 'olelo ai.

EK: 'O Waha'ula.

CL: Oh, Waha'ula.

EK: Ma Waha'ula, a ma Ka'u aku.

CL: 'O kela wahi Ka'ili'ili ma ka Ka'u.

EK: Ma ka 'ao'ao ma Ka'u.

CL: Ma ka 'ao'ao ma Ka'u?

EK: Ma Ka'u. 'Ae. Aia hea 'o Houselots?  
Ma hea?

CL: Ma keia.

EK: 'O Ka'ili'ili aku.

CL: A laila, aia ku . . .

EK: He wahi kama'aina loa 'ia kela. 'Ae, a ma 'o aku 'o 'Aikua. Malia paha me keia. He 'ano lae li'ili'i.

CL: 'O 'Aikua.

EK: Ei, 'o 'Aikua. A ma laila 'o 'Anakala Kaipo i ku ai, kana hana pipi 'ulua.

CL: Kana pipi 'ulua?

EK: Pipi 'ulua, 'ae. Kekahi mo'olelo a'u i ho'okau ai i luna o ka, i loko o ka lipine e pili ana i ka . . ia 'Anakala Kaipo i hele ai, kona manawa i hele ai i pipi 'ulua. 'Ae, ka maunu, ka 'ohe.



CL: Ka mamunu?

EK: Ka maunu.

CL: Ka maunu, 'ae, 'ae.

EK: Bait, maunu.

CL: Pehea 'o Ka'uka?

EK: 'O Ka'uka 'o ia kela wahi o Waha'ula. 'O ia ka inoa a makou i kahea ai. 'A'ole makou kahea 'o Ha'ula. Kahea au 'o Ha'ula kela.

CL: 'Ae, 'ae.

EK: 'O ka wahi, 'o ka 'aina, 'o Ka'uka kela.

CL: Ma ka 'ao'ao Kapa'ahu o Ka'uka, he inoa kela, ma keia 'ao'ao?

EK: 'O Poupou.

CL: 'O Poupou.

EK: 'Ae, Poupou Kai. 'O ia ko makou 'ahapua'a.

CL: 'Ae, 'o keia 'ao'ao 'o Pulama?

EK: E Pulama, 'a'ole maopopo ma hea la ka . . ka boundary, aia Pulama ma keia 'ao'ao. 'A'ohe 'o Royal Gardens ma 'ane'i nei.

CL: 'Ae, ma keia 'ao'ao.

EK: 'O Royal Gardens kau i luna a Pulama i lalo i ka wahi palaha.

CL: Pehea kela wahi au i 'olelo ai Papua'a?

EK: 'Ae, Papua'a, aia kela ... ke alanui paha keia i pi'i ai i Royal Gardens?

CL: 'Ae, 'ae.

EK: Ma 'anei nei, ma keia mau wahi nei. 'Ae, ma keia mau wahi nei.

CL: Ma Poupou paha a i'ole ma Kahauale'a?

EK: Aia 'o Punalu'u ma 'anei, 'o Kahuale'a keia. Oh, I see what you're saying. 'Ae, 'ae. 'A'ole wau maopopo loa. 'A'ole maopopo loa ia'u 'o Kahauale'a paha 'o Poupou paha. 'A'ole maopopo loa. Ko'u mana'o, koho ana au, aia kela i loko o ka 'apana o Poupou Kai. 'O ia ko'u kohu.

CL: 'Ano nui kela wahi, 'o Papua'a?

EK: He wahi ma ke 'ano o 'Anakala Kaipo i 'olelo mai ai, ka mo'olelo e pili ana i kela wahi i kahea 'ia ai 'o Papua'a. 'O ia ho'i, he 'a'a ua hu ka pele, 'a'a pele a ho'ea mai i kela alanui, kela alanui nei, a pau kela 'a'a ma laila. A ho'omaka hou ka 'a'a ma Waha'ula. 'O ia ka pili o kela mo'olelo a 'Anakala i 'olelo mai ai i iho mai ka pele a hiki ma kela wahi a ua ha'awi 'ia keia, keia makana pua'a kalua, ua kalua 'ia ka pua'a. Ua ha'awi 'ia keia makana. Iho mai ka pele ma laila a pau no keia pua'a kalua a ma laila no, pau ka pele. Pau ka iho 'ana o ka pele. Pau ka kahe 'ana o ka pele. A ua kaena kela kanaka. Kohu mea 'o ia mana kona pule paha, kela kahuna o mana kona pule, a keia makana o ka pua'a, kana pule 'ana, ah, pau ka pele. Aka nana hou lakou a hua'i a'ela ka pele ma kokoke i Waha'ula. Ma lalo 'o keia Pele, hua'i a'ela a 'o ia ka hu o keia Pele, kela 'a'a o Waha'ula a kahe i ke kai.

CL: Aka 'a'ole ia wahi ma uka pono o Waha'ula?

EK: 'O kela Pa Pua'a. 'A'ole, 'ano . .

CL: 'Ae, kapakahi.

EK: 'Ae, 'ano kapakahi me keia nei.

CL: Pehea 'o Palihaku'i? Ua lohe 'oe?

EK: Pehea?

CL: Palihaku'i?

EK: Lohe wau i kela, aia hea Palihaku'i? Poina au. Lohe au i kela inoa Palihaku'i. Awe, aia hea kela wahi? Poina loa.

EK: Ne wau ho'omaopopo a 'olelo au ia 'oe. [Later said it was just Ka'u of the canoe landing at Ki.]

CL: 'Ae, 'ae. Pehea, ua 'ike au kekahi inoa Palahalaha.

EK: 'O ia ka inoa?

CL: 'Ae.

EK: Palahalaha? 'A'ole au . . .

CL: He lae paha.

EK: Palahalaha? Aia ke ma Kapa'ahu?

CL: Ma kahi o Kapa'ahu. Ma Kahauale'a paha.

EK: 'A'ole, 'a'ole maopopo i kela.

CL: I think that's all on this map. Oh, one more, ah, when Kahi was talking to you, she told you that the name of where you built your house was Kahonipilau.

EK: Yes, there was . . . yes that was the name of the place, Kahonipilau.

CL: Just . . .

EK: Okay, where my house was.

CL: About here.

EK: Okay, ah, ma mua o keia, o kela alanui a pau i ka pele. The last road, and then we left it. But prior to that, there was another road. Now that's the road that came in front of Kuku Kaha'ikauila's, where Kuku Kaha'ikauila was living until she died. That was the end of the road. And after she died, they extended that road. Ah, they extended it all the way to right around here, right around here. Now, that road, ah, there was a hill. Let's say this is my house. So the hill was right here. It was like a mound. And that was the hill that was named Kahonipilau. That particular hill.

CL: Hiki ia 'oe ke honi i kekahi mea pilau?

EK: 'A'ole. 'A'ole maopopo no ke aha la i ha'i 'ia ai kela inoa. And I remember there was a little friction between my cousin and I. It was my mother's fault, in a way, when I built my house there. And I did not know that until my house was built. And ah, my cousin told me that "Oh, you know that place where your house is, that's supposed to be Tina's place." Tina is the mother of the Hui 'Ohana. She has records, my cousin, also. "That's supposed to place." I said, "Tina's place?" I said, "My mom died. She left it to Kalani, my brother Kalani and I." "Oh, no, your mother had given that place to Tina. Tina's supposed to build her house there." I hadn't heard that. "When was this?" "Oh, when you were up in the mainland, and she gave it to Tina." I said, "But, as far as I know the records in the tax office, and the probate, her name wasn't on it." "Yeah, but your mother gave it, you know." And I said, "As far as I'm concerned," and I knew then, you know, we were up in problems, "As far as I'm concerned, what is legal." If her name was on it, then, yes, it was okay, but my name is on it, my brother's name, so it's our place and I didn't see Tina's name on it. So she said, "Oh, well, that place is Kahonipilau anyways."

[Laughter]

EK: I forgot that. Oh, well, that was the end of that. So since then, I have never mentioned that. You know the old people, when they say things like that. And like we all know there's also stories behind it. Ah, Kahonipilau, you know. I remember aunty



folks used to say, "Ah, I saw so-and-so coming. I was by Kahonipilau. And they went and they passed." You know, it was no big thing. It was . . there's another place here called Lahonui. Down here, around here some place. But I don't want to put that down.

CL: Yeah.

EK: Yeah, it was around here. There was a stone wall, and there's a mango tree, couple of mango trees, two that I remember very well. And that was the name of the place, Lahonui. And I remember we were talking about this name places. And I said, "Oh, yes, and there was Lahonui." You know, not thinking, and everybody gave that funny grin. "Oh yeah, there was a place called 'Lahonui'." I said, "There was a stone wall. I remember the mango tree." And you know, you can see people climbing over it. And there was a trail, okay. So when people came up the trail, and they were coming up to the main road, and you were sitting at Uncle Kaipo's house and you can see. "Ah, aia kela mea, ah ke pi'i e la ma luna o ka pa, aia Lahonui."

Or else Uncle Oulu would say, "'Ae." He went to look for his horse. He found him down Lahonui, you know. I mean to me it was a name of a place. It had no . .

CL: You don't think about.

EK: When I mentioned that at that gathering we had, everybody was, some of them chuckling, I thought "I betta not mention this word anymore." So you betta not put that word down. [laughter.] But, that's the way Hawaiians named the place. You see, in the Hawaiian language, there was no bad words.

CL: Yeah.

EK: Nothing vulgar in the Hawaiian language. It's how you think.

CL: Yeah. So let me come back to this here. Oh, I guess we're pretty much done with this, but I wanted to ask you. You know this land here went to Mrs. Johansen.

EK: That's what I understand, yeah.

CL: And earlier, Limaloa was living there. You know how that land came to, I wonder if it might have been through her mother? Was her mother a Kapa'ahu person?

EK: I really don't know. I really don't know. See, as far as I'm concerned, our family lived there, my mother, you know. Never talk about the 'aina, never. I was so naive. I was so in the dark until my mother died. When her probate came out of court, for the first time I saw what was what.

CL: Who owns what?

EK: Yeah, but I regret that very much. But like I saw there are things that I have. They would say, "Kuli kuli." Shut up. "Mai niele." You know, so in a way that was the way it was. So it's not for me to condemn my mother. That's the way they were, and that's the way she acted.

CL: Maybe if you had been there when you were older.

EK: Maybe.

CL: Yeah, I can see, I know where the Ki land came from, but ah .

EK: You probably know more than me.

CL: No, not yet. There's not too many people to ask, you know. For parts of Kalapana, I can figure out, because some people can tell me. You can figure it out if you go to the Bureau of Conveyances and go through all of this, but that . . . He hana nui kela.

EK: 'Ae, 'ae, he hana nui.

CL: But somehow, this, all this piece here was one grant. And all this piece here was one grant when originally, when it was bought. So, somehow this came to Mrs. Johansen. And somehow, this went to the Konanui family. Ah, I should be able somehow to figure that out. Do you know who . . .

Tape ended. Second side.

[CL: Who is Ka'ai Waipa?]

EK: So I was kind of out of touch. Because Ka'ai was a younger person than me, and so my understanding was, very faded in the back of my mind, was I think I was told that Ka'ai was the son of Lizzie, I mean, one of Martha Lum Ho's sisters. Anyway, one of the sisters, the older sister. Not the oldest, but.  
[According to Louis Pau in interviews, Ka'ai is the George K. Waipa shown on tax-map.]

CL: She was the oldest, was she, or not?

EK: You mean . .

CL: Martha Lum Ho.

EK: Oh, Martha. I'm not sure about that family, but I think she is, I think she is. And ah, this other sister of Martha had a son. That's my kind of faded understanding.

CL: I think he was from that family.

EK: Was her son, because she died young. That I know. She died young. She left the boy, and this was that boy, Ka'a'e.

[bit omitted]

EK: Yeah, yeah. When I came home to live and built my house, there was fellow who was living up there. I think his name was George Kauhi, George Kauhi. His wife was Mary, and they had one daughter. And I understand George Kauhi was a blood relation of the Waipas. I don't know how. And they were living in the old Waipa house.

CL: Wai'aha's?

EK: Wai'aha rather. Yeah, Wai'aha Waipa. They were living in there, and as a matter of fact, the old house is gone. I think they had built another house in the same foundation as the old house, a smaller house. That's when I came back. I came back on the same . . so George and Mary were living there. And then once they left, because they were working in town, they were going back and forth, and finally they moved out, and no one was living there as far as I know.

CL: Let me um . . I think we're done with the map stuff. I want to ask you a little bit about when you were living with your grandmother. The closest house at that time would have been . .

EK: Mokuhali'i's.

CL: Mokuhali'i's?

EK: Yeah.

CL: Okay, and the other one that was close would have been?

EK: Kaipo Ka'awaloa.

CL: When you lived with your grandmother, he wasn't down here [by Waiaka pond]?

EK: Kaipo Ka'awaloa? No, they had already . .

CL: Oh, they had already moved up there [lot 15 by the road]?

EK: Yeah. Ah, I saw the house foundation [at Waiaka]. It was still, you know, in good shape, when they were living down here [lot 15, by the road]. And many times we used to go around there, and the kids would say, "Oh, this is our old place. This is our old house." You know, referring back. But in my memory they were already living here. You see, the house that was here [by the



road], the house I was born in. . .

CL: Oh, okay.

EK: And then they tore that house down, and they built a 2 story, this was a one story, then they tore that house down, the one I was born in, and built a 2 story house. And that's the house that was destroyed by the recent lava flow.

CL: So the one you were born in would be the one you had the picture of in your album?

EK: Yeah, yes, that was the first house there.

CL: Okay, okay, um, but at that time your Uncle Oulu was still living down here?

EK: No, he, he, let's see. When I was living in . . . no Kuku Kaha'ikauila had already gone and I was living with my mom. And Uncle Oulu was still here. And then in the meantime, they moved, they built this house. So Kuku Kah'ikauila had passed on. Then after that they moved up here.

CL: So this house [Kaipo's] would have been before the 20's then?

EK: Ah, to be definite, yeah, I would think so. I would think so because my cousins were born there, some of them were born there. And they were older than me.

CL: Actually before 1916.

EK: Yeah, yeah. Like I understand Keala, the first born, was born there. Kaipo Li'ili'i, I understand was born there. Now I don't know about Kamuela, where he was born. Yeah, I think it would be safe to say before 1916.

CL: Okay, um, and then, let's see. 'Anake Hauhia wouldn't have been there yet, right? Wouldn't have been with your grandmother?

EK: No, no, it was after that. They were still living in Puakalehua.

CL: Yes, so these two houses would have been the 2 that were close, Mokuhalii and ah . .

EK: Yes, yes and Uncle Kaipo.

CL: And Aunt Luika. Those are the 2 that you, I guess you speak a lot about, in your stories, about Uncle Kaipo's house and Uncle Oulu's too.

EK: Not much about Uncle Mokuhalii, but I was close to them. You

see they had four girls. They had four girls, so this was where I went to play, you know. We were more or less . . . but the stories that I talk about I think I mention more times about Uncle Kaipo. Uncle Kaipo was a very kind man. And you know, people, he was soft spoken. He was the kind of man, I guess that I could get close to or that I was close to many times. And I heard. Uncle Oulu, he was uh. Uncle Oulu was a man I feared. Like when I was naughty, my mother would say, "If you're not going to listen, I'm going to take you over to Uncle Oulu." It was a threat, when she mentioned Uncle Oulu. So Uncle Oulu, wasn't dear to my heart. [laughter] 'Anakala Kaipo was dear to my heart.

CL: Um, when you were living with your grandma, did people bring food over to help her, her sons?

EK: Oh, yes, oh, yes. 'Anakala Oulu, Mokuhalii, yes.

CL: That's what I was wondering because she would have been kind of old to be growing her own food or stuff like that

EK: Most definitely there was that, always passing food.

CL: Did she at that time still grow her own sweet potato and things?

EK: No, no, Kuku Kaha'ikauila, not really. Okay, let me put it this way. We used to mahi'ai uala, out at Poupou. Poupou was like where lot of sweet potato growing there. And I remember, see Poupou, and that was where the lauhala was. Where is Poupou? That's where the lauhala grove was, and that's where the beach, lot of good places there where you get opihi, not much limu kohu, but opihi and other things. So going to Poupou to me was almost like going to the market. Ah, when we went there, whether I went with . . . like the planting of the uala was more like a family affair. I remember Uncle Mokuhalii used to plant something in this corner and Aunt Luika in this corner, and you know. And when Kuku Kaha'ikauila used to come with her, she would be digging in this corner. So that, I remember, whether I went with Aunt Luika or Uncle Mokuhalii, or some times they sent us kids go down. We went down there. We got sweet potato. We were with the po'e makua, we'd go down the beach, get the opihi, and whatever. And take the sweet potato, and we went home and there was our food. And the lauhala besides.

CL: So you didn't actually plant sweet potato in Kapa'ahu?

EK: Not in the yard where the house was, not really. I don't recall any taro patch, potato patch. In fact, the lava flow was close to the house, the old flow. So there was 'a'a back there, in the back of Kuku Kaha'ikauila's house, in the back of my house, and Uncle Mokuhalii's house. Oh yeah, most of that land was all under lava flow.

CL: So not good for . .

EK: Yeah, yeah. It seems like when they built the house, they had built it close to the lava flow, you know the old flow, to the 'a'a. And there was more space in the front. So there really wasn't . .

CL: What was the land like down Poupou Kai? That was better?

EK: It was what we call "Poho."

CL: Yes.

EK: You know there was 'a'a, and there was a patch like where was a lot of dirt. You know, there is poho pohaku, poho where there was dirt. I remember the potato, the sweet potato growing so lush down there, I remember that. And yet . . there was a puna wai, you know, right close by. That's where we went to get our water to drink or for our own use. I don't remember anybody going down the well, get water and water the plants. We never did that. But I remember sweet potato growing very lush.

CL: These families you showed me one time. We talked about the kind of house your Uncle Oulu lived in. You said it was a one room house.

EK: Ah, this one up here?

CL: Probably this one down here. I'm not sure. That's what I wanted to ask you.

EK: Yeah, yeah. I remember there was just this one big room and there was like a big lanai outside. [describing house down by Waiaka] And that's where we usually ate. Hali'i i ka moena pakaukau, eh, i lalo i ka papahale. Ma laila makou i 'ai ai, no ka mea he 'eiwa keiki a 'Anakala Oulu me 'Anake Kanoë, 'eiwa a laua keiki. Ah, aia na'e i ka manawa e noho ana i ne'i nei he 'ehiku. He 'ehiku, 'o Iwalani me Ana hanau 'ia laua ma 'ane'i nei [Lot 10, by road]. 'Ehiku, me a'u 'ewalu, e?

CL: 'Ae, nui no.

EK: 'Ae, nui. Ka hale kuke he hale ka'awale no, hale pakahi, hale li'ili'i ka hale kuke. Keia hale [his second house built up by the road], like pu no ho'okahi, 'ano lo'ihi ka hale. Ah, lo'ihi ka hale, ka alapi'i me ka lanai. A ma keia wahi he lumi li'ili'i. He lumi 'ai kela. Lumi 'ai, aia na'e lumi 'ai 'a'ole 'oe 'ai ma laila. Kela lumi li'ili'i me keia nei paha, he halepa ko loko. Ma laila e waiho 'ia na mea'ai a pau i loko o kela lumi. A ka manawa e 'ai ai hali'i 'ia maila ka pakaukau moena i loko o keia hale, keia lumi lo'ihi e hali'i 'ia a... Ma laila, e 'ai ai, pau ka 'ai 'ana, ho'iho'i 'ia ka mea'ai i loko o keia lumi li'ili'i e malama



ai.

CL: Ua kuke lakou . . .

EK: Hale kuke 'oko'a ma waho. 'Ae, ma waho, he hale papa'i. Ka'awale mai ka hale aku.

CL: Me ka lanai ma keia 'ao'ao?

EK: 'Ae, 'ae, ma 'ane'i me he alapi'i, ma 'ane'i nei, iho i lalo, 'ae. He papa'i hale li'ili'i ma 'anei nei. 'O ia ka hale kuke ma ke kihi o kela hale, 'ae.

CL: Ma ke kihi. Ua pili?

EK: Ah, 'ae, ma kela paha, keia paia nei a ma 'ane'i nei. Ka kowa, kowa, the distance, mai ka hale a ka hale kuke aku. Koko ke no.

CL: Ma laila, ma mua he lanai, a laila he lumi lo'ihi ka lumi 'iki no ka lumi 'ai. 'A'ole?

EK: Ah, not quite like that. Oh, okay. Erase this. Here this is the lanai. [inaudible #220] Kela lumi 'ai 'o ia keia. Just this space here. That is the whole . .

CL: 'Ae. Me keia paha.

EK: 'Ae, 'ae, a ka puka e komo ai i loko o ka hale, around here, keia wahi ma keia 'ao'ao [right side of the single big room] no ka moe wale no, sleeping area. 'Ae.

CL: A 'o ia kona hale 'elua?

EK: 'Ae, mai keia hale a.

CL: 'Ae, ua moe lakou ma ka moena?

EK: 'Ae, 'a'ohe moe, 'a'ohe pakaukau, 'a'ohe noho, 'a'ohe ho'okahi noho. 'A'ohe.

CL: Ke kaila kahiko.

EK: 'Ae, 'ae. Moena, moena wale no ko loko o ka hale.

CL: 'Ae.

EK: Ka moena moe, manawa moe hali'i 'ia maila ka moena moe a moe 'oe. A ala \_\_\_\_ keia moena, ho'opapa (?) ma ka 'ao'ao.

CL: Pehea ma keia 'ao'ao?

EK: 'A'ohe, ho'okahi alapi'i wale no. A . .

CL: 'O keia 'ao'ao no ka moe?

EK: 'Ae.

CL: A pehea keia 'ao'ao [the right side of the long room]?

EK: Ma laila makou kohu mea o ka 'ai o no ke ao, eh? No ka manawa o ke ao, makou kamali'i, 'a'ole hiki 'ia 'oe ke hele ma 'ane'i nei. He wahi moe kela. Aka keia kuhu [kohu?] 'ano lima lumi, wahi ho'okipa, eh? moe, a kau mea e hana ai, a pa'ani ai paha, like me ka manawa ua, 'a'ole hiki ke hele i waho e pa'ani ai, eh? Noho 'oe i loko o ka hale a ma 'ane'i na kamali'i e noho ai ma keia 'ao'ao. Mai 'oe hele ma 'ane'i nei, 'ae. Ku [kohu?] 'ano 'ao'ao o ho'okipa, lumi ho'okipa.

CL: 'Ae, 'ae. A ma ko, ko hale o ko kupunawahine hale a . . moe 'oukou ma ka moena kekahi, ea?

EK: 'Ae, 'ae. 'A'ohe pakaukau, 'a'ohe moe, 'a'ohe ka noho. He halepa. Kohu mea 'o ia ka mea nui ka home, eh, ka halepa. A safe, yeah, with a screen. I don't know how they got the screen, but mea nui kela no ka malama 'ana i ka mea'ai.

CL: 'Ae. 'O ia ka mea nui ma loko o ka lumi 'ai.

EK: 'Ae, 'ae. That's the only piece of furniture 'Anakala Oulu had, Kuku Kaha'ikauila, Aunty Luika. It seems like that was the only piece of furniture. Then later on they had bench. Somewhere, somebody put a piece of board with 2 legs. You know, that kind of bench.

CL: Yeah, yeah.

EK: Later on I remember seeing those benches around.

CL: So I think you told me also that in your grandmother's house there was below, ah lumi 'aina, and above lumi moe.

EK: 'Ae, 'ae, he hale i luna i lalo.

CL: Me ka hale kuke ka'awale?

EK: 'A'ole. Ka hale o Kuku Kaha'ikauila ka hale kuke aia i lalo, aia i lalo. Like a . .

CL: 'Ae, maopopo ia'u.

EK: Okay, ma ka kihi. Let's see, is that the downstairs?

CL: 'Ae.

EK: Ma 'ane'i ka puka komo mai 'oe a ma 'ane'i 'oe e kuke ai. Komo 'oe i keia puka, komo i loko o ka hale.

CL: He alapi'i?

EK: 'A'ole. Keia ka papahele i lalo, eh? Ground floor. Yes, no ka pi'i 'ana i luna, 'ae, ma 'ane'i ke alapi'i.

CL: Ma waho?

EK: Ma waho. Ke alapi'i a pi'i mai 'oe.

CL: Ua moe 'oukou a, ma luna?

EK: 'Ae, 'ae, ka papahele i luna. Ka wahi e moe. Kekahi manawa moe no i lalo, ne nui ka 'ohana, eh? Moe i lalo like me ka papahele keia o lalo ka wahi kuke ma 'ane'i nei, ka wahi 'ai ma 'ane'i nei, keia wahi nei ma keia 'ao'ao, ma laila no e moe ai. 'Ae, no ka mea he moena, he moena, pa'a i ka moena, papahele, eh? Pa'a i ka moena like no me luna, pa'a i ka moena.

CL: Ma ka papahele 'elua he lumi 'ekolu, ea?

EK: 'Ae, 'ae.

CL: Ua moe 'oe ka'awale? A ua moe kou kupunawahine ka'awale?

EK: 'A'ole, moe pu makou, moe pu.

CL: Ma ho'okahi lumi?

EK: E, kekahi manawa, no ka mea kohu [mea], ne 'oe i ka papahele 'elua, ne 'oe komo i loko o ka hale, ah, kohu mea he lumi ho'okipa a ka lumi moe a ka lumi hope, ma hope. A he lumi moe no kela. Aia na'e kekahi manawa moe makou ma ka lumi ho'okipa, ka lumi moe, ka wahi makemake e moe ai, moe 'oe.

CL: Um, did you and your grandmother like, sleep on the same mat?

EK: Yes, oh yeah, when we sleep, like when I went over to Aunt Luika's house, and she had 13 boys, but actually the 13th was given out, hanai'd, and when I went there I slept with all the boys. It seems like there's no place reserved. Whoever is tired, you just go over there, you sleep. And whoever's tired, sleep next. And you know, you just line up. And there was no confusion. You just go out there and sleep. [laughter]

CL: Yeah, I think that's ah . . oh, you know like your Uncle Oulu's house and your Aunt Luika's house, did they have an under house too? Or not?

EK: Ah, Uncle Oulu had. 'Cause his house was kind of high. And

he used to put his saddle and other things under the house. But way later, way later, he built a saddle house along side, along side of that house on the Ka'u side. He had built a little house called "the saddle house." But his house was high. Ah, Aunty Luika's house, as you can see in the picture, it wasn't that high.

CL: Yeah. It doesn't look that high.

EK: Yeah, I don't think we had any use for underneath the house.

CL: 'Cause some places like over on, most of the people in Kalapana, in Kaimu too, yeah, a lot of them in Kaimu too, they wove under their house.

EK: Yeah.

CL: But maybe not you folks. Did you always go to the cave to weave?

EK: Well, Aunty Kuliana, um, Uncle Mokuhalii had an upstairs, downstairs. And she wove at home. Ah, downstairs. But like I said there was just certain times of the day that they could weave when they did that. Whereas in the cave, they could do that all the time, because it was cooler.

CL: But the rest of you, you went to the cave to do it?

EK: Ah, it was just Aunty Kuliana and Aunty Luika. They were the weavers. They were the weavers.

CL: Oh . . .

EK: So they were the ones that I know, that went to the cave and . . . They went quite a few times, as I remember.

CL: Well, maybe that's enough for today.

EK: Okay.

CL: It's very interesting, what you have been telling me. Your Aunty Luika, she always went to the cave to weave?

EK: Yes.

CL: She didn't weave at her home?

EK: She was a hat weaver. I must identify that. Aunty Kuliana, of course, she wove mats. Now Aunty Kuliana, she was a mat weaver. More, but she wove hats too. Ah, this were the two things that I see them weave a lot. Not this baskets, or fan, mats and hats.

CL: When they wove hats, that was your Aunty Luika, mostly, did



she weave them to order? Did people come and say, "This is the size of my head and I want a hat like this?"

EK: Well, I remember when she died. It was after that. And her son Kamuela was saying, he and I were pretty close, and ah, see, they have what you call that form?

CL: Pahu.

EK: Pahu, eh. And I knew my aunty had quite a few pahu, but um, Kamuela was telling me one time, his sister-in-law had come from Ka'u, he was married, said "She came over here to get Mama's pahu." And he had told her, no, she can't have it. And he thought I wonder what she wanted the pahu for. She doesn't even weave. Anyway, that was one part of the story. Way later, he tells me another part. "You know," see the pahu was kept in the cook house, separate from the hale moe, and ah, he said, "You know, I wonder who came over the house and took the pahu papale." He said, "I know Mama had 15." "I know Mama had 15, but some are missing." So this is the first time I heard that count. "I know Mama had 15."

CL: Different sizes?

EK: Different sizes. I knew she had different sizes. And I remember seeing her pahu papale in the hale kuke, but to me it wasn't in an orderly fashion like I would have kept it, you know. You saw some, couple over here; you saw couple over there, and you saw couple underneath there. I didn't know until Kamuela said, "I knew Mama had 15." My brother didn't know she had that many. But I remember she had a small little sizes, different sizes. I remember she would get a string or even a strip of lauhala, measure the head, then she would go and measure on the pahu papale. And when she found the right size, she said, "Ah!" Put it aside. "That's going to be your papale." And then she would weave the papale on that.

CL: What did they look like? Were they just round?

End of tape.

Unrecorded notes:

--some of the hats she wove had a high crown, some low  
 --(approximate quotation) "I had so many hats when I was young. I had a hat for the beach and I had a hat for the kuahiwi and a hat for going to church. Some had wide brim and some had medium brim and some had narrow brim. Oh, we always wore hats in those days. Aunty Luika would just give them to me. Ei'a kau papale. I never asked. Seems like she liked weaving them."

"But I never learned. Like some kupuna would force their mo'opuna to learn, but mine weren't like that."

"They say it's hard to weave papale, especially the piko (crown), that's where you start. There's different patterns for the crown."