

Interview #9 with Herbert Kaaukai 12/24/96 Tape 1 side A

CL: So Herbert, you used to go pipi ulua eh, ulua fishing?

HK: Oh yeah.

CL: Where did you go, what places did you go?

HK: You know this Kalapana where the cliff, yeah? 'E Get two spot on top there. The first cliff low one then another high one. One the low one, one the high one. Kalaemakani they call that point.

CL: Both spots are Kalaemakani?

HK: Right there, on top the highest, Kalaemakani. And another one on, I forgot the name that place, little higher. And then more down at, right where the cave of refuge, there's a Hawaiian name over there. Forget already.

CL: Hakuma?

HK: Yeah, Hakuma, Hakuma cave. Right there, that's another place they make ulua.

CL: Third one?

HK: Yeah. That's three. Then another further down, Kupahu'a. That's where Willie Ka'awaloa they lived before.

CL: Right close to where their house?

HK: Yeah, right in the back. There's an inlet over there, a little bay, just by the point, that's where the lae ulua, right there.

CL: So the inlet, if you're looking out to sea and you're at the inlet, the lae is on the...

HK: On the left side.

CL: On the left

HK: Yeah. And they call that lae Lae Manō.

CL: Did that used to be a canoe landing there, a long time back, that little inlet?

HK: Yeah, it's an inlet. But plenty more ulua spot more down yet, until Kapa'ahu. Plenty spot had.

CL: You went to those other ones too, farther down as well?

HK: Yeah. Oh not that far. Before we never had the car those days.

We walk only. We walk from Kalapana on the cliff then we walk all the way down.

CL: After that one, Ka Lae Manō, what else? Tell me the rest, if you remember.

HK: I forget already. That's another one then I can get another one is Puhikalaikini. You heard that name Puhikalaikini, yeah another one over there. Then right next got nother one Halaaniani.

CL: One time you told me I think Kulalau'uala.

HK: Oh yeah, Kulalau'uala. Past Kaunaloa, next to Halaaniani, that's Kulalau'uala, there's another one there too. Lae ulua.

CL: If you going down towards Kapa'ahu, you come to Halaaniani first?

HK: Yeah, after you past Kupahua. Then you come to Halaaniani. Then after Halaaniani you come to Kaunaloa, Kaunaloa, you never been that way.

CL: Yeah I have.

HK: Now you remember that long island going out? They dock the ship out side and the small boats come in there. Now it's all the water take em out. Before it was all fill that place, level. Not all the way out. That's Kaunaloa that. And there's one lae ulua over there too.

CL: So that Kulalau'uala which side of Kaunaloa is that? Ka'u side.

HK: Yeah, on the Ka'u side. Kualau'uala then Kaunaloa. Kaunaloa then... No, wait, Halaaniani then Kaunaloa. Yeah.

CL: And then Kulalau'uala.

HK: Yeah, after Kulalau'uala, Halaaniani then Kaunaloa.

CL: That's what I thought before. So first you going to get Puhiakaleikini, then Kulalau'uala, then Halaaniani, then Kaunaloa.

HK: Yeah.

CL: So how many of those places have ulua spots?

HK: Oh going get way down.

CL: No, no. Puhiakaleikini, you fish ulua there too.

HK: Oh yeah only one spot.

CL: Only one spot. And then Kulalau'uala is different.

HK: Yeah different. Only one spot. See this place is all small like that so they have their own lae ulua.

CL: So one lae ulua at Puhialeikini, one at Kulalau'uala, one Halaaniani?

HK: Halaaniani and then Kaunaloa.

CL: Has one too?

HK: Yeah, had one there too. That's just about the boundary of I would say Kalapana and Kapa'ahu. Right there. Then from there on on the Kapa'ahu side they get one, you know where Kaipō Roberts live? Was right in the back their house. Had one over there too. I forget, that's a name that place. Every place ulua get name but we don't, like you don't meet everytime, we talk over all the time but nobody to talk with, so I forget. It goes all the way down till the end of Kapa'ahu, way far gone already.

CL: How far did you go fishing? did you go all the way down into...

HK: Oh we go far as Apua. But when we go that far we go on the horse or the donkey and we stay there about a week or less, maybe about four days. We get nough fish we come. Only for fish or maybe one or two goats. We slaughter the goats, strip em all, in the, salt em, dry em together with the fish. About third, fourth day we come home.

CL: And who did you go down there with?

HK: Oh I go with my older brother. But the first I went with my father, my uncles, then later on my brother, then friends they like go so we go. Us kamaainas from over there. They know the place but they like some partner so they call me. Okay, we go.

CL: Did you ever see Willy Kaawaloa out there?

HK: Kaawaloa, Willy? No. I never did go out with them because they was on that side, Kapaahu side. Us Kalapana, then Mokuhulu by themselves. But we go out for the same fishing spot. But we don't combine together. All separate.

CL: I wonder if I got you together with Willy Kaawaloa if you'd remember some of the names. If you talked together if you'd be able to remember names, ulua spots.

HK: Oh yeah, oh was plenty. No problem with ulua spots because well if I there first and you come, well you go to the next one. You might come, we talk story then he'll keep on going, go to the

next spot. You fish over there, I fish here, somebody over there. Plenty spots, no problem because everybody cannot take all the spots. Maybe only two, three people going fishing ulua. And there's about ten spots. So no worry. Not that much people going fish, cover the same spot. Maybe only two, three that's all. So no problem. Plenty place for go.

CL: What if don't catch a fish at one spot? Do you try a different spot?

HK: That's all for the day. We go home. No we don't go nother one. Maybe the next day yeah, but the same day we only go to one. We don't catch at all, that's all. We go home. We throw all the bait in the water. It's no good for the next time already.

CL: Yeah, cause we went with Ben Hauanio, Kauhi. We didn't catch and he said, "Oh don't throw the bait in the water because we didn't catch. Throw the bait on the land" he said. You ever heard that?

HK: What you mean?

CL: He said ka puhi. We didn't catch any ulua so he said "Don't throw the bait in the water, throw it on the land. Don't give it to the water.

HK: What kind bait?

CL: Puhi. No ka ulua.

HK: No catch nothing. Even me, sometime we go, we no catch nothing. It all depend. Old timers they say sometimes the bait no good. And that's not the time to go, that's not the moon. So we learned like that, slowly. Unless you're real interested, they tell you. But if they look at you, waste, you not, you don't look like a fisherman, they won't bother with you. They won't give you no information. That's why was hard too. My father was the same thing. When we had six boys in the family, he never tell one of us until he dead. Tell, "Oh why?" "Oh," he tell, "because we are too friendly with everybody over there, we might show them." And that's truth. It happened that way. Not only my father like that. Some oldtimers the same thing. If I want to teach you I wanta see nobody else with you. I want to teach you and if you know all, well it's up to you want to teach the guys, it's up to you. But he no like teach too many guys. I like teach only you. If you want your friend to know it's up to you to teach them. You no call me every time teach my friend. No way, they don't like that. So it was hard those days, not that easy.

CL: What do you think about weather for ulua fishing? Does it make a difference the weather, if it's trade winds or Kona winds?

HK: Oh, all that counts up. It all depend on the weather too, the climate, and the current especially. The current must, the best current they want the current that coming in, not the one from in shore go out, right or left. They like the current that bring in, cause when you pound the palu even the current come in, that palu still going spread out not too far. The ulua going smell em, he going come in. But if it go too far out shark going come in too. That's why hard. For the most part of ulua, the current all come in and dead right there. 'E don't carry at all.

CL: You don't want it to take the puhi far?

HK: Yeah. They don't make, find the place. There's ulua any place, but they find the place where the spot that the current don't go out, go left or go right, but just come in. And if you pound the puhi quick, in no time two or three come in. But you take the place where the current going out, oh take long time for it come in. By the time you come in you pound this whole puhi for nothing. But this, to guys today, they don't know that. Just they know lae ulua. Okay they go over there and they think fish come. But they wonder why so slow he come or never come at all. Because that's not the time to go. It's certain time with the climate come in, the current, that's when you go there. But you have to know when.

CL: How do you tell about the current? How can you tell when the current is good?

HK: Throw one stick in the water and see how the stick come in.

CL: It should come toward you?

HK: Yeah it comes toward you, hit the pali, good. But if it hit the pali way down there, way up there, no good. Change, go another one. That's how we find how the current go. Otherwise no more ulua come. So we go to the next one.

CL: And then you gotta carry your stick to the next one. You gotta take your stick down and carry it to the next one.

HK: Yeah.

CL: What you think, if I get you together sometime with Willie Kaawaloa, can you guys remember the names?

HK: Of what?

CL: Of the lae ulua.

HK: Oh I think Willie he know. He more old than me.

CL: You think he knows? Maybe he forgets too.

HK: He live right there. He was brought up when he was small boy with the grandparents. Until today he is the one know all the place. No problem that guy. You go over there he know. But I guess he old now. I don't think so he go fishing.

CL: No I don't think so.

HK: Yeah I don't think so.

CL: So Herbert, did you ever hear anything about petroglyphs in the park? You know those petroglyphs at Puuloa? Puuloa, you know Puuloa, that place. They have those petroglyphs carved in the rock. What do you call those, ki'i pōhaku?

HK: I forget already. Yeah they take the navel of the baby and then over there they make hole, they put em inside, then they get round pebble, flat one, cover em up. They don't like the rat, the mongoose go get em. Because if the mongoose get em, that child going be a thief, that's why. But that's the old days before, not today.

CL: In your time did they still take the pikos over there?

HK: No. Our time my father take em in the ocean. Tied em with a rock. When they go out in the canoe, he drop em there.

CL: So must have been long before.

HK: Oh to me not very long because it's still my time already. My brother one, two, three, five, before me and me, everybody, my father took em.

CL: In the ocean.

HK: No only me. Every family. I don't if other place do the same thing but I know in the whole Puna district that's what they do. I don't know why.

CL: So in your father's time, when he was born, did they take the piko to Puuloa?

HK: Ah no.

CL: Before, even more before.

HK: Yeah. Those pikos was way before. Not us these people, even from Kapa'ahu, the oldest, first people live there never did, but before that, yeah.

CL: So only from stories you folks know.

HK: Yeah.

HK: And what about those petroglyphs? You know those pictures at Puuloa. You know those pictures?

HK: I forget already. Those is not only from the Puna people. The way I heard it's people who come that way. Oh they see, they go make. And people from this side, Hamakua side they go that side and they still make. That's why come more big. It's not original from Kalapana, Kapa'ahu people. Never had that much people make that before. But it's the outside people who come plus of Puna people too. That's what the old people talk. We ask them those questions, you know. In fact I remember my school days we walk all the way down there. Never had road but they had a trail right there, just to look that petroglyph. Now good, not too far to walk now. But that thing stay overgrown. I think, I don't know, National Park should go weed the place. All grown with grass.

CL: What did people say about those pictures? Did they say why people made them or anything?

HK: I really don't know why. I know he get some petroglyph the canoe with the sail. Mostly human, animal. I don't know, I never been there for long time. You know the thing is, may be overgrown with weed. That's why the National Park try do something, no let the grass grow. Preserve that place. Otherwise when the sand move, you know from the pahoehoe all come sandy like the grass keep on moving, moving. Baimby no more. Some things going cover. And then if you going try to clean it up again, you might damage everything over there. It going be more worse. You went there already?

CL: I've seen, yeah.

HK: It's not too far from the walk on the road. But I think grass kind of overgrown. I don't know, I never been there long time.

CL: A few years ago when I was there too.

HK: Oh two years ago? Oh not too long.

CL: Maybe longer, maybe four or five.

HK: But the last time I went I look all the pahoehoe, I think from the weather, come all sandy like. And the wind blow it and the grass growing right there, right around. And that year, I forgot what year was. It's over ten years ago I seen that. Otherwise going continue like that the grass going overgrown. And if you want to try to clean, you gotta scrape that thing I guess. You going to damage the petroglyph.

CL: So is there any of those on the Kalapana side, those petroglyphs?

HK: Not that I know.

CL: Only over there.

HK: Only over there. Maybe had but maybe all weather damage. But couldn't be. If those weren't still there today those was more old. If Kalapana get, gotta be new, not old like that one. (talking to kids)

CL: Herbert, do you remember Keauhou Ranch?

HK: Yeah.

CL: Do you know anybody who worked up there? Is anybody still around who worked there?

HK: First that ranch was the Shipman's. Called this guy Buster Brown before. Yeah, after that I don't know.

CL: They went back to Shipman I think.

HK: Yeah. Then Buster Brown took over. I don't know after that the National Park I think.

CL: Yeah. Then it went to the National Park. There's nobody alive anymore that worked there is there?

HK: No. They were hardly anybody already. In 19... 1937 I think I work up there. In the Triple C that time. And then we go down to Ainahou Ranch over there. And I think it was under the Shipman management I think that time.

CL: Yeah. Ainahou too yeah.

HK: Yeah. Go drive goats over there. Plenty goats. The Triple C, 1937, yeah '37. I work up there in the National Park for the Triple C that time. And a year later that's when they make a goat drive. That's the first goat drive the National Park ever made. So almost after the day's work, or the day's work already, pau for the day, then they wen drive in 13,000 goats I think, for the day. On our way walk back from Kapukapu, from the beach now, going back to Ainahou, over there we catch the transportation car, go back to the camp, triple C at that time.

CL: They had a road down there? You could take the car?

HK: Ainahou?

CL: Yeah.

HK: Yeah. Not the, Ainahou is the grass part you can make road any old place go down. Then they had trucks go down there. The Filipinos hauled, they buy the goats from the National Park. The rest the goats, drive em in the ocean. They want to get rid of the



goats because they destroy all the native plants. Some were new, was plantin. They destroy em. But they couldn't get rid. Was more goats was coming. I don't know how many drives they was making. And till today, they still yet, the goats, more now. That's where I get hurt. I broke my collar bone. Was climbing up Kapukapu Hill on our way going home. Without notice goats was in the front of us. They were hiding behind the boulders. And they went see us, they start to run. Oh the landslide came down. Plenty rock, can't even see. Oh, whack me, knock out. Some more guys in the back of me, they went duck down. Had one cliff. I just made it on top that's why. If I was below I would be safe. But the other guys behind me, they hid behind on cliff. So the rock went go over them. But because only me, so not so bad, only me. But if the rest of the guys, about 20 of them after me, I was the first guy going up. But that was my mistake. The trail was suppose to go around. But I never like go around so I cut short. That's what I get, punish.

CL: That was the trail up to Ainahou.

HK: Yeah, up to Ainahou. They get all the trucks there wait, pick up all the boys, rangers, all.

CL: So in those days, you couldn't of drived down, any farther down, only to Ainahou.

HK: Only Ainahou.

CL: You couldn't come farther down makai?.

HK: No. Only by animal, by horse they go down. Far as Ainahou, that's all can go. It's a ranch all open but it's not road, it's all up and down. They can make road if they want but I don't think so they want to make a road. Till today there's no road. Yeah he get a road right down, he get a ranch house down there too. It's owned by the Shipmans. Shipmans were the first occupied that place before. I think before National Park.

CL: Yeah I think so. But I heard some Kalapana boys used to work there at Ainahou. I think

HK: Ainahou? No that was a triple C that.

CL: But before that, didn't some Kalapana folks used to work there?

HK: Before that I was going to school yet. I know my father, my uncle used to go drive goats in the National Park, drive em all down to Kalapana and then from over there, people who want, just help themselves for nothing. Oh was way before, in the 20's. I was still going to school. They were makin goat drive from National Park. But couldn't make a good drive. But when they went create this triple C, then they had the men to make the drive. So about

300 of them, I was one of them, my brothers all work up there. That's how I when I get hurt up there, goat drive. But today they finally got rid though but it's still little bit though, still going yet.

CL: Well I thought, I can't remember exactly, but I thought Kini Pe'a was (end of side A)

Side B

CL: I thought he said that before, when he was young, somebody from Kalapana used to work for that ranch. You don't know.

HK: Who was the man that had that?

CL: Well when Buster Brown had it. When Brown had it.

HK: Oh yeah, yeah. They had some guys work up there. I forget already. Because when we first made the goat drive for National Park they were involved that too, the ranch, Buster Brown ranch. And then, oh but they started from in the 30's I think. But the National Park like get rid the goat so they have cowboys from Kalapana go drive goats, take em all to Kalapana. Then the Filipinos come. Not sell, just give em away just to get rid. But cannot. More was breeding, that they gave up. Then the National Park tried to make their own drive. But cannot still till today, still has the goats. But according to the people, old Hawaiians, they say cannot get rid because it was already said, na ka kao ka 'āina, for the goat the land. And this saying was I was only small boy. I still remember that till today. And that goats still yet till today. Never get rid.

CL: Na wai kēlā 'ōlelo?

HK: Forget this guy already. That's what he said. He said no sense. More you destroy more come. If you don't destroy, alright. You know what I mean. But they was driving em in the ocean. If they went sell, the way they were going was good. Filipinos, take em away, no buy, for nothing. But they drive em in the ocean for nothing. So Hawaiians, they no like that. Only waste that. Why don't dey give em to anybody who like. But nobody like goat. Only Filipinos like goats.

CL: What about you?

HK: I no like goats too. Goats, I used to get goat, one goat in the yard. And if that chain ever broke, he ate every damn thing. So I no like goat. He ate every damn thing, vegetable, he clean em up boy. Oh goat, I no like.

CL: They taste okay though, when they're young.

HK: I don't think so. You try, you try ask. But I think she don't know. Because we had just like a hut together. She was included with us. You know Emma Kauihi? All us together, seven of us. She's the worse one don't know nothing, Helen Lee Hong. I felt so shame because, I think she was about the oldest in the group you know and Emma Kauihi of course. But I was the youngest and then some more

CL: I'll ask Haleola, maybe she'll remember. I'll ask Haleola Lee Hong. Maybe she remember the name of the cave.

HK: I think there's a name. You ask me now I forget already. I know something they call em. Ana o ka 'olohe or something like. It's a name.

CL: Is there a name for that cave?

HK: Yeah. Paluili is the beginning of the trail, right up. At the highest point, right there the cave. But cannot go. From up. According to Pea's father said better from mauka, from up. But you gotta go down with a rope. He's the only man see that cave.

CL: So if you're on the trail Paluili is on the mauka side and the cave is on makai side.

HK: Yeah. They get one trail, that's the trail go up to Volcano. That's the mauka trail. And another trail from the beach and then come up at Kapukapu. But that's farther. But on Paluili, more near.

CL: So if you're taking the trail, Paluili is on the up side?

HK: No I never tell about 'olohe. But the cave nobody can go inside because the cliff on the side, get cliff. Only one guy went and see that cave because he went from Panau Trail right about Paluili they call that place. And right below is the cave. But the cave's like this. Steep. So what he did, he joined ropes to the ohi'a tree, tie up, to the cave. So he went go down. Oh he see any kind inside there. Got even canoes in there. How they put canoes? He cannot figure out. And a lot of bones, human bones. He's the only man went see. That's Gabriel Pea's father. He got so interest he went in. Every time he pass there he look that cave, "Goddamn it nobody come out. Somedays I going up there and look." And he did.

CL: So what about, you heard any moololo, about places in the park? Did you hear any moololo about places in the park, do you know any. I know you know this one about the olohe. I know you know that story, cause I heard you tell that one.

HK: Used to get goat but we fed em, then we kill em, for eat. But for raise em no, I don't know. You gotta tie em. Even how you pet, come like a pet, so tame, they still do the same thing. You cannot hang your clothes hanging way down. He eat your clothes. Gotta make em way up. Any kine animal boy. But good eat.

other below me. Haleola, he's supposed to know but I think he no take interest of what I don't know.

CL: Yeah, maybe that's it.

HK: You talk with Emma Kaui?

CL: Yeah.

HK: Her, she should know.

CL: I talked with her a lot but not yet about the park. I didn't ask about that area yet. But you got that book, that book that she did? I sent with Annie that book yeah?

HK: I don't know where now. Now no more Kalapana. You know they like see how the way the Puna guys, they make the lei. I tell, "Oh they just sit, we just cut em that's all and then sew em."

CL: Ka lei hala?

HK: Yeah. But he said but those days never had needle. Only use the coconut's ribs.

CL: Yeah, I heard about that too.

HK: I tell, eh so stupid. These people, they Hawaiians now. I say oh they come from Hamakua and they no more that kind. Well I see that but. So I told em, the other day. Those days, my time already, never had needles. They used the coconut ribs like that. And they strip em half like that and put the string inside and then sew em like that. That's how they do it. Oh they never had, never had he said. In the old, old way never had needles so I said what they use. The coconut rib, the leaf.

CL: the niau?

HK: Yeah. They split em over there and put the string inside. They string em. How they do it. Oh he tell, come join us. Ah no, no. I say if you from Puna yeah but I just come Hamakua side. Hawaiian Civic Club.

CL: The other thing I was going to ask you, you know when you go, if you're at Apua and you go to Keaunou, on the trail, and you look, at one place you look, about half way I think, maybe at the boundary between. You look to the ocean there's one milo tree that stands alone down there.

HK: Milo tree.

CL: Yeah. Do you remember that?

HK: Maybe way before I think I ?

CL: It's still there. You go along. There's not many trees on the, it's right on the coast yeah.

HK: Where is this tree?

CL: It's on the coast, between Apua and Keahou. One big milo tree.

HK: Milo tree. I no remember.

CL: You don't remember. It's supposed to have a name I think that place.

HK: Between Apua and Kaena, Keahou.

CL: Yeah. Between Apua and Keahou.

HK: Oh maybe. I forget already. Milo? Milo tree.

CL: (talking to another person)

HK: Oh I never been down there long time. Apua and Keahou.

CL: That's okay. I thought maybe you might know.

HK: Maybe up the mountain.

CL: No, it's down on the coast. I don't know how close to the ocean because the trail is up a ways. But you look down from the trail and you see this milo down there.

HK: A trail and the beach, the ocean, between there, the tree. Maybe that's a new one. I never been out there long time. It's all barren down there.

CL: Pretty barren.

HK: Forest is way up. At the beginning.

CL: Yeah that's right only that tree, only that tree by ?

HK: Milo tree. Maybe. I know Apua get pine tree.

CL: Must be gone.

HK: Apua? On the sand beach long time.

CL: Pine tree?

HK: Yeah, on the left side.

AK: He's asking what's the name between Apua and Keahou.

HK: No name. Apua, Keahou, that's all.

AK: Aku told him get one name between the two.

HK: Oh maybe. I forget already. But I know Apua get one tree. The last time I saw the tree, pine tree, that big. From Mackenzie Park I wen take one gallon can seed, I throw em all the way down there for grow, for make windbreak. This the only one went grow, only one.

CL: I don't think it's there anymore.

HK: I think get some more. If the bugah went fell, plenty seed went fall down, it grow again.

CL: I don't know. Maybe the park took em out.

HK: But out of that one gallon can of seed, only one came out. Goldarnit boy. But then this was happen way after. Before that, know Samson Kaawaloa used to work for the National Park before. His job was to go around the sea coast and cut every tree down. That's why never had trees down there, mlo and all that kind. Yeah. They would destroy em.

CL: For what?

HK: That was our house before, shade. And we put our canvas out.

CL: I wondered how come they're so no trees.

HK: Yeah, the National Park no like that. I don't know why. That's Hawaiian wood. Pine trees not Hawaiian. But was okay that tree came quick big like that. They never know how seed went reach there. I was the one right there. I went spray plenty over there but only one went grow up. I wanted to make one wind break. Over there when wind, ho.

CL: Lots of wind there.

So Herbert, you told me about going to make salt at, with you parents I guess yeah. You used to go get salt.

HK: Yeah Kamoamo. Kamoamo had one nice one over there. It's made that one.

CL: Kamoamo too?

HK: Yeah, they made one. They went carve that in the pahoehe. About six feet high and then the ocean down. But when high tide it's level with that. So when the tide go down he leave the water on top. Most time happen in the summer time. That's only sun, we

get salt.

CL: Was there a place in Lae'apuki too for salt?

HK: Oh yeah. Kealakomo, all those place. Kealakomo the highest for salt. Plenty salt. Keahou, some place Keahou get salt too. As long as get puddles, water, it turn to salt. But the most is up here Kamoamo side. Plenty salt.

CL: Oh Kamoamo. Cause I guess, I heard most about Apua for salt.

HK: Yeah but for quantity no big. Over here more. Apua, small kind puddles they get. And if the shallow water it dries up quick without salt. Unless the salt deep, water like dat high, one week turn to salt. As long no more rain though.

CL: So with that Kamoamo hole, was that the biggest hole?

HK: Yeah that was made, man made. That's what I hear, the old Hawaiians before. But if I look at it cannot be. No look like. They cannot make like that. But they said they made that one. I believe so because, you know where this ulua place they going make ulua? Get all that, they make that one. Hollow for pound the palu. They make that one. So I think they can make that one too. Although that one was big.

CL: How big around?

HK: Gee I think about 24 inches, it's about that deep, 9 inches or 10 inches and about that wide. And that's full with salt. Oh enough, only you go home. Nough to salt ten goats.

CL: Was there other small holes too at Kamoamo?

HK: No.

CL: Just that one big one?

HK: Only that one big one, that's all had. Had small ones too but the salt was not so good because it's not made, whereas underneath get dirt. That's why. But mix with it. So the best one is that big one, the one that they claim that the Hawaiians made that one before.

CL: And then what kind of holes was at Lae'Apuki?

HK: Lae'Apuki?

CL: Yeah what kind of

HK: Oh, just regular pahoehoe. Some V shape like that, long like that. And they crack full with water, and then when come turn to

salt well you take all the top one. You cannot get the crack one. So if you like salt again the best time is summertime. You take all the salt and you get a pail, you put deep salt water, fill em up again. Couple weeks you go back you get all salt again. As long no rain. That's what they do. That way they do like that, in case another guys come, take that salt. They no want to take everything and then oh the guy, and make these guys come you know tell. When they look no more. Oh those guys went take all the salt.

CL: Did you ever hear about a time when people made ti leaf cups and fill them up with salt water. Did you ever hear about people putting ti leaf cups out or something and filling them up?

HK: With the salt water?

CL: Yeah.

HK: Yeah they do that too. The coconut shell, they half em, take the meat out, put little bit water and leave it like that right there. Then go way down. Not today, be tomorrow they come back. Oh all salt already. Gotta be hot sun. Sometime no more, not enough salt down the bottom. On the top only float, underneath still water. That's what they do, coconut. Tell oh shucks, today better. You take one big pan with you. Ah he don't work in that kind. And that's too funny, 'e no work in pan. Iron over there. I don't know why. So we make in coconut, half the coconut take the meat off. Slow hard job though.

CL: You folks did that, the coconut ?

HK: Yeah. When they make kulolo time they save all the coconut shell. Then when they go Apua they take em. Stand em all up, fill em up salt water until all turn salt. Put em in the bag and bring home. And the bag, about 50 lb bag. That's a lot of salt. Next time you know they taking plenty salt. Sometime so much salt we got one house down there, Apua and Kahue, put in the bag and we leave em there for the next guys who wanta go, they get salt. Cause the salt going past the time already. Cannot make, going to rainy season already. So they leave em already. Plenty salt. You wanta take home it's up to you, you take em.

CL: Where was that houses?

HK: Kahue. Next to Apua. You know the stone wall, the goat corral, that's Kahue that. You coming from Hilo you going, I would say about 100 yards the house to the corral.

CL: Oh, on the Hilo side?

HK: On the Hilo side going to Kau side.

CL: Is that where Kaipō Roberts used to stay.



HK: Yeah, yeah Kaiapo Roberts. Them famous now. They go for opihī. The wife, the mother, they live in the house. But the house for everybody. But if you occupy it, I go to the next one so no bother.

CL: Do you know who built that house?

HK: Oh that was way, way long time ago. I hear iron roof been go rotten, they put nother one, rotten other one. Keep agoing. So must be a long, long time ago. Finally they use the wood, lumber, all kind of lumber, pieces kind, put em together. That wood good. Never rust like iron roof. Iron roof it rust quick. But the lumber was long, long time. Yeah, Kaiapo Roberts the last that used the house. And there, whatever they get, they get left over salt they leave, the gas lamp they leave, but some rotten guys from over there they go over there they take everything away. Terrible. Those guys make already. They not living anymore, they died already.

CL: Oh, the ones who took em?

HK: Yeah. No good. That's so good they leave everything there for you to use, not to take em home. And I know who the guy cause I went see the guy do that. But I no like say nothing.

CL: Did you ever hear people say they were going Kekaha?

HK: Yeah.

CL: What's that mean?

HK: Well just like, they no like give the real name. Kekaha is just, it's not the real name. Just that you go there, the saying is that you go, you get good luck. Come home not empty handed. That's what they mean.

CL: So instead of saying you're going Apua or

HK: Apua like that you all right. But Kekaha, Kekaha means, 'as the word no good. The meaning that word no good. They don't like that.

CL: They don't like that meaning.

HK: They no like that word. Cause the meaning of the word no good, Kekaha. So if you say you're going Ka'ena, you going Apua or you going Kau, then they no care. But you say Kekaha, pau, they unsaddle the horse, no good, and no go. This happen in Kalapana. These people were getting ready to go, they was loading their mule, their donkeys and everything. Then this guy, this kamaaina, he should have known better. Don't say that kind stuff. These people you know, they going down the beach. He say, oh where you going? Hey they get mad now before. Oh why you talk like that? Oh, oh, okay. Now I know. Too late already. Unsaddle the horse, take the

saddle everything. No go. Stay home. Hard luck already.

CL: Because it's like saying you going fishing.

HK: That guy open his mouth too fast.

CL: Just like saying you going fishing.

HK: Yeah, they going fishing. They don't like that. Old people don't like that. Even my father, he no like. We cannot say nothing. My mother gotta coach us all the time. My father going fishing like that no say nothing.

CL: It's hard, it's hard to remember when you're young. Even me it's hard you know. I'm not used to.

HK: But we get mad. Oh was nothing but saying like that, but not to them. They no like that. They say the fish get ears to hear. But the fish is way the hell down. They no can hear you. We in the mountain. How can the fish hear you talking.

CL: So when you say that kekaha, it just means kahakahi yeah?

HK: Yeah. I used to go with Gabriel Pea all the time. Almost every week he go, Wednesday, Thursday, Friday he come home. And he deliver his goods, opihī, only opihī. He go hunt, he go fishing. But that's only for home use. But the opihī, that's commercial for him. Twice I went with him.

CL: Twice a week you mean?

HK: Yeah.

CL: Where did he sell it?

HK: He get markets in Hilo. And then later he had a better market, he send em to Honolulu where the brother-in-law work for Young Brothers. And get free transportation Young Brothers pick em up. Young Brothers deliver for him, to Honolulu. I go with him sometimes, Gabriel Pea. He like company. Okay, I go with you, talk story.

CL: How old were you then? What age were you when you went with him?

HK: Gabriel? Oh, at that [time] he was only young.

CL: Yeah but you, how old were you?

HK: I think same age or maybe couple of years older than me. He not that old.

CL: When you went with him, at 'ehia ou makahiki?', at 'ehia ou makahiki kela manawa? When you went with him, how old were you?

HK: Me? I was still going school, about 14 years old. I was still going school yet. I play hooky. (omitted that part)

Tape 2 side A

CL: I don't know if anybody was still living there. Probably not. You know that old house up by the trail? The Puna Trail. Pe'as used to have a house up there yeah.

HK: Peter?

CL: Well, yeah I think it was originally was Kahale Pe'a yeah.

AK: It's Kahale Pe'a, but he had left off the Kahale and they went Pe'a.

HK: Where that?

AK: Naulu.

CL: Yeah, Panau, in Panau.

HK: Way down Kapa'ahu?

CL: No, in Panau, where they had their goats.

HK: Oh Panau.

CL: You know Pe'as used to have a house there yeah, before they moved to Kaimu. Pe'a. Before they moved to Kaimu they had a house in Panau. You don't know. Maybe you never saw it.

HK: They're the one up there. I don't know. Yeah they had a house up there I think, up Panau.

CL: Yeah. You never saw it?

HK: By the time I saw that house no more already, fall down. Long time ago. We used to go hunt up there with this man, Kamelamele, Dan Kamelamele. Policeman before. Go hunt up there, hunt pig. The house was but all fall down already, long time. The Pe'a family, Kahale Pe'a.

CL: What did you call that area? Was that Na'ulu where that house was? or not.

HK: Panau uka. Then down, the flat, it's Panau kai that. But up the mountain Panau uka. They call either Panau uka, Panau nui. Panau nui, that's the whole down and up. So if you going uka, well

you tell well I'm going up Panau uka so they know where you went.

CL: And what about this place Na'ulu? You know that name, Na'ulu?

HK: Na'ulu, oh right below. It's in the side the pali that. Panau is right on the flat on top. Then Panau, down the pali, that's Na'ulu because they get couple 'ulu trees and three coconut trees I think. But had more than that but some been died, old already. Now I think only three or two more trees.

CL: So the Pe'a place is on the upside of the trail and Na'ulu is right below?

HK: Yeah, right below, Na'ulu.

CL: Did you ever hear this name, Wilipe'a?

HK: Yeah. I heard that name Wilipe'a before.

CL: Do you know what it is?

HK: You don't know?

CL: No.

HK: Wilipe'a. I don't know. When was first time you went down there? Before National Park?

CL: No. After.

HK: Oh after. Then you never see that. You know where Lae 'Apuki? You went down the beach. That cliff pali over there, low. You never go. Well get one stone wall over there, that's where they live in the grass house before, iron roof house before. But outside all pali grass. Till today get one tree inside there, growing. I think still growing yet. A tamarind tree. Those sour seed, mlo tree. I think still there yet. I think this haole guy, first guy wen come over there, by the name Rycroft. I think he went plant that till today, tamarind tree. From that tamarind tree I went one baby growing from down, but it's planted. I pull em. Put in dirt inside one coconut husk, take em home, I plant em my aunties place. Till today, one big tree. But the volcano went take all our place, so no more. From over there. You never hear about Rycroft?

CL: I did hear that name, yeah.

HK: Yeah lotta story about that guy. Wilipe'a. They had the windmill down there to pump the water out, for this guy Rycroft, for the cows. Then he went away. Then Emma Stone, the father bought the place. Bought or he leased from the government. Then he continue on, the pump for that windmill. That's why they call Wilipe'a.

CL: Oh the windmill?

HK: The windmill. Any time you hear windmill, willpe'a, like in where that place in the foreign country some place, Dutch people. Get all the kind windmill, that's the same thing. That's why they call it willpe'a. That's the only one that I seen that until pau, all rotten, fall down. But the well is still there by the pipe. But the pipe is rotten already. As one pump of the water for the cows. That's why they call willpe'a. But instead they call the whole place willpe'a. So they say, oh where they went. Oh they went down willpe'a. But they don't know about the windmill. They think that's the name of the place. But no, the windmill. That's why they call willpe'a. Yeah, Emma Stone, the father was the last for lease the place from the Government, before the Government turn over to the National Park. You never walk the trail go down, to the Lae'apuki?

CL: No.

HK: You never did. Oh you'll never miss when you walk the trail. Get one stone wall around and one big tamarind tree and few coconut trees growing. Emma Stone's father was the last to lease the place from the Government. Then the Government took over the National Park. Pau.

CL: I don't know. For some reason I never went there. I went Kamoamao but I never went Lae'apuki.

HK: Kamoamao had too, had one windmill over there.

CL: Oh yeah?

HK: Yeah. Right opposite the trail. I think all fill up the hole. Lae' Apuki.

CL: Stone leased Kamoamao too right? Didn't Stone also lease Kamoamao? Stone, Emma Kauh's father.

HK: I don't know.

CL: I thought he leased both at one time. [bit omitted]

Contents--Herbert Kaukai, Int. 9

p. 1-3	places for ulua fishing--from Kalapana to Kapa'ahu
p. 3	going to 'Apua on horse for fish and goat
p. 4	sometimes don't catch ulua, oldtimers won't always teach
p. 5	you about fishing
p. 5	more on ulua fishing
p. 6-7	Fuuloa--petroglyphs and leaving piko
p. 8-9	goat drives in 1937 for CCC
p. 10	goats
p. 11	'olohe cave at Paliiuli in Panau
p. 12	named place w. milo tree [or hau?]
p. 14	he planted ironwood trees at 'Apua from McKenzie State Park
pp. 14-5	carved poho for salt at Kamoamo'a, poho at Lae 'Apuki
p. 16	using half coconut shells for making salt
p. 16-7	stone house at Kahue, next to goat corral:
	everybody used, esp. Kai'po Roberts
	left lamp, etc. for anyone to use--someone stole it
p. 17-8	Kekaha, fish get ear
p. 18	going to 'Apua w. Gabriel Pea
p. 19	used to go Panau uka w. Dan Kamelamela to hunt pig
p. 20	Na'ulu named for 'ulu
	Wilipe'a named for windmill built by Rycroft, has
	tamarined tree, house foundations
p. 21	Kamoamo'a had windmill too