

Interview 5 with Emma Kauhi, by C. Langlas 7/13/92

CL: About fishing on the canoe, did most of the men wear malo to fish on the canoe? Did any?

EK: No. I don't recall anyone wearing malo during my time.

CL: The reason I wondered, I was looking at these old photos, and a lot of men in the canoes were wearing malos. I know Mrs. Lee Hong talked about Wai'au wearing Malo when he went to kiloi `upena, but nobody else mentioned.

EK: Let me think about Kuku Pa. I just cannot visualize or recall seeing him... That part is vague, now, even if I have to think what did he wear. Seems like he wore pants and shorts.

CL: As I remember, you told me at Kapa`ahu there was only one canoe that you remember going out.

EK: Um, was it just one? I say one, because in my mind, seeing a canoe going out. This is my remembrance, visualizing this one canoe. I know in Kalapana, my father had a canoe down in Kalapana, at the canoe landing there. There were a couple of canoes. But in Kapa`ahu, I was so young, the only thing I can recall is one canoe. The men got on and out and they came in. Whether there were others or not, I can't seem to bring that memory back.

CL: I think you said Kahilihiwa owned the one.

EK: Yeah. Cause there house is right nearby. There's a stone wall, and its inside of the stone wall, they had a house there.

CL: Did any of your uncles go on that canoe?

EK: I can't remember who were the people. I know the Kahilihiwas went. Gee, I must have been six, seven years old at the time. But I don't recall who the men were that went on the canoe. What was it—a five or seven man canoe. But there were quite a few. More than three. I cannot say who the men were.

They came in with the 'ōpelu. And I recall sometimes we used to go to the Kahilihiwa's house. They have fresh 'ōpelu, because they had just gone out fishing.

CL: The other thing I thought about, you know the ponds, like Punalu'u.

EK: And Waiaka.

CL: That's where the animals drank. Did they just come up to the pond?

EK: Waiaka, yes. Cause the land was more flat, and they could walk right up to the

actual water, and they drank from there. Now, as far as Punalu‘u is concerned, is was more in a hollow. So here was Punalu‘u pond, and right next to it, there was a little puddle like. It was a pond, but not for swimming. It was more like a puddle. And I remember that puddle used to rise with the tide, when it was high tide. So there, it was more accessible to the animals, where they could come and I assume drink water.

CL: Did you folks ever worry about the animals making a mess in the waterhole?

EK: Never was a question. The only animals that I recall making a mess were the pigs. As for the horses or the cows, we didn’t seem to have that problem.

CL: One time you talked about how Punalu‘u got to be littered, messy in later times. But before, did people clean out leaves and things?

EK: Oh yes. I think first of all we have to remember. Let’s say when I was in my early teens, we never have such thing as plastic, or cans, or bottles. So there was no problem like that. I think our problem when I was a teenager was the weeds growing up, and the bush. Now this is the things that we kept the place very clean. We cleaned the bushes, and we cut them down. But there’s no problem with the cans and the bottles and the diapers.

CL: I’d like to get a better idea of how food was shared back and forth among your ‘ohana—your grandmother and your uncle’s families and your mother. Cause I know they were living in separate houses. What kind of food did you folks pass around? `ōpihi?

EK: Mainly seafood. Mainly anything from the ocean. Also the pa‘akai, which was very important. Now, the wild pig... when someone went hunting, wild goat—that was always shared. Like the hunters were usually Uncle Oulu or Uncle Kaipo, and my cousins. And when they had, they always shared it.

CL: What about if somebody went pole-fishing and got moi or ulua? Would that be shared?

EK: It depends, if the catch was plentiful. If the catch was plentiful it was spread out more, you know. But if it wasn’t plentiful... We have to also remember that when they went fishing, it was just usually fish enough to eat for a day or two. And sometimes I recall when the men went fishing—like say Uncle Kaipo when he went thrownet and the moi—what they call *kau ka moi*, the moi was plentiful, there was a whole school. Maybe he made one or two throws, he had a whole lotta fish. And this is the fish that he spread it out to everybody. But if he went to fish, you know just enough for his family, well, there, that was it. Because it seems like almost everybody fished, almost everybody went to the beach. So, the fishing part is shared when someone catches something way over the amount. Then they share.

Now, as far as the meat is concerned—wild pork, wild goat—not everybody went hunting and that was something that wwas usually shared.

CL: So, I guess if you went for 'opihi or limu, probably you just go for yourself.

EK: Yes. And the other things was, of course, they know by the weather, the stars, whatever, the sign. "Oh, the weather is gonna be good these few days." So Auntie Kuliana talks to Auntie Kanoe, Auntie Kanoe talks to Auntie Luika and, you know, there's a whole bunch of women that would go down. And we children would go along. So, I don't know, it seems to be like, it was more fun I think for the ladies, you know, three, four, five of them from each household going to get 'opihi. But, I think in certain circumstance when... Let's say Uncle Mokuhalii and his family were going to the mountain to *mahi'ai* and so the *kai* was good, but only Mama and Auntie Luika went to the beach. And when they came home and we cleaned the 'opihi and everything, and then, maybe Auntie Luika would say, "*Lawe i pā 'ōpihi na 'Anakala mā.*" They were living right next door. "Take a dish." Cause Uncle Mokuhalii folks had gone to the mountain. But, it was that usual form, "*Lawe i pā 'ōpihi.*"

And like Mom, well, we raised pigs. And mom was a great one. Gee, she was very hospitable, she was a good hostess. Whenever people came, *malihini*, she would tell my cousins to go and catch. Go in the back and, "*Moe, moe, moe.*" Call the pigs, and the pig come running. Then she put a little food in the trough. Then she's lock the gates, she go around. And the pigs are all eating, right/ She go and she look, and then she catches em by the legs, you know, depending on the size, whatever. And then she'd call my cousin, "Come on. *Eia mai ka pu'a.*" And he takes it and cleans it. And then, like when, if you had company, then the pig would be kalua'd and it was always... Well, if we had an early meal, like say a late lunch, we had company and we had kalua pig, after we ate, mom would always get these... *Lawe kēia pā pua'a na 'Anakala Mokuhalii mā. Lawe kēia pā pua'a na Auntie Luika mā. Kēia na mea na mea.* And my cousins, they were the runners, you know, with this plate of pua'a all covered up, and they go deliver it. But, if it was an occasion, then she would say while the *pu'a* is still in the *imu*, "*Hele 'ōlelo iā 'Anakala mā, iā Auntie mā, hele mai e 'ai kēia ahiahi, 'ai ana i ka hola 'eono.* Whatever. It was that way, they'd be invited. And if people came to eat, and if there was plenty, the customary thing was, you go home with something. You go home with a plate. It was always customary, always, the way they did down there.

CL: What about, did everybody pound their own poi?

EK: Yes. Cause everybody had *mala'ai*

CL: What about your grandmother?

EK: Uh... Yes, Grandma used to pound poi, but she had the taro from her kids, right? Luika, Uncle Mokuhalii, Uncle Oulu. Oh yeah, Grandma and I, we used to cook, and I would, Kūkū Mā and I and... She never made me pound poi, it was my mother during her time. Then Kūkū Mā would pound, she would pound. But see it wasn't too much, was just she and I. But since I... Kūkū mā was gone and I went to live with my mother, and then of course we go *mahi'ai*, come home, and that was, during that time of my life that my mother said, *Hele 'oe ma 'ō.*" Cause she's on one side, pounding, eh? on the poi board. She'd say, "*Hele ma 'ō.*" And she would make me pound poi. Like just a small

little batch.

CL: I remember you told me one time that your mother had *mala'ai*—in Poupou uka I guess. Did your uncles help her clear?

EK: No. Everybody worked on their own. As far as I recall, 'Anakala Kaipō folks had a big *mala'ai*, because they had a lotta kids. And then Mama's *mala'ai* was right next. But Mama's *mala'ai* was just small. And my brother and I. And I remember, their *mala'ai* was well kept, Uncle Mokuhalii. And Uncle Oulu's was farther on down. Their *mala'ai* used to be well kept. The upkeep was very good.

CL: The other thing I wondered, like your grandmother, why was it that none of her sons or daughters lived in the house with her?

EK: I wondered about that too. But you see, my mother was the youngest, and when my mother had me she was not married, so I was born out of wedlock. And as far as I recall, my whole family, I was the only one born out of wedlock. So maybe it was a sense of... See my mother was seventeen years old, and my father was forty-two or something like that. And everybody knew he was married. And maybe it was like feeling as a mother, her duty towards her daughter, probably, which I'm glad she did. Maybe that's why she took me. Cause there's no other. Well, the kids can sleep maybe one, two nights and they go home. Not actually live there.

CL: Well, your mother had a house where your father and her lived.

EK: Yes. My mother was living with my Kūkū Mā, and then my father built a home for her.

CL: Was your mother the favorite of your grandmother, do you think?

EK: Not that I can tell. See my mother, I don't know why, she would go stay with her sister, Auntie Luika, for weeks. Or she would go to 'Opihikao with 'Anakala Kawika for weeks. So, she was more here and there. My other aunties and uncles, they were all married. They were settled. My mother was sort of unsettled I guess. She just kept going. And then, it was after my father built the house, and then she became stable. But I definitely stayed with my grandmother until she passed away. She was sweet. I never heard her raise her voice. (CL: Only to you?) I think to everybody. I never used to hear her with a loud voice. She was always soft. I understand my grandfather... I don't remember too much of him, but to me he was always nice to me, carried me on his back. But I understand my grandfather was, hey, he was different. And I know my mother had characteristics... Like, between my mother and my father, my father was soft-spoken and I never heard him raise his voice. But my mother, sometimes I call her wildcat. Cause, like one time, after my father's affairs had been settled, so he and his wife were split, but she would not give him a divorce. That's when she found out he had a child. And he told my mother that. Melinda was her name. "Melinda said she would never give me a divorce until she dies." And so that was it. But they separated. She went her own way,

and he went his own way. So when Papa came to stay at the house. Papa built and Mama stayed there. He came to stay, and I remember one time, cause the house was set inside this big yard. And stone wall was way in the front there, and there's a gate, and you can see the main road that goes up Panau. So you can see the people going to Panau, going up and down. Cause the ground was level.

CL:: This is the house at Lae 'Apuki?

EK: No, at Paia.
(000)

F bought land (part of Limaloa land), planted coconuts—called Ka Ulunui Pokopoko—and made her GF caretaker. Later he bought Paea, next to property that Campbell bought at Kahauale'a

land that came from her grandmother to the family

M never talked about land

CL: At the pā'ina, you know the hula ku'i, was it only to kolohe songs?

EK: Well, no, not only kolohe songs. Like, as we all know, that Hawaiian songs tell a story about the place, or about the cowboys going to the mountain and lassoing the cows, or about the people paddling their canoes, or pulling their nets. So it tells a little story. So, usually the hula ku'i is an interpretation of the song.

about 'Alekokiki; learned it at Kalapana school, but not danced

does remember Meleana E being danced at parties when young, when people were drinking swipe; can't remember others

from Auntie Heeia learned 'o'opu (?), He Aloha nō 'o Ka'uiki, Tomitomi (sit down hula)

EK: As a child, we were not part of the fun-making, you know the hula, or the singing. We were just on the sideline. Our kupunas, our parents, aunts and uncles, they were the fun-makers, they were the singers, they were the hula dancers. So maybe that's why I hardly remember the songs, until it came to Auntie Heeia's time. We sang so many songs. Some songs about Wai'ohinu, Kapapala, but I don't know the words anymore.

CL: You know the hula that she taught you, does it seem like it was different from the hula ku'i that the kupuna were doing?

EK: The hand motion is the same. It was more like a twisting. Like, if we did a number, like Ha'upu. I remember, we marched out, and we'd stand in line, and the song would start and we'd go through the motion. And then in between verses you'd just stand. And when the next verse start, you go through your motion. And you tell your

story. If there was any movement, it was during the verses, when you're doing your hand movement. Like now, in between the verses you have that vamp they call it. That time there's no such thing as vamp. Until, I was about a teenager when I first saw the hula being done in a vamp. It was a group from Pahoā, when Father Everest first arrived at that time. And so this group of girls from Pahoā, the H__ girls and ____, and they had put on this performance of hula for a benefit. That was the old St. Joseph church, the one right in front of Kalehuloā's property. And right next to that was a hall. And it was in there when I first saw them. From the back they vamped out on the stage. First time I ever saw that, and I thought it was beautiful. That was the beginning. So thereafter, when we have any kind of performances, we vamp out. Prior to that we just walked out. Stand. Make your motion. And when the dance ended, you walked back stage, and that was it.

CL: But there was some kind of hip movement you said.

EK: Yeah. Just like a one, two, three, four rhythm. There were times there was no foot rhythm. You just stood there, and you made your motion and when that was over you walked backstage.

CL: What about the kupuna, when they danced at the parties, did they always move their hips when they were dancing?

EK: I guess, in a way, you almost have to move your hips, especially when you move your foot. But it wasn't exaggerated. I don't recall me trying to move my hips. Like now, they really work at swinging their hips, but during the time I was young...

CL: But they didn't just stand still, they did move their legs?

EK: Yes, they did move their legs. When I was with Auntie Heeia, certain numbers you stood still, you just went through your motion. But there were certain numbers that you moved your foot, one, two, three, four, footstep.

CL: One time we talked about how some of the ladies your age never learned to do hula. What about their mothers—like Lizzie Pe'a and Louise Kaina's mother. Do you think they danced hula ku'i

EK: Let's put it this way. The way that people lived before, Kapa'ahu people in their own village, and Kalapana and Kaimū. So I don't recall much mingling of the people of Kapa'ahu with the people of Kalapana or Kaimū. We went to our own beach, we went to our own mountain, we had our own pā'ina. So it was more, you stayed in your own place. So I don't have any experience as far as parties with the people of Kalapana. Until Father Everest came, and there was Star of the Sea church. And it was from that time on that there was this intermingling of the people from Kapa'ahu, Kalapana, Kaimū, Mokuhulu, the Protestant and the Catholic.

contd. about cars

bigger pa‘ina at death, at one year down

remembers parties at Punalu‘u on weekends, Kapapala cowboys would come down, saw lots of dancing, incl. Mo‘ikeha (60) pulled her on to the floor, taught her a comic “airplane dance”

one who still does it, Minnie

CL: When you talked about your mother taking makana to Pele at the Volcano, do know why?

Luika told about uncle and group that took whole pig up. (story in Hawn.)

story from uncle about Pāpua‘a

only M and Auntie Luika took her to Halema‘uma‘u; only went those two times; never talked about these things with anyone

people didn’t often talk about Pele, except warned to feed an old lady if she came to the house, pick up an old lady hitch-hiking

about mass—Kalehuloa used to “translate” mass; doesn’t think he knew Latin, just knew the service in Hawn.

Father would speak in Latin, congregation would respond in Hawn.

Kalehuloa was like a leader in the church

(tape ends)