



Gabriel Kealoha

An Ethnohistory of 'Opihikao:
The Life History of Gabriel Kealoha

Kulia K. Tolentino-Chin
Anth 445
Dr. C. Langlas

Interview Release Form

'Opihikao/Pohoiki Oral History Project

I, Gabriel P. Kaulalana, hereby grant the right to use of information from tape-recordings and/or notes taken at interviews dated Sept. 29, Nov. 16 & Dec. 1 (2000) to Mr Charles Langlas and the 'Opihikao/Pohoiki Oral History Project of the University of Hawai'i at Hilo. I understand that the interview records will be kept by Mr. Langlas and that the information contained may be used in reports to be made available to the general public.

Signed & Dated Gabriel P. Kaulalana 12/01/00 Kulini K. J. ...
(Interviewee) (Interviewer or Witness)

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

Only an edited version of the tape and tape-transcript (or the copy of notes taken) is released by me, with sensitive sections deleted at my request. The un-edited tape and tape-transcript (or notes) shall not be used or kept by Mr. Langlas or by Hawaii Volcanoes National Park. (Signed) _____

Inf. 1

Kulia Kauhi Tolentino-Chin
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September 29, 2000

When I first got to Gabriel's house, I didn't know what to expect. But I could see that he was eager to do the interview. When I first pulled up in his driveway, he was waiting in his garage and he told us to go inside. So as I sat down, I asked him if he knew why we wanted to interview him on 'Opihikao and he said yes. His daughter Emily informed him about the interview. So we started off with talking about family and he spoke of his parents. After speaking of his dad, he went into talking about the Hawaiian Kingdom. I guess it was because his dad wasn't a real "fan" of the U.S.

I wanted to redirect him but I remembered what you said that I won't have a problem with him talking. And you also told us in our first interview, just to let them go. And being that this was the first time I met him, I didn't want to be a bitch and tell him "okay, enough with that I want to hear about 'Opihikao." I know if someone came to interview me and did that to me, especially if I don't know this person and it's my first time meeting this person, I would tell him or her okay you can go home already. And I would refuse to do another interview with him or her.

In this case, I'm a young adult interviewing an old timer. I thought if I'd try to redirect him, he might get offended. And you know that saying that the old folks always say about us young guys, "you guys thing you know everything, but when an old timer shuts his mouth, that's it." So as I sat there during the interview, I thought of a nice way to have him change the subject. The outcome of that, well I didn't have the guts to do it. That was my problem during this interview.

When is your self-critique of
interview techniques?

Before I started taping I asked Gabriel if he knew what this interview would be used for and he said yes, his daughter Emily told him about it. He mentioned her last name and it sounded familiar so I asked him if she went by the name Iwalani and he said yes. My husband and I know Emily from school. Being that we knew she was related to the Makuakane family, we asked Gabriel how they were related to the Makuakane family. The reason for asking this was because my husband's family was related to the Makuakane family. My husband's grandmother was a Kanaka'ole, so the interview will explain the rest of the story.

Interview: First Tape

Gabriel : Oh you related to the Makuakane family?

Keone : Yeah well, get the Kamau, Makuakane and Kanaka'ole.

Gabriel: Yeah. The three married each sister.

← are these ~~the~~ Makuakane sisters
or something else?

Keone / Kulia: Yeah.

Gabriel: I guess only I know my wife's mother's name is ^Mmakua. Only I know that family because we was close. The time we lived down Kalapana but we move up about two miles, Kaimu and my father and my mother build a house. But exactly my mother built the house. She worked as a schoolteacher. My father was a farmer and fisherman and well he was the one, he doesn't agree with the United States and to pledge of allegiance. But you know they keep us, give us life. And my father passed away in 1935 so my mother take the load. I think she lost the job or I don't know because I guess they look the skin. You no see one Hawaiian working for the county at the time, the government. After, when I came older enough to understand so in 76 I go and learn something about

close?

the overthrow. We never did read about the Hawaiian history so I don't know. I started getting some books to read but I didn't take it seriously. Afterwards when people come to me, talk to me, you get something you know.

But I do remember when I go to school and mostly get many Haole children at the time. Get pure, no more Filipino but get Chinese. I think was Chinese and you know everytime we fight each other. We get sent to the principals, he slap, he leave mak right hea (on his face). So I tell well, thank you for slapping my face. I going home tell my mother what you did. My mother came down so I never go school and no wonder my mother didn't teach us Hawaiian. I don't know the reason because when I think about it I put something together, as why my mother get job as school teacher.

When I went to Honolulu the 100th year annexation, I went over there go find the petition. Had my father's name and my uncle's name. So I find out. I came home, I tell my children, grandchildren and say your grandpa sign this against the annexation. They tell "yeah?" yeah. So I call the lawful government. Well I believe what he say, everything, the law and all kind stuff and the overthrow, the annexation and how they treat Lili'uokalani and well that's too late, for some period of time. But to me I think like this, if we accept the apology, I think going take us seven years. The process to Congress but the lawful government came in too late so what they did was they tried to make the Constitution. And only Hawai'i we have a Representative Noble that disagree with Honolulu. Everything Honolulu says "hey that's it, this way, this way." And when they come over here, we had to follow and when something comes up they don't bother, they say, "oh what's the use". In June we suppose to get a Convention in Maui so Hawai'i Noble Representative get together to explain what they want from communication. But

if this was the 1875 annexation, his father was only 6 years old!

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the minister, the prime minister and also the nobles, we get one noble from Hawai'i. To me I think, gee I don't know why they no get response so we make one letter sent it saying if you folks don't respond by the time we ask for, then resign. They get the letter two days, take the letter from the station. I tell them all the members of Hawai'i, they were so angry. Why we go like this? I don't care what the Constitution is about, you can not be perfect and you can not live like the Constitution, perfect. The only thing we got to do is go with go sit down and talk story. We can make that Constitution perfect. That's what I told them. You are nothing. So when I talk that way to them, I'm noise making. And this lady, I think she understand what I'm talking about, "okay thank you" and I say yeah so what we gotta do now is listen to the voice and tell them the history of the kingdom of Hawai'i. And to give justice to the Hawaiian people. What we ask for, that is justice and now they get Hawaiian Recognition and I like go and give them my testimony. Write my name, box number, everything. And one day later we read in the newspaper they cannot come here. But I like to go and spend money but why should I go spend money over there and we no accomplish. By right they suppose to come ask us what we want. The only way now we can say now we want independence is for them to pay us back restitution, give us money to get our property back. We want the land, don't want just to be recognize, you are the Federal Government, a foreign country. You come to the ocean and take our Government away from the Hawaiian people. That's Unlawful! That's Unlawful! So everybody was going testify but we never. We get money but only small. Right now, I don't know. The only thing we got is the petition, send 'om to Congress, send 'om to United States branch and also facilitate us what are we, citizen of the law, the Hawaiian Government. You facilitate us because we need the land, you lease

the land. We don't get money from you folks, only the money go to the native Hawaiians, not Hawaiians, not us we don't get it. You see. That's why Inouye is doing it and I believe when on TV I look at him, I'm sick, very sick and his face on the TV He say this and that, he's not doing nothing for the Hawaiian people. Only looks and I'm strong with that and so right now we talk about 'Opihikao.

Kulia: So when you moved? You were born in Honolulu?

Gabriel: No. Kaimu

Kulia: Kaimu.

Gabriel: Kaimu, I born 19... January 27,1928. I look at the birth record; my father is the midwife. So he put down the record January 27,1928, born a.m. 8:00. I'm the sixth of nine children. So I grew up in Kaimu. Afterwards in 1938, I went to Honolulu for the deaf and blind school but I don't know the reason I go there and I went over. Get all deaf and blind people -they cannot see or talk, they use sign language. So every time I laugh at them and sometime they get angry. You get some people when you talk; they watch the lip, lip reading. So anyway when I was small kid time I had 9 brothers and sisters. The oldest sister was Elsie. Suppose to be Leimanu but Leimanu no my sister who was alive her name was Leimanu, Kaiu is my oldest sister,so my brother came and then _____ Kealoha Jr. At twelve years old he died. My oldest sister died, then my sister Elsie, came then my sister Leimanu, my sister Emma, carried my grandparents name Susan Kanakapo Poepoe and also my... came me and my sister living now, my sister in Honolulu passed away and then came my brother so get six of us living. And then afterwards when my father was living we had another brother his name is Philip. My

① Answer question - quote ending
Answer begins ending!
② make to get straight
also how things will be later.

father passed away when he was born and that's it. We stayed down at, its one mile away from Kaimu.

Keone: Mokuhulu?

Gabriel: Mokuhulu. You know uncle Robert's house ha?

Keone: Yeah.

Gabriel: Get one house ma uka, right above. That belongs to the sister-in-law, Helen.

bury?

*who?
Helen Kealah.*

Right below I bought the place. My brother Philip marry there and my other two down Kaimu. I guess we were having a hard time when my father passed away so my mother weave mats. People ordered mats and sometimes they ask us to go outside to pound the lauhala and the leaves all bundled up. Each time the brother and sister go help. Then for food, have to go down to the ocean catch crab, pao'o, pipipi, but to me that's not hard. We live off the land and a few things we got from the store, sugar, buy coffee. I don't know if I drank coffee, what age. We got ko'oko'olau so we survive. I guess my mother was so hard working no more time for rest. She also made swipe, beer and people know they came to the house. But I never get involve with that. See how she do it, only once I saw her. She put everything in the crock; it takes about 2-3 weeks. Get the smell, she used mango, what ever, plenty fruits around the house to make wine. That's how we do, we live off the land and sometimes get farmers. Down in Mokuhulu, get one Filipino farming vegetables. Me and my sister take turns picking vegetables, as how we did it. Sardines, my mother buy sardines, we hardly eat meat, pork. And that's how we grew up.

When I went to Kalapana School, when the teacher talk to me, I look to her, I don't understand, I don't know if I can hear her. So my mother look at me lolo. I feel funny she treat me one way and my brother and sister another, not right. As we grow up

hard time but plus we get 'awa. People come to get 'awa. We had a station wagon, one Ford Modle ~~and~~ and us we went up Kali's that time to get 'awa. We take 'om out one by one, both me and my sister. Full stay the station wagon, we take 'om down, dump 'om, come up pick up the rest. Then we dry it, I guess I don't know how much we make but that's how we get money. Then the doctors go to tell oh I think we going send your son to the deaf and blind school and that's near to Kapahulu. So I went and stayed over there for a few years. Then in December '41 the World War had broke out, I can hear the explosion. I see a canyon ^{? Cannon?} come inside and exploded. So I stayed over there for about six months until they had send me to Maui to go stay with my grandmother. My two sisters was over there already so I'm glad my two sisters was there. You had to do something when you stay with family. I stayed there, came home, I guess everything was good so I went back school again. I stayed over there till 1944 to get my education but I didn't improve. So forth grade was as far as I went.

So I had a fight with the principal but he always pick on me, on us Hawaiian people. I don't know why. I was sent to detention where all the kolohe boys and girls stay, I stay over there for one, two nights. When I came home I told my mother I like go to public school. We were under the war that time so she say "oh you like go school over here?" I say yeah I like go school, I like learn something. But I never did, I never did.

I never get higher education beyond forth grade, ^{now IP} But still we had hard time. We had plenty cane growers. Before I came back my mother bought a place in 'Opihikao and we had bring the old house from Mokuhulu. And that lumber was all 'ohi'a. So I stay there but life wasn't good that time. And had this army came over and station 'Opihikao School and all the army all over and I think almost every time they come our house to

9
what level
+ what quantity?
I'm not clear - what was the
the school of the
and had
I guess so
at the
of the

suck 'um up, have a good time and make big noise. That been going on until the war ended.

I was like the black sheep of the family. But I work, I did something but I not the black sheep. I don't think so they favor me because my father he always drink. They always fighting but they come back again as friends the next day. They never think that kine attitude. What we did, we did when we drink like that, forget it, a new day and that's how they start it.

When I went to work for the county in 1946 had a tidal wave on April 1. We didn't see nothing over here but had some water come on the road. We had to work on the plumbing. I was the youngest boy in the crew and the rest all old timers. Had to wait atleast twenty years until can retire. When I work, I keep on working because that's my way. Most of the older Hawaiian people "boy, boy, malia, malia" don't work hard. I did but then I tell uncle I no can, "why?" I tell him molo'a. I go back but when he look he no say nothing. This is Robert Keliihomalu's father, he was big man. Big. Only what he did, he sit down, and he get big watch with alarm and he set everything. All the Hawaiians before they all had something to do. That's why they were slim. But I tell you this Hawaiian, he like to eat the pork, the belly just like that so then he come big. I remember this Keliihomalu, and this my uncle ^{Kahoa Kaulana} Keoua, Kaulana and Steve Mart, Keliihomalu, Makua, Waipa and Kaholo, Pe'a and ^{Lee Hong} Li Hon. Li Hon is our close family and Ahia. Lot's of them some I remember and then when we came to 'Opihikao. We bought the land from this Montana. About one acre, so I bought 'om for \$450. 00.

molea?

When a different lot from the one his mother bought? no the same?

Kulia : Where was the lot?

Gabriel : Right in front of the church, the big house.

Kulia : On the bottom?

Gabriel : Yep. Right next, get the brand new house. The brand new house is my house.

When my wife had the stroke, we had to move closer to the hospital. We had sell the

house to pay off the bills. When I had move to 'Opihikao, had Nunui, Elia, Kaluli,

Makio, Kahaloa, Kahana, Makua, Manoa, Makuakane and uh Minoka, and this Japanese

name....Iwasaki. I remember the time when I was Ka'u, I came back and the newspaper,

Tribune Herald mentioned about the 1955 lava flow and I remember

_____NAME_____ and he said he bet anyone \$1,000.00 that lava wasn't going come

to his place. I guess he talk too fast. Yamada came down with one bulldozer, and they

made one dike above his property. When you go down the 'Opihikao road, when you

make the turn, the dike was on the side. He bet anybody that the lava wouldn't come to

the property, and the next day, the lava went straight down to C. Brewer. That time

wasn't C. Brewer. The lava went straight down, cover his place. He had one store, one

house, one big building for the Filipinos. He use to plant cane too, he lost everything.

*want this old...
Iwasaki
camp?*

Keone : Was that by Iwasaki camp?

Gabriel : Yep. Only one house wasn't taken in the camp, was Nakasone, one Japanese. I

guess he talk too fast. Well, when anyone say that kind words, they don't thank God,

that's what happens. Be humble, what come, what come and I remember that Iniki. When

I had watch the TV, it said where the direction was going, where it was going to pass. It

was so many miles out and it said it was going to divert. I say oh, going hit Kaua'i. Next

morning it did hit Kaua'i. That's why don't say anykind like that. That's how it suppose

to be, kingdom. I always said that in our Hawaiian government, I say that there is another

government outside of this.... Ke Akua. What you live, what you breed, you come from

him. He gave us life and you don't think of that, you don't think of god, we only think about ourselves. When you all look at me, who's this crazy guy? Sometimes you can tell the face, they no like hear. Then you get some who understand what I'm saying but still they no can see and understand that. I had pick out one scripture in the bible when you talk about the lawful government, the Hawaiian government existed before. I take out the scripture 1726 and read that. To the higher authority, this authority was exist before. When we have it when it exist before and you break the law, the treaty and the constitution that means you're against so in other words I thought the Hawaiian Kingdom is a lawful government not the United States not Hawai'i they are the defacto. We are their jury. I tell them you read Roman twenty-eight down to six. I read from the International to put together so we understand what this book has said. When he say establish on there say ordain. Get many words inside there same words as International Version but it won't except it. I believe to give encouragement because you, yourself no can.

I always read the bible, look at those books I get over there. What I believe, I believe is true, the other churches, I cannot dispute them, you know they talking about Jesus, yeah cannot dispute. How far I don't know, how they can understand but what I believe is this, that we preach Christ was crucified and he died for our sins. I taught so many of my friends and neighbors, even though get five hundred the controversy is between Christ and ~~Saitin~~^{Satan?}, that's all nothing else. But if you go to the other church and you believe in that material things, what ever you say I cannot except. Our church preach that Christ was crucified and his Second Coming. That's how I get my education from there because it is in harmony with how the government run and you can understand.

Sometimes when I look at the Constitution and understand that it isn't right but that's okay, that's okay. It isn't perfect, we can make one better one. That's how got my education and experience.

I've been a fisherman for 34 years, I feed my children, 'opihi, fish, we live off the land. That's what I do, go hunting. I buy few things for the home. Mostly I buy rice, sugar, I buy coffee for me and buy chocolate for the kids, buy flour. My wife can bake, for what buy bread, my wife can bake. We had one lady named Mrs. Kaholoa. She went to school at the Univeristy. She was involved with some kind of project. Well, she was living at 'Opihikao and my home was right there. She came to my house every time, come to talk story. She ask my wife "how come your children more healthy than mine?" And then my wife said well, they eat mango, they eat coconut, we eat any kind. When I cook, I cook the Filipino style. My kids like that. I should of tell my wife its because no more thanksgiving, bless the food or something like that. But I didn't say that. My wife passed away in 1986. She had a stroke. I had to stay home take care of her. But I'm a businessman. Sometimes I go out, I tell my daughter who lived across the street to come check up on her mom. She ask me "where you going?" I say I going fishing. Then when I come home I check my wife and ask her, did Emily cook for you? She tell me yeah. I going take a bath and go to sleep. I work in the night I going fishing. That's how we lived that time, the time was 1940, 1945. Like every week we had party. Every house. All the old times, the older people, I guess I was old enough to drink so we always had parties. I guess every body get plenty money to go buy but they no care about the house. People get nice house in those days, but I wonder how they get the money. People had lot of land Hawaiians had lot of land, 100 acres, 50 acres some less. But my parents did not. My

parents had only 6 acres. And we suppose to get the land down Kaimu, 6 acres, lemon growing on top. And that time we had hard time and she doesn't have the money to pay the taxes. So we have to sell.

Kulia : What you guys did with the lemon? You guys use to sell the lemon?

Gabriel : No. We never take care. We didn't have transportation. So my mom sold the property for \$75.00. Today my cousin Robert, his sister had sell one piece, for \$1,000,000.00. I hear that, I say ha!, 1,000,000.00. I guess the people like use 'om for build one hotel on top of it. I don't know about the property. Maybe they no keep up with the property.

he's not talking about the Kaimu property here

Keone : Did the lava flow cover the property?

Gabriel : Yep. The '55 flow, when I came back from Ka'u, every body was going crazy. So I ask, what is this people doing? They tell me evacuation, move out. My sister know way to go, you know the other side all block. So we go through the cane field. When we come through the road, the police ask me, "where you come from?" Oh I came from right there, Pohoiki. So after that when we moving out, had ^{one} when small fire like this. One small torch fire. We go with this Japanese, Makio, we go help him. The army let us the truck. Only the driver inside so we go get the stuff and deliver it to Pahoa. Then we come back the fire come little bigger, so we go back again, go back again, it come big like this, go up Pahoa again, and then come big. So we figure more better stop. So we stop. Then we go to Kapoho. From Kalapana to Kapoho, evacuate. But how come, but anyways they came and evacuate everybody. So we had stay there, oh I don't how many months. But I guess I was glad because get free kaukau. Sometimes ~~we~~ they ask "for what you going down?" I say oh, I get property down there, I gotta go feed my dogs. But I stay down

at Pahoa?

until the evening. I stay and see, oh all nice, I sit down and watch. When I come my wife ask me "how come you come late?" I look Pele as why nice and that's why I stay down. That been going on from 1955. And I remember there was this Super Intended at the time, so he came and we talk story. I tell him, does the volcano have anything to do with this? He tell me "what do you mean?" You know you fala come over here, take the land all this kind of government they take the land, don't you think its telling us something about this? He look at me but he didn't say anything because he know. Good man this. I know him and his a good man. And all these people they say they see this big pig, they see this dog, they see this old lady but I never believe that kind stuff. Me, I use common sense.

You know family life, sometimes you don't live happy. But I don't care, as long as they treat me right but if they treat me this way, something is wrong. Its not that I'm wrong and you're right. I had even send my mother to prison, O'ahu prison and so every body tell "what, that's your father, why you do that?" I tell them, how you feel one old man come over and take your daughter out? Why that's different why. That's what I'm telling you. If I get responsibility, why not? That's my mother, although my mothers wrong. If they think they right, no way. And had admit. My other sister living today, she went Mainland with my other sister. And my other sister went go stay with my uncle in Waianae. As kind of long time ago and in 1946, my mother came out. She had good behavior so she could come out. I tell 'em the truth, I tell 'em, how can we learn what is good and what is bad? I don't know but I can see common sense tell me. If you one good lawyer, thank you, you one good lawyer but if you do something wrong when you one good lawyer that doesn't mean it will work for you if I make common sense, I'm going to

Superintendent

Since this Form class / parent, this a "preparation" should be omitted I think, but it will be hard to take. About that period of his life in relation to it since the kids must have heard about them

tell you eh, you're out of order. You no more shame being in prison and you peaking out. I think I thankful that I'm good. So when I came I look him _____ I throw him outside. When I throw him outside, all the family come, "what's the matter with you? What business you get?" I tell them, my business. So I tell him no come over here, if you come, you going get bust up. But he never listen, he went to Pohoiki. So we went looking for trouble, I give him ^{likin} likin'. So my sister and my mother come. But as not good what I'm saying but that's what lifes all about. You not perfect, everbody is not no one is perfect and I believe that this kind of life I get, I go I make mistake and sometimes I learn from that mistake. And sometimes when I go out, I get fish and this woman always tell me this is my cousin "macadang" "macadang". So when I go out fishing, some people tell me oh, you the only who caught all this fish? I tell them because I praise god and there's a few out there who do that. The rest they talk about this, they talk about that. Sometimes they ask me how, if I tell you, this is for your bread and butter. If you going tell someone else, then I no like. And when some people ask, I go to the county developing, some kind of, something about why the ahi burn. So they tell us why the ahi burn, because of this, because of that. And every fisherman, they give their own opinion.

Me when I catch I leave it on the cooler to let it cool, how can you do that? the fish is dead. The county mentioned something about the brime, the coldest part of the brime is the under, that's the coldest part. When I went out, I experimented. When I catch all the ahi, I bleed 'um and put 'um down, the stomach up, belly up. And I always remember that. So I did that with all the ahi. I remember one time we caught 14, 10:30, was me and my son. So we came home, so when morning came we took 'um in and when payday came, they took out \$ 600.00. So ^{I tell} them, hey this \$600.00, why you take 'um out? Oh

maybe some of the fish is burnt. I tell, eh the fish is not burnt. He tell me, "how you know?" I know, I know, my fish. How the fish feel, that's how I feel. When the report come, they return \$600.00, they tell me oh the fish wasn't burnt. I tell them, I told you. He tell me "how you know?" I tell him go to this meeting every time. When I hear something good, I go, if not I don't go. He tell me all fishermen they get 10, 15 all burnt. So he tell me that all the fisherman fish is burnt. Every time I hear the manager say your fish is good, I tell him oh, thank you. And today you my two sons go fishing, Daniel and Philip. But they gotta learn, they not experts in fishing. So I told them like this, I think you better accept what I say. If you say 25 feet, 25 or 35 fathom, sure the ahi going come but going take how long for you go take yourself. How many minutes going take. But if you put 10 fathom, and you use 25 or 50 watt, that's all. The reason I tell you this is if the fish 10 watt or even 25 watt, that's bright that. When come up, grab the bait and the eye so when he go down, only for a short while because cannot see, you understand what I'm saying. But if you put 25, 30, he can see. I know I taught some of the fishermen that, and I told them if you want me to go with you to go deep sea fishing, I go I show you how. I show you, you like 'opelu, I go tell you where. Many things down there that I help with the community, the break water but before we went out, we had all wooden kind, bamboo, coconut, lay 'um on the ground. Sometime the back of the boat get one small puka, so we turn around and come back, patch 'um up and go out again. We had to travel from Pohoiki to National Parks. So how long is that, its about 20 miles. Small boat, 14 foot, it takes about 2-3 hours to reach and about 4 hours to come back. Sometimes we get 6-700 pounds of fish in that small boat. But we all help each other. Sometimes we say oh, you going in tonight, this morning, oh yes. He say "you going?" I say yep I'm going. I

how long is that?

*Do you understand the? I don't know
part, Kenec does but I don't
Therules list of things that
has - you need to know a good
amount to study*

don't need to go home right now, I go load up some more. So I come in morning, ice 'am up and the next morning I take 'am in. Sometimes when everybody go in, the price drop. And sometimes we get \$.25 a pound for the ^emānpachi and sometimes we get \$.18 for the ahi, low. That's why the auction man tell me more better stay home. Eh how come you only tell me this and you no tell the other guys, why no tell them too. Yeah I go tell them, but they still going out. Sometimes we had boat problems and I remember one night we went out, I don't know how, I cannot fish, I drop anchor and stay over there all night. When the sun come up I fix the boat and then I put gas back, start the motor and come home. Allot of problems. Sometimes other boats need help, they almost going in the breakers, so nobody going help. I know this person so I tell, I'll be right there. I tell my son, pull up everything from the line, so I tell where you stay, right or wrong, green or red, right or left? He tell me "oh right" So I go slow, I see them, three boys, the husband and the wife. I was angry that time. So I throw them the rope and then he tell me thank you very much. Had some people was saying they don't know the entrance or something like that. So when I was coming home I hear on the CB, oh I tell this is uncle Gabriel, you follow the light I going home. He tell me "oh thank you uncle". So we wait and then he come, he tell me "oh I no like go in" I tell breaker or no breaker, you going follow me that's all. He tell me oh first time I come inside like this. I tell him first time, you gotta learn. This is the way. But I don't know when we had the tide running, I think maybe three, four, five years. All ahi, and you know every place you go get ahi. So everybody stay up by the point and I stay in front. So they saw me come in and they ask me, "eh you going home, you caught plenty?" yeah plenty. But when they see the size, they tell me "oh we going over there." But that been going for several years and the people from Hilo

by radio?

cannot come through from Pohoiki. So I tell this Japanese man, why be afraid you one fisherman, you can swim ha? "Yeah I can swim." Then why be afraid for? 10:00, 12:00, half a day come home. Just so happen the fishermen down there, I think they get angry, jealous cause every time he get. Eleu I tell them, eleu. But I was the first person you know to go pull ahi and the fishermen they ask "how much you get?" Oh \$4,000.00. How come you fala only one day you fish and then you get plenty and then you stop? When the ahi run, go, when he stop then you stay home. I think they get the idea already. But the wife take the fish in, my wife take the fish in. Sometimes when my wife take the fish in she get trouble with the truck, I tell her, you not paying attention as why. When something happen to the truck, lease or rental truck. But I give credit to my wife, she watch the children, they go fishing, when they like go fishing I take them fishing. And I think most of my kids go fishing but the only one who doesn't go is the young one but eh, she go out. Before the young one can go, we gotta train them. So when they tell me "dad you can take me home?" I tell them what? You like go home, you see the land over there, you go jump and then you can go home. "Oh, far." Well if you like go home, go. So he see one boat go by, he make like this, (waving his hand) so they go "ho you getting trouble?" He tell "oh no, no, no, no, you can take me in? That's why I make the sign." So he went on the boat and went home. So when he bought his boat, he ask me "eh dad, you can teach me how to fish my boat?" I tell him boy, before I tell you how to fish, you no listen, you only like go home. So you too old for me teach, if you was more young you would understand more. So when I go out I hear on the CV, "how are you?" I say okay and then she tell "where you stay?" I tell "oh you know the land marker?" So she say okay. And then I say thank you very much. She was working on being a farmer, so I'm a

?

who is this?

you must be lost

farmer, a fisherman, a diver. That's how I feed my children. I get lobster, moana, nenuue, manpachi and all the kind fish.

One day I think I told my children, before you was with me, you stay with your dad, I keep you guys slim but now you stay married, its not our responsible, its your responsible, you got to keep yourself slim, and your children slim. And if you get big your children going ask you, "oh how come you big?" And then you going say "oh, why you say that? You following grandpa?" That's not the idea, it's your health and today four of my daughters are big, very big. So I tell them, its your responsible, your husband's responsible. Your husband should tell you, keep slim don't go over. And I have one daughter, she tell me "oh dad you understand if someone has diabetes?" She tell me " oh how you know?" I tell her I can tell, I look at the feet and then I can tell. And that one I think that one get over three hundred pounds. So I always tell her, Emily, take care of yourself. In this world, that's how we do it, indulge yourself. More better you go eat little bit everyday. She tell me, "oh dad, why you say that?"

omit now at least

So I'm a great-grandfather, I have four great-grandchildren. This, only one married, she has a son, Puerto Rican and Hawaiian. I get one over here Botelho, never even finish college, she get one child. And then I get one another granddaughter never even finish college, she get one son. The other sister, the second one, get one child, she was going college. They no more nothing, they no more income but they too proud to go on the welfare. So the boyfriend stay working. But I guess that's how they're going to learn. But I always tell them, you know education is important and then there's my daughter who tells me education is not that important. I tell her it is important. If you tell me education is not important, you don't know the pressure of life. Encourage them to go

to school and then when the pau, if they like get married fine, go. Like your father, he never get the education but that's how I had learn. But it was hard work.

Today, you folks are all alive because I had ask god so you folks are all alive. I think if you are a good person, you stay with the good people and if you a bad person you stay with the bad people. The good people, they don't do anything rash but the bad people they complain, they murmur, they go for you. I think its my reponsibility to know between good and bad. I think we should all be humble.

Second Tape:

'Opihikao use to have a village before. I didn't know that 'Opihikao had a history before. I had this tape. He asked me if I know the place around here so I said well, I came here in 2nd World War. So that's how I know this place. But all the trails you folks see today, that wasn't like that before. It was all cattle, all horses. Before majority of the Hawaiian people had cattle, they have ranches. So in the 50's subdivision was divided. Allot of places had cattle, even my uncle had cattle. So when the cow has a baby, you rope the mother and the calf come so I tie the calf. So in the morning I milk the cow and then my uncle tell me yeah, yeah, yeah, you do that. So every morning I get milk. Then my wife go cook so we didn't have to go milk. So 'Opihikao, I think had allot of people and some Hawaiians they getting rich. But I don't know how they getting rich. So I always think 'Opihikao, I always loved 'Opihikao. So I go to church, we always be good but we go in circle. But I remember all the people. The only thing is, you know you got to

(G) This is an opportunity to ask for some specifics about 'Opihikao - where was it then & how they were living in 1946.

keep up with the Jones, that's how people are. But they always come to you say hello, how are you. They never say to you go to hell. They always say to you hello, what are you going to do today? Oh so and so said this, said that. That's typical. So I guess being Hawaiian that's how you suppose to be. Be humble and help each other.

My wife is buried 'um, Keokea, no 'um..

Keone : Ke'eke'e?

Gabriel : By Kaimu.

Keone : By the rubbish dump?

Gabriel : The rubbish dump the other side. Get plenty graves.

Keone : We use to go holoholo across the street.

Gabriel : Nobody come bother you guys nighttime?

← his talking about spirits

Kulia : You guys use to ^{go} nighttime? (question to Keone)

Keone : We use to go nighttime (Keone shakes his head saying no) -- *to question*

about if anyone use to bother men when they went holoholo.

Gabriel : Nighttime? I know they use to say somebody go bother them nighttime. I tell them they had think too much as why.

My wife buried down there, my niece, my sister, my father, my grandma, my mother, my uncle, my other uncle, my sister. And I know the first one is my daughter. My daughter didn't take care good ha, always go holoholo and take the baby. Why you no bring the baby to me. You know you folks young, you want to have a good time. So they ask me if can bury over there, as family property so when they had send her to Honolulu, she had an ulcer but she died of pnemonia. I tell them what you guys had give her? Soda. They tell "no." I ask them, how come ulcer then? She was 6 months, that was the first one and then my wife. Then my sister and then niece.

So Peleholani was of 'Opihikao but they get the property from -----from Kaimu, Kapahulu. And Peleholani was from Kalapana, he had inherit the property from his brother-in-law. But he had pass away a long time ago. So Peleholani sold the land to us. Then Hanohano, I think he was the richest man down 'Opihikao. He believed that if you work seven days a week then you going get rich. And he did, he get ten acres and he borrowed the money from farm loan and he pay it off cutting lau hala. Tie it tens. Sometimes he get about sixty thousand leaves. Plenty money that because you get five cents a leaf. And uh that's how he pay off all his debts. So he work seven days a week. But I don't think he remember that he needs one day rest for your garden or worship god. I think you need that one day of rest. I don't think he has that attitude because one night he went to that Paho movie, that old Akebono Theatre. So he came home and then he told the brother to go buy white gas. So he bought one gallon, so my brother-in-law to be tell he had carry the gas up, he had a two story house. I think he had hit one table and the

Kini Aki

is this the land his mother bought in 1940s?

gallon had fall from his hand and the stuff had break. Then he go find one match^f and light 'Om. In the corner had all the hala to be sold. And all that burn, the whole house had burn. He even got burnt on his arms. So I guess its good if you become rich if you pay gratitude to the lord, maybe he help you. But if all for yourself then hard. And uh so he had live for one another 10 years. But the ^{debt} ~~deths~~ all taking care of. They own the land and when the husband had pass away, this ^{Bronco?} ~~Bronco~~ had come see the wife. "What you guys going do with the land?" "I don't know what we're going to do." He said "I buy your property from you." Before they had buy the property for \$10 an acre. The Bronco had offer \$100 an acre. So the two the brothers bought it -160 and 150. So they did the cattle raising. One of the brother, the younger brother, one is Clarence Bronco and the other one is he work for the Brewer. So only him he bulldoze, maintain and the brother, he not that type. So somebody got to help. I was one of 'Om. He ask me and I say sure. So take care. I take all the cattle outside to graze. To clean, to take away the papaya, we hired somebody to come and pull the guava stump. So I was working for Ishimoto that time, the Paho pipeline, working with the jackhammer for the water line. So I work over there for 6 months. And that's all. So I would go down and take care of the place. And afterwards I don't think he could take it anymore because too much work and plus he get heart problems. So he had advertise that he going sell the land, \$1,000.00 an acre. So he been get 112,000.00 I think plus intrest. Not cash but instalment payment. So right now we stay on our third buyer. And uh well anyway I had learn something from raising cattle. ~~And~~ ^{When} I call the cattle to graze outside, they gain weight but not as heavy as the cattle down at Kawaihae. So he take one of the cattle, the steer he going take out but he said more better wait and get other kind feed so come more big because the ranch only

get certain kind. So that's how I learn about how to raise and I keep cattle and ~~uh~~ I had one bull name Bull. Even though how small the fence like this (raising his hand maybe a foot and half for the measurement of the fence) he never go out. He stay inside and graze. ~~And uh~~ Well anyway we had one party for my son. A wedding party so the bull was big. Everytime I fed him papayas. So I didn't kill 'um, I tell my oldest son to go kill 'um. So get the tree, ~~ha~~ the monkeypod, ho heavy. So I tied it to my truck, pull 'um up, pull. ~~And~~ Then we skin 'um, cut 'um everything, cut 'um in half. Then take 'um down to the church wait til morning time then cut 'um. We made laulau. Only one enough that. So we cut all up, split 'um all up. Anybody like, take home but I neva kept some. So I went down to my cousin's house, he tell "oh come, come, come." So I sit down. I tell him where you get this meat from? He tell me "as yours" What? "as yours" Soft. I know when you eat bull like that it's hard. So I tell him ~~uh~~, I should kept some for me. Too late. Anyway we made about 1,400 laulau. Only one side, big.

Keone : Only half the bull?

Gabriel : (Shakes his head saying yes.) So we had all the stuff down Kalapana, so we take the stuff down there. Everybody come help.

And then I was the cooridinator for the canoe club. Uh Kumaka 'ula canoe club. From Pohoiki come passed down to Kaimu. We had a 10 mile long distance canoe but I don't know who was the first prize winner. The trophy was Walter Hauanio. My sister was the one who make all the food. I tell them you folks eat and have a good time. Well anyways, why they change the name Ku maka 'ula, they said the name not so good

because of John Hauanio interpretation of the name. But I don't think nothing wrong. It's the people not the name. Well anyway they tell "take 'em out." I tell them well, it's up to you folks. The time they was Ku maka 'ula, they had one big ho'olaule'a to raise money. We made about \$16,000.00. Lot's and lot's of people come down. So when we get the report, some we had donations. Then we had to pay the musicians who had to come back and forth. But that was allot of money. Then we find out the money gone, we tell them "where's all the money?" Oh the three of the officers, they went Mainland they had use the money. So Hosting was the one and Buchie and his wife. But Hosting had pass away because when he had go pick ^{waiwi} ~~waiwi~~ in down royal gardens. Buchie is alright but the wife, but anyway -----

Sometimes the child has to suffer but although for the parents when they do something wrong, its not the child's responsibility. When the mother or the parents do something the child suffers because the parents will never admit their mistakes. As why the bible speaks, if you do wrong it's your mistake. But if the child doesn't learn what the parents do then the child has to take the responsibility because he don't know. And it is a sad thing when the parents don't admit their mistakes. And when the parents going tell the child, you know you not suppose to do that. But when the child hear from somebody else, "what my mother did that?" "Yeah." So why should the mother tell the child that you not suppose to do that. Why not come out and say son, daughter I was once, I did that so but don't go and say don't do this and don't do that. If you know you made a mistake, go tell 'em. Then you have confidence to do it then they learn something. But if you don't do it that way, "ha, you mean for tell me this and somebody you do this, you do that, no can." Plenty things I learned like that. Even me and my wife, when we argue like

that. Sometimes takes me one week you know for the fire come down. Sometimes take one week. So it takes time for the fire to come down. And then I say okay, I'm sorry. The thing good about it is you feel good when you say sorry. But I learned something from my wife, and ~~uh~~ I think my wife learned something from me. I think we have some good in us.

And I have my niece, my nephew they all respect me. They always come see me. And I'm thankful for that. Although they won't agree with me but they respect. And I, we had a family reunion, the Poepoe family in Maui, Molokai. And ho, plenty family. ~~And~~ ~~My~~ brother-in-law this Poepoe had adopt him, so I tell him, you my brother-in-law, and you my uncle. He tell me, "yeah funny kind of this world." Nothing wrong. Today he's alright and my sister she come down here.

And I know sometime when my kids come down, to my house, they take out some picture, they take 'em out. I tell them where the picture over there? They say "oh, I going make 'em big." So I get -----, that's my grandfather, my mother's father. *Is his mother father Poepoe?* Then the Poepoe, my father's mother. So that one I get the family tree. My father one I not complete. So the name Kealoha, I don't go beyond that. But when I see my cousin, I tell her how come ----- and Waipa, that's all family, "because that's their first name." Oh yeah? "Yeah." So what is my grandpa's name? I think ----- So I go find out, research with my grandniece. Costs alot of money but no complete. And ~~uh~~ ^{So} all my kids they come over here, they grab the family trees, the book. They keep 'em for themselves. ~~And uh~~ I guess they like know who the family is. I think my side, my father side, my mother side the whole family. My sister get 8 kids, I get 8 kids, my other sister get 6, my brother 1, and my other sister get 2 and my other sister in Pahoehoe, 3. I think they

all money man, they all busy making money. ~~And uh~~ Only sister, the young one and the older one passed away.

My brother in San Diego, this is his third marriage. When he got married, he married a 20 year old, not 20 year old, 20 years older than him. So I tell him, why you like marry one older lady? "Cause I love her." What do you mean love? But when he got wounded in Vietnam, she never let him sleep with her. So he had to get one cot and get one mattress and put in the kitchen and that's where he sleep. ~~So~~ that been going on for 3-4 years and then he got married to one another woman. This one would every time come to the house for talk story. So when the wife stay sleep, they talk story. ~~And~~ I don't know what happened, afterwards they even got married. So they came over, vacation so I took them all around and something happened so he divorced that one. ~~So~~ he met another one, he get one child from the second woman and she get one child, so that's enough.

~~So~~ now the only problem now with 'Opihikao is that get plenty people living in the bush. ~~And~~ they don't cut the trees, I guess they like that. ~~And~~ allot of them buying peoperty, ~~and uh~~ I guess my brother-in-law, they all sold the property. Cause nobody paying the tax. Even the family, never like pay the tax.

~~And~~ I guess I was lucky, I didn't have to go to the army. Why should I go to the army when the United States take the Kingdom, I should go in the army for Hawai'i. But ~~My~~ brother went to the Marines. ~~And~~ one day he call me "ho bradah" Yeah. "You can get the book on the overthrow?" Oh you go take a look in the library they should get. But I don't know if the United States get, they no like look the book, the Hawaiian stuff. "No I loke one." And what else? "Oh, I like the disk." ~~So~~ I guess he like know.

Hawai'i didn't teach us about the Hawaiian history. So when I moved here
(referring to home in 'Ainaloa) I think it was in 82, no 84, I started borrowing books. So
when I read the story of Lili'uokalani, I cry, cried. Cleve and said, you know what he
said, this is my sister. She's part of the law. And so she gave everything to the United
States.

Goes on about the overthrow of the Haw'i Kingdom.