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12/2/87

Interview # 2, James Ahia (with Abraham Ahia, brother, Frances Ahia) at Kaimu. by Charles Langlas, with Donna Revard, photographer

Tape 1  
Side 1

~~/~~ initial portion omitted/

- CL: I wanted to ask you first about fishing, a little more about fishing and canoes.
- JA: No. Canoes, I never did go. I never went out. My father always says, don't go out on canoes. He says once you get wet on the shore when you pushing the canoe, you stay wet for another 3, 2,3 hours. You suffer too, so...
- CL: So...but he went out?
- JA: Oh, he used to, yeah, day and night he goes out. My uncle the same too. But they always warn us, don't go out on canoes.
- FA: Strange. JA: Strange.
- CL: Did they think you were too young?
- JA: Well, say it was we's still young and say it's not good. Not like now, you get the wharf, you just come out to the pier, you jump in, you all dry. But that, you have to push your canoe according to the tide and the waves, eh? You see how the canoe paddles. You get wet, eh? And this one going hours--you don't catch, more even a struggle that you want a get something. But if they get good luck, everybody satisfied, well let's go home--maybe 2, 1 hours or something like that. Depend on the distance when you go. Sometimes from here you go 2 hours, to Opihikao.
- CL: Oh really
- JA: And they know the certain spots, eh? They have their mark, landmark on there. Maybe a coconut tree or mango tree or somebody's light. So they \_\_\_\_\_. That's so and so lives there, so.
- CL: And would those spots be particularly good spots for fishing then?
- JA: for fishing yeah.
- CL: Like opelu, did it stick around certain areas?
- JA: Yeah, they have certain areas. Like opelu, not so bad. S'all day time, well, you know. Well, then, opelu, by the time daylight comes they in already, oh'bout 8:00. But when you go out from shore maybe you go about 4:30 or 5:30, just getting daybreak.
- CL: In the summer.  
So did other...I suppose by the time you got to be--let's see you left when you were 13, I guess.
- JA: Yeah, left here was 13.
- CL: Did other boys of 13 go out on the canoes?
- JA: Oh yeah, oh some younger than that. 8,9 years they went out.
- CL: So your father was particularly concerned, then.
- JA: Concerned...of us.  
That was good.
- FA: One of the hazards, I think, not hazards, but, didn't they always get boils...on their legs.
- JA: Well, they get all wet, then rub, because the canoe...
- FA: His father always had boils. On the thighs and...

- DR: Oh, you mean the sides of the canoe actually start rubbing on their legs?
- FA & JA: the wet clothes. FA: I remember you telling me that your father...
- CL: That was a hazard?
- FA: I don't know, not a hazard but one of the things that happened.
- JA: Depend on your health too and all that.
- CL: Do you remember what families had canoes?
- JA: Oh yeah, the Pe'as had, the Waiaus, Keliihoomalu...Pe'a.
- CL: O.k. Pe'a, Wai'au, Keliihoomalu...Was there any more, or just 3?
- JA: That I know. Here, see. And then Kalapana they have Hauani'os and all that, Kalapana.
- DR: How did they distribute the fish? Did they all go out in their canoes together to fish then?
- JA: Well, you go certain spot, you go certain. Oh shore you say-- well I going to that spot, so they don't have to go fight, yeah?
- DR: And each family kept their own catch?
- JA: Well, you, maybe you get 4 or 5 of you on the canoe, depending on your canoe size, eh? Some maybe just have 3, some has 4 on it, eh? So when you catch that you come back and then when you coming back, like, the Hawaiians here we all used to have this habit, eh? Say, you go on the sand, you sit around--you get good luck you passengers and all, give em all to everybody. Even you just standing on the sand, you know. If the catch is good, you get about 10, 15, or 5, you know, depend. And then, each one has.
- DR: They're always sharing.
- JA: They're always sharing. Hawaiians always shared. We never did sell. You know, when they come out.
- CL: Did the owner of the canoe keep more?
- JA: No, no, mostly all they equal divide. /the crew/
- CL: All the people on the sand got as much as the owner? or did the crew?
- JA: Well, the crew get more. They get more.
- CL: How did people decide who was gonna go on what canoe?
- JA: Well, if you have a canoe, you says, well I going out today.
- DR: Oh, I like go.
- JA: Some guys say, oh I like go. So. Okay, all he need is 3 more, 4 with himself.
- CL: Say the Waiiau canoe, was there particular people that frequently went with Waiiau?
- JA: No, all of them. CL: Changed around.
- JA: Change around, eh? Maybe say, I'm busy, I gotta go to my taro patch, take the next one. As long you have your crew.
- CL: So, like your father or your father's brother might have gone on any one of those canoes.
- JA: Oh yeah.
- CL: And then, after they brought the fish back, then all of those people would split up what they brought back, except for what they gave to the people on the sand?
- JA: And then maybe some of them is the one that patch the net, you know sometime they have to share, even if not there, well they have to wait.

- CL: Oh, some of the people on the sand might have patched the net?  
 JA: No, some of them might be there, but some maybe wouldn't be there. But you have to share cause they patched the net. That's the biggest job, eh?  
 Sometimes the fishermen, like my father, them, they go, come back. Oh, they don't have time, because sometimes they come back in the morning, they go out later for ahi and all that, so. So the net is there and they leave the net for next morning. So, they tell, oh, patch our net. He say, oh, okay.
- CL: Oh, I see, and ~~they get paid by what they catch. They~~  
 JA: And they get paid by what they catch. They never did sell. Unless they get... That time was only the Chinese, they used to get the Chinese stores and all that, they used to come and buy.  
 CL: Yeah, but not to the Hawaiians, you wouldn't sell, only to the Chinese.  
 JA: They go in business, eh? But like the Hawaiians, they all gonna take home and they goin' dry. If good weather, they dry em all up. Keep for rainy weather.  
 CL: I always thought that ahi was kind of a deepwater fish.  
 JA: Yeah, they go out and take canoe.  
 CL: But you could go out deep enough to get ahi?  
 JA: Yeah, and when they come back, they got em all tied by the ama. Coming home. I've seen that.  
 CL: Was ahi a little harder to find do you think?  
 JA: Yeah. Sometimes they go, they don't catch. Same thing like now. They have to get season, all that. You know, when I think back, that was a good life. Everybody was the same.  
 CL: Yeah.  
 JA: Everybody had equal. Clothing, you know, we all the same.

Before, the olden days, when my grandfather and them. Before my grandfather passed away, and then he start planted all the cocnut trees. All I remember is only 3 cocnut trees here. And they don't believe in planting fruit trees. They say they ruin the ground. So they prefer to let em bare and then they can plant potato, rotate all the time.

- CL: Oh, so they'd rather leave the ground clear for the sweet potatoe and stuff.  
 JA: Yeah. They don't see any fruit trees like that cause they take over the area. So we never did have. I think my childhood days only 3, 4, 5 cocnut trees. And Before my grandfather passed away and then he planted all down.  
 CL: Wonder why he... did he change his mind?  
 JA: No, all the Hawaiians was that way. They rather. We used to get a hard time for find cocnut. Cause nobody was planting. They way once you plant a cocnut you, that's all you, what you gonna have on your lot.  
 CL: Yeah, I'm sure that's right.  
 JA: Down here, Kalapana and all, where the black sand beach, hardly. All upside there was no cocnut trees.  
 CL: But everybody wanted cocnut?  
 JA: Yeah, but we know certain area that has cocnut, so we just watch for the cocnut tree, then when its fall down we take. And then the park they have, on the sand they had few trees.

- CL: So I guess everybody hoped the trees would be on somebody else's land.
- JA: Oh yeah. Say, oh you go up there, get coconut. You know, neighbors used to stay up here, they didn't have. But they keep the area there to plant sweet potato. You rotate, you let em idle and then you come back again.
- CL: So within you--you must have had an area here with the stone wall around it.
- JA: Oh yes, we used to have. This was all stone wall around by here. Sometimes it's not on your boundary..It's where the stones available wo you put the stone wall.
- CL: ~~portion omitted~~
- CL: In between ~~the~~ sweet potatoes did you let it grow up into weeds?
- JA: Oh yeah. I guess. Some area, let it go to weeds.
- CL: And then, when you were ready to plant what would you do?
- JA: Well, then you would figure you was gonna plant and they you started work on. There were no poison those days. All hard work, the pick and all that and then you burn all your rubbish. You get the fire going all the time.
- CL: Would it be just soft weeds or would it be kind of brush and bushes?
- JA: Oh just, little, soft weeds like. Those days didn't have all this... other weeds. Easy to control.
- CL: Yeah, I have heard that there are a lot more weeds that have come in.
- JA: Oh yeah, oh yeah, get a lot of weeds.
- CL: That way back there was hardly any.
- JA: Yeah, hardly any weeds. Bad weeds. The only problem we have is guavas and all that, but guava was easy to kill. Cause I remember. You just put your rubbish there and you burn and then.
- CL: Oh. And that would take care of it?
- JA: Yeah, it goes right down.
- CL? Probably the trees, if you kept rotating your sweet potatoes...
- JA: They wouldn't get big, yeah.  
So was living here. I enjoyed living here. Raise your own, then go up in the mt. area. About 5 miles from here we have your taro patch there.
- CL: Yes, I wanted to ask you a little bit more about that too. You were telling me that you had taro up there and also 'awa?
- JA: Oh yeah. But not my parents. But other people had. My GF on my mother's side had, used to have 'awa.
- CL: But that was over.
- JA: Bout 5 miles from here.
- CL: Malama or somewhere.
- JA: Yeah, I think they still have. In Pahoa and all that. In Tangerine Acres and all that, they still have.
- CL: But I thought you were telling me that your father processed 'awa.
- JA: Well, yeah, he used to, but not his you know. He works for somebody. For his brother-in-law and all those relatives.
- CL: Oh, so, working for the Elderts then.
- JA: Yeah, work for the Elderts.
- CL: Or helping them I guess.
- JA: Helping them, Yeah. Helping. Kamelamela's ~~he~~ used to help.

JA: In those days was all, more like a hui. You want, say, you want a clean your land and then you get 4,5 people come there and you know pitch in and all what you do is just feed em lunch. Then the next time when you want, well, they'll come and help you.

CL: So, I gues, in your father's case, since he didn't have 'awa, if he helped somebody process 'awa, then maybe they would help him with.

JA: Oh yeah, with something else. So they were all that way.

CL: Did people worry about trying to help somebody else equal as they helped you? Did you keep track of how much?

JA: No, no.

CL: Just whenever somebody ...

JA: Yeah, somebody says come help plant sweet potato, they come there. Maybe your area is easier to work than my area so. \_\_\_\_\_ finish em up. Have lunch and...

CL: Was there a certain set of neighbors and relatives that your father would have helped?

JA: No. As long as they in the community, they all share.

CL: So everybody who lived in Kaimu you would help?

JA: Yeah, Kaimu here.

CL: But what about people who lived in Kalapana?

JA: Well Kalapana they have their own crew. Sometimes they do help, if they have a big project.

CL: But more...

JA: More among Kaimu.

CL: So that's one of the ways in which Kaimu was kind of separate. How far? I know Kamelamela's, their house, was it only up mauka?

JA: The one that covered with the lava? CL: Yeah  
Yeah they had.

CL: Or did they have a place down?

JA: Well I know they had 1 place here right across, you know next to the Catholic Church they had one, Kamelamela there. And then they condemned it, I think the state took it over.

CL: But you know the one your brother was born at...

JA: Oh yeah, one of my brother's, yeah. Abraham.

CL: What Kamelameal was that?

JA: Sam. I think they have Sam Jr. I think still living. Sam's still living. I think he's about 2 years younger than me, I think. The brother, the other one Bill, he died. He was about same as my age.

CL: So they were really a Kalapana family?

JA: Well, no, well they live between Pahoia and Kalapana, Yeah. But depending on the condition.

CL: That land, that they had up there, was that considered part of Kaimu, or was that Mokuhulu, or...

JA: Oh, no, it's all different. It's kinda far. Mokuhulu would be about in Kaimu here.

CL: That was considered part of Kaimu?

JA: Kaimu, yeah. Cause I know my, cause used to be that the Keli-hoomalu's used to come help my father and my grandfather.

CL: And they lived in Mokuhulu?

JA: Mokuhulu, yeah. So Mokuhulu and Kaimu, they were all close. And then have the other one too, Ki'ula, eh?

CL: Ki'ula.

JA: Umhm. And then if you know the name Simeon Enriquez.

CL: Yeah, I heard that name.

JA: Yeah, well, he comes from up there, and I think they still have the place up there. It's the mother's place, eh?  
Kahookaulana.

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/portion omitted/

CL: So Kamelamela's, then, did your father used to help them cause they were first cousins?

JA: Yeah, we used to go up there. Stay up their house and all that. They had a big house, eh? Upstairs and downstairs. Used to stay there.

CL: But the place where you had your taro land was kinda far from there?

JA: was state land.

JA: Yeah, about a mile I think from the main highway, go up. Cause other people had been used already see, and like those days when used to get taro patch you also, ...maybe you hear about 'ie'ie.

CL: About which?

JA: 'ie'ie. That's the kind of vine that grows on the /trees/. So when the Hawaiians, before you make a taro patch you look where the ie'ie's are thick and then you go clean there.

CL: Cause that's good land?

JA: No, yeah, not only that but mulch, eh? See, once you cut underneath and then when get dry all that just drop on your taro patch, eh? So that makes a good mulch, eh?

CL: Oh, OK.

JA: So the small trees, all you do just skin the bark, eh? The little trees. The big trees, well, you just let it stay. But once you cut the 'ie'ie, the top gonna all die, eh? Then underneath you just cut em up. And it's all just a'a, loose rock, eh? Well you just get a old tire and that's what you use for dig. Then get the 'ō'ō. Maybe you heard about a 'ō'ō, digging stick.

CL: But whatta you do with the tire tube?

JA: Just use em for glove.

CL: Oh, ok, cause otherwise your hands would get all cut up.

JA: Yeah. That top just let em go and when they get dry, just fall down, and make a nice mulch.

CL: So the big trees, you leave, and would they grow back again?

JA: Well, the big trees still growing yeah. Small tree, well, easy, just bark it around, eh?

CL: So you don't worry about chopping them down or anything.

JA: No, no, no. Only small size trees you cut it down.

CL: So that, you say that was state land where you had your taro patch?

JA: Yeah, yeah.

CL: Did you have to lease it or anything?

JA: No, those days was free, eh? (laughs)

CL: They just let you use it?

JA: Yeah, yeah. Some, like anyway, where Kamelamela was, alright, yeah we used to get from them. But we just walk down through their place, have a trail.

CL: The Kamelamela land, did they own that?

JA: Yeah, they owned part of that. That's the one, that island where you see on the lava flow, maybe Mrs. LumHo told you. That was their own.

CL: So that whole area, I think you told me the name was Kāōla?

JA: Yeah, Kāōla, yeah.

CL: So the whole area, where Kamelamela's were and you...

JA: ~~Yeah~~ Kāōla, yeah. I don't know why the Hawaiians have lot of names. But each place they did, they have names.

CL: Was there? So that would have been farther up toward Pahoa.

JA: Umhm.

CL: As you go up you'd hit Mokuhulu first and then?

JA: Yes Mokuhulu is right up here, that's another mile or two. And then you have KI'Ula where Enriquez used to stay \_\_\_\_\_ miles, eh?

CL: And then later Kāōla.

JA: No, Kāōla's way up.

CL: Way up.

JA: I know somebody else get other names too in between there. I know one of the other they call em Ki'ula and the one used to call em Kalewa. And then Puhī. All kind name. *chuck*

//portion omitted//

CL: Is it Ki'ula or Ke'ula?

JA: I don't know. Used to call em Ki'ula I think. Or Ke'ula?

I'm not sure. You can make a hyphen and say either way. Supposed to get things right. So maybe you can check the Hawaiian dictionary.

//portion omitted//

CL: So, let me ask you, during the time before your father started working as a camp police, you said he was working for the county I think. Would that have been roadwork?

JA: Yes, roadwork.

CL: Right in this area? Only in this area?

JA: No, he went up to Kaōla and all that, Kilohana.

FA: Was that patching the road or cutting back the bushes?

JA: Cutting back the brushes and patching the roads.

CL: Was the road rock at that time?

JA: Well--gravel road.

CL:\* So how did they go about patching?

JA: Well, they pick up from the roadside or they used to have a dump car, or wheelbarrow, scraping the roadside.

Those days was narrow roads, just enough for one car to get thru. Before that they used to be buggy roads.

Tape 1, side 2.

CL: They didn't bring in gravel?

JA: Ho, no. Hard.

CL: Did the road seem pretty rough?

JA: Oh yes, rough. It's better to walk outside up the road.

CL: Oh really?

JA: Yeah (laughs)

CL: So was there still paths, old paths? FA: trails.

JA: Uh, not that I know.

CL: NO?

FA: Komo mai. (to Abraham Ahia who comes in)

JA: Hi, brother.

AA: Aloha kakahiaka nui.

(tape recorder turned off for a while)



/We have been talking about canoe landings--Kaimu, Kalapana, Kamoamo.  
Abe continues talking about the canoe ramp which used to exist at Kamoamo.

AA: It goes quite a distance out, about 15', 20' out. Then its floating. So when the water goes down they would hoe or paddle onto the ramp. When the water comes up again it would come float with the ramp that's been laid down and they pull the wa'a, or the canoe.

CL: Oh, then they could pull it.

AA: That's how they did it. This one here ~~Kaimu~~ is just a direct landing.

JA: Oh yeah, stationary.

AA: You see, like the one down at the, ah, canoe landing, or Ka lae Makani (JA: at Kalapana, back of the Catholic Church) it's different. That one there it's quite tricky. People look at the water, oh you get scared. The old Hawaiian people already know about the type of current that's there. Come right in.

JA: And then they count the waves too. If you stand there you can watch. You know, sometimes 3, 4 waves. (DR: Oh, the sets.) They get a big one and then you say, oh that's a good one.

DR: The \_\_\_\_\_ for surfing--did you surf out, did your dad let you surf?

JA: No. When I was young we didn't have surf board. In fact, they didn't have surfing when I was living down here. Surfing just came in later.

CL: I did hear that Kalakaua or somebody surfed down here once, at Kaimu. Did you ever hear about that.

DR: stories about \_\_\_\_\_ surfing.

JA: Could be, yeah, could be.

CL: Was there, uh, besides Kamoamo, do you know ~~to~~ <sup>to</sup> other places along that might have had a canoe launching ramp like that?

JA: No, ~~Kikala (?)~~ had one (AA: way in the back of the old church.) The Hawaiian church down there. They had.

FA: In that book by Holmes, he had pictures of the canoe landings along the coastline. Stories about them.

CL: You don't remember any at Kapa'ahu tho'?

JA: I think Kapa'ahu, if you see Minnie Ka'awaloa, my cousin, maybe talk to her husband, he might know.

AA: Wasn't there a samll little \_\_\_\_\_ inside, by Minnie folks, below?

JA: I think they had one.

AA: They had a small, you know, inlet. I don't know if they bring canoe.

JA: They have the ramp.

AA: It's not there any more. With this volcanic eruption it covered all those areas there.

/portion omitted/

CL: So down here, tho', did you have to have logs to launch or just right off the sand?

JA: No, right off the sand.

CL: So this, was this the best place to launch you reckon, Kaimu?

JA & AA: Yeah, it's a bay. AA: So once you catch a good wave you come right up on the sand.

JA: A lotta people to carry the canoe, just slide em up on the sand.

AA: They weren't small people.

/portinn omitted/

2  
pikao

- CL: So, I was asking your brother about your dad's working on the road. Was there lots of folks working on the road at that time?
- JA: Oh, yeah. Because get only about 4 or 5 days a month. They rotate. (AA: Everybody.)
- CL: Everybody took their turn?
- JA: Oh yeah, cause they don't have enough tools, eh? So certian people were...
- CL: So everybody who was living down here would have taken their turn?
- JA: Yeah.
- CL: And then the county paid?
- JA: Yeah, county paid. What? \$2 a day. 50@ an hour.
- CL: Yeah, not too much. But how was that for those days?
- AA: That was, well, the things were much deaper, way cheaper.
- CL: Did that seem like a good wage in those days or was that low?
- JA: Well. To me, well everybody was about the same, eh?
- CL: Would that have been as much as he made, oh, say when he was working at the tie mill?
- JA: No, I think he was making more at the tie mill. But everything was so cheap. And everybody satisfied. They equal eh?
- AA: The price wasn't high. You can buy a 100 pound bag of rice for just \$2. Flour was just about 50¢ a good size bag.
- JA: Then only sugar. I think sugar and coffee, that's all, tea. But coffee, sometime we pick our own coffee. Where he's Abraham living they still get coffee trees.
- CL: Did you folks buy rice or not?
- JA: Well, sometime we buy, just for standby.
- AA: ~~Cause~~ you have to go with the seasons. Of course you have a certain time the taro grows. You use the taro. (JA: the sweet potato down here makai) Then you get breadfruit. Then of course when you get rice like that, well that's (JA: help out) different.
- CL: So maybe you ate that more just certain times of the year.
- JA: Yeah, standby. But I used to like that. Eat with the milk. We used to get all the milk you want, milk your own cow.
- CL: So you mixed the rice with milk? Sugar too, or not?
- JA: Yes, hot rice and milk. Oh, sugar, yeah.
- CL: That's how we used to do it when I was a kid.
- JA: Yeah, we buy sugar, yeah.
- CL: When you folks were doing roadwork, was there a luna?
- JA: Yes, I think there was.
- CL: A local one?
- JA: Yeah, a local man, yeah.
- CL: Do you remember who?
- JA: I know my father, when he was working, used to be Charley Kaina.
- CL: All the way thru do you remember?
- JA: No, I don't think so. I'm not too sure. I know my father one, he had Charley Kaina. Charley or Harry Kaina? Charely Kaina.
- CL: You might notta called him by his first name I suppose.
- JA: Umhum. Just called him Kaina. He's a big man. (AA: Yeah, big-) Something like our father.
- CL: Do you reckon he was an important man in Kalapana during those years?
- JA: Yeah, he was important man. Cause he used to do all, he used to run the post office. He had a post office at his house. So he must be important to get. (laughs) Yeah, he was important man.
- CL: Was there anything else that he did?

JA: Well, he was a important man. And then of course he was a Christian man, he was active in Kalapana church. Think he's one of the deacons and... I think maybe ask Keliihoomalu that. You know Louise Keliihoomalu?

//portion omitted//

CL: So, during that time before your father became a camp police, did he also go out periodically for jobs?

JA: No. There's no job around.

CL: There was no jobs?

JA: It's too far.

CL: Okay, so he's just...

JA: Farming, fishing, and you know, helping each other.

CL: And only the roadwork...

JA: Yeah, only roadwork. Helping bootleggers.

CL: What's that? The bootleggers?

JA: Bootleggers. (laughs) But he got paid only the quart or gallon, that's all.

AA: They helped each other.

CL: Who are the bootleggers?

JA: Oh, it's my granduncle, no? //mother's father's brother// Herman Elderts. A good thing he wasn't caught tho'.

CL: Was that during temperance times? I guess was, eh?

JA: Yeah, prohibition days. I think he made a killing.

CL: So, what, your dad went and helped?

JA: Oh, make a imu, or dig the ti-leaf root, eh? Cause his was all ti-root.

AA: That was hard work. JA: Hard work, yeah.

JA: to dig the ti roots. Interesting. I used to live in Paupahoe for a while. And as you look up the hillside you would see all the ti leaves on the side of the hill. So I was wondering why, then one day we sat down and started to talk. Cause if you grow it on the hillside it's easy to pull the dirt down and get the root.

JA: And by the time you taking out, you plant some more.

//portion omitted//

CL: So you were telling me that after 1924, your dad was called to be a camp police.

JA: Yeah, that's when the Filipino strike and all that.

CL: I thought I'd like to get you to tell me a little more about that. Let's see, he went first to Paho?

JA: Yeah.

CL: Did the whole family go?

JA: No. Only him, because they just provided room for him. From there he went to Keaau, Olaa.

CL: Only he?

JA: No. When he went Olaa, my mother went too. So we stayed back, and then the youngest one, I think, Abe, I think, was with them. He was born. (AA: Yeah.) 22. He was the one that born in Kaola. 1922.

CL: So then you went to Kapoho after that?

JA: Uh, yeah, when he was at Olaa, and then went to Kapoho. Stayed there I think one year. Then from there he went to Mt. View.

- CL: So when he was at Kapoho also you were still here?
- JA: Yeah, I was still here /at Kaimu/.
- CL: So he was alone, or...?
- JA: With only mother, \_\_\_\_\_. He was staying with his in-laws too, eh? My mother's parents.
- CL: So much of that time you were just staying with the grandparents.  
(pause)  
You know that time when he was called to be a camp police and the Filipino strike happened, was there a lot of Hawaiians from this area who were called?
- JA: Yeah, they were called, yeah.
- CL: Do you remember the names of others?
- JA: That Charley Kaina was one. But he was called in Hilo. And then what, Waipa \_\_\_\_\_ with my father.
- CL: Which, Waiaha?
- JA: Yeah, Waiaha. Hm. Oh, no, Kaamoku. Waiaha is Marthat Lum Ho's father, and Gabriel Pe'a, he's one of them....Who else?
- AA: Ka'aukai?
- JA: No, no, Ka'aukai was taking care of the /park?/  
Maybe had somebody else. That's all I remember. They all the same time.
- CL: I suppose probably not too old a men would have been called?
- JA: Ummm, yeah. And then, well, I think after that, I think, they had some kind of trouble. I think they went on strike. They want better pay or something.
- CL: The Filipinos?
- JA: No, no, the special police. So, my father hang on.
- CL: And others...
- JA: And others strike. They came back and stay here.
- AA: Wasn't the union started by Japanese people? Those early days, in the twenties?
- JA: Well, the Japanese had a strike too, but they wasn't so active like the Filipinos. Cause other nationalities just came in and take over. But the Filipinos...they sure blocked over there.
- CL: So, when your dad and those people were being camp police did they, were they having to clamp down on the Filipinos?
- JA: Oh yes, cause of the strike. They clamped down. And then the county too was all, I think was...They had the \_\_\_\_\_ walking for, I think was some in Panewa forest, I think. You know, they were walking on the road. They were coming, marching to Keaau, to Olaa Sugar.
- CL: To do...who know's what.
- JA: Yeah, who know's what. And then my father say, he went down there that time. Then the sheriff there was sheriff Pua. And then had high banks on both side, and Ooh, all the machine gun was all in the policeman's /hands/ already. You can /get/ continuous bloodshed right there.
- CL\* Oh really? JA: Yeah.
- AA: Their orders was to shoot (JA: to shoot) according to what I heard before.

- JA: They marked the line see? And then the machine gun back, my father was by. They came to there. They stopped. They told em.. touch the line, bloodshed. It's a good thing nothing happened.
- CL: Yeah.
- JA: They turn around, went back. They used to sleep at Moocheau park, all over the place.
- CL: Who?
- JA: The strikers. Family and all.
- CL: Oh, so they were coming from Hilo side.
- JA: Yeah, from Hilo to Puna sugar, Olaa sugar.
- CL: They would have been workers, at Olaa Sugar?
- JA: No, they don't have. (AA: sympathizers) Sympathizers. They want to get their. Well, like my father was there, they were watching the camps and block the roads and all that. And you know, gotta get pass to go in and out.
- CL:) So they were trying to...
- JA: They were trying to influence the workers, eh?, at Olaa Sugar.
- CL: Oh, ok, cause the radicals were in Hilo.
- JA: Yeah, the radicals were in Hilo.
- AA: They still are.
- JA: Malapit, I think, was the head.
- CL: Malapit
- story omitted--on trouble between Kalapana haole boys and Hilo local boys/ - see last p.*
- CL: Did your father ever talk about how he felt about that?
- JA: About what?
- CL: About that strike.
- JA: Oh yeah, it's a good thing.
- CL: Good thing they didn't have to fire?
- JA: Yeah, cause they was all set, everything, on the hill, in front.
- CL: What about later on, what was it like for him do you think, working as a camp police?
- JA: Well, he was alright. Well, maybe he was just thinking of us I think. Support.
- CL: Did he carry a gun?
- JA: Oh yes. He had his own 30. He shoots and all that. Cause when he was in Keaau too that time. You know, get the old mule, you know, not worth feeding. So he used to go shoot it. Killed. Everybody dig the hold and all that and had the mule right there and then... used to shoot. And then in Mt. View when he went up there, I used to go with him. In fact, I used his gun and I killed quite a few. Even horses, some, oh, nice horses. Some Japanese, Filipinos, they say, Oh Bill, they call em my father's name, they call em Bill, he say, oh, he like eat that one. He say, ok, well we call the county. So they don't kill. Cause mostly when he go they put em near the hole that was dug so when they kill they can push em in eh? But if that kind, well bring em away from the hole, eh? So they cut what they want and then just throw em in the hole. I used to dig the holes too, when, you know, when I was working Mt. View.
- CL: Did he have the power to arrest people?
- JAE: Yes, he can arrest, and then he call the police dept. But if in your camp already, well he just arrest.
- CL: But he was actually hired by the sugar company.

JA: Yeah, suagr company, yeah. As long as it's in the plantation.  
 CL: Oh, so long as its within the plantation, the plantation handles it?  
 JA: Yeah. (AA: The whole area was plantation.)  
 Cause he was the special police.  
 AA: He was a good policeman, as far as I can remember. He always  
 try to...fix up things.  
 JA: Yeah.  
 CL: Without having to arrest?  
 JA: Yeah.  
 CL: So if there was a fight between people, he'd try to iron it out?  
 JA: Yeah. Last nite, the other nite I think, they was showing about  
 that knife and all that \_\_\_\_\_. Oh, that was way back, when my  
 father was still living they had, the Filipinos.  
 CL: Oh yeah?  
 JA: To pull out and then the trigger knife. Was way back. Back in  
 the 20's the Filipinos had all that.  
 AA: It's called a spring knife. One thing I used to think about my  
 father, he used to ride the payroll cars, you know when the planta-  
 tions get paid.  
 JA: Well, they come to a camp, it's all in cash.  
 AA: He used to ride, got to the various places where they pay the  
 workers.  
 JA: Yeah, he has to stand guard.  
 AA: I used to think about it, you know. (JA: Why, no? think about it.)  
 AA: You know, people didn't even think about it, to hold up that car.  
 There was a lot of money in there. (JA: Oh yeah, all cash, eh?)  
 All way in the thousands. Nobody bothered. There was more respect  
 about others then.  
 CL: Would there have been several camp police in Mt. View?  
 JA: Oh no, was only my father. Then at Keaau they had one, and then  
 Pahoia they have.  
 CL: You know, one time I was reading in the Island Directory and  
 somebody from Kalapana is listed as a policeman, I think Jos. Kama?  
 JA: Oh yeah, John Kama, no Joe Kama, yeah.  
 CL: So was that like a local policeman?  
 JA: Yeah, a local policeman.  
 CL: Can you tell me about what he did? Do you remember him?  
 AA: I think his duty was just to keep peace. (JA: keep peace, yeah)  
 That's all. People would take care of themself over here. Just  
 like what they doing today. Practically the same thing.  
 JA: One thing was, those days was absentees in the school. Oh, he  
 comes to the school, he say (end of tape)

/his main duty was to catch truants from school. If there were  
 fights he tried to reconcile the two, but they hardly had fights,  
 only over politicians. One would say I'm for X, another I'm  
 for Y and then fight./

Tape 2, side 1

JA: Yeah, politician time, oh was a big excitement here. And then  
 their favorite candidate they have lu'au and all that, eh?  
 CL: They came down and give luau here?  
 JA: It's just the local people here, if you my candidate I gonna try  
 to hustle up and make lu'au for you.

- AA: Those days pigs were all over the place. Everybody owned lots of pigs. Lu'au was like nothing.
- CL: So would the candidate come down for the luau?
- JA: Oh yeah, the candidate come down, yeah.
- AA: Come down with their promises, same as today.
- CL: Do you remember any particularly elections?
- JA: Um, I remember when Tom Sakakihara was. And all say, oh that Japaneese, why vote. But when he caught the vote here, he beat all the rest.
- CL: When he what?
- JA: When he ran for the representative, to the house. I think he still living, in Volcano.  
I know my uncle had his car, oh that Model T truck, oh Tom Sakakihara and all that. Then when they counted the ballot, he got the highest, and all Hawaiians down here.
- AA: He was a fair man. He wasn't a 1-sided politician. He was fair. He walks with a cane. (JA: Now, yeah.) Small little person, small little fella. But he was a very fair man. You sit down, talk to him, he listens to you.
- JA: He's small, but his voice, phew.
- CL: So that would have been in the 20's, I guess.
- JA: Yeah. He was a Republican.
- CL: He was a Republican? oh.
- JA: \_\_\_\_\_ was strong Republican. Democrat, oh, didn't speak to him.
- CL: Did Democratic candidates come down here?
- JA: Oh yes, they come.
- AA: This was all Republican. I think plantations was mostly Republican.
- JA: Republican, yeah. Oh yeah, those days was before Delano Roosevelt I think. They was all Republican, plantation was. Oh, my father them have to go around and campaign too. Say, if not, fired. When you look back, all politicians was Republican, way back. But plantation was controlled  
The only Democrat that I know used to get elected all the time was O.T. Shipman, was the Treasurer. And that, the plantation open the door. But the rest, no, gotta be Republican. I remember the time my father was goin around, all the say you put everybody vote Republican, and a Solomon Lalakea was a candidate for County Treasurer. Oh, my father went around and all those big shots and all that, plantation, they said what's wrong with Shipman? O.T. Shipman was the County Treasurer. Can't say anything. All the big-shots, plantation. My father say, oh, tell us go, put vote, all Republican, and then when he come to the Treasurer, no. Tell only Democrat.
- AA: A little bite here and a little bite there.
- CL: So, during those years you were down here, part of the time your uncle, your father's brother was living with you?
- JA: Oh yeah, but he wasn't too long, he always travel around. He say why worry, why worry.
- AA: He's a playboy.
- JA: \* Only my father's sister, the one got married and pau, she stayed in town all a time. Then, our, my father's real mother, stayed with her in town.

CL: Yeah. So that father's brother, can you tell me a little more about him? Did you...  
 JA: Well, he's all kind. He's all kind.  
 CL: Was he fun, for you, when you were a kid?  
 JA: Oh yeah, he's good fun.  
 AA: He was a little rascal. JA: Rascal, yeah  
 Play boy. He can play guitar, and ukulele, and oh, he can play instruments.  
 AA: He played and drank and sava. So you know wh at happens when he start singing, these girls all flock around him and...  
 JA: He's full of heck, he should have been a lawyer. (laughs).  
 AA: You know, it's white, by the time he get through talking to you he'll make you believe that it's black. You forget.  
 JA: Oh, how many he fooled, boy.  
 AA: You know, one girl told me that, she said, you know I'm your uncle Kewiki's daughter. I said, hah?, like that. I don't know.  
 CL: So he's just come down and stay for a while and then go away?  
 JA:\* Oh yeah, then go away.  
 CL: Were you telling me that he had down somegardening at one time? Down here?  
 JA: Oh yeah, he's a good farmer. He's good farmer.  
 CL: Was it just to live one, or did he sell crops.  
 JA: Oh, was to live on. No, I know, one time he used to sell, he used to farm somebody's place. He's a good farmer, that I know.  
 CL: But that was somebody else's place that he farmed?  
 JA: Yeah, well, the ground is better. (AA: You go for the dirt.)  
 CL: But that was while he was living down here.  
 JA:\* Yeah, was living down here. Then he got married. He live at, uh, Kalapana. Kama.  
 CL: Oh, he married one of the...Jennie Kama's mother?  
 JA: Yeah.  
 /portion omitted/  
 CL: So after you folk s left and went to Mountain View, then your uncle was still here, living with your grandfather?  
 JA: Yeah. No, my grandfather died. No, my grandfather still living, yeah.  
 CL: So just the two of them would have been here for a while. Oh, I guess the wife too?  
 JA: No, just the two of them.  
 CL: So, he was supporting your grandfather?  
 JA: Yeah, he was supporting too. And then my father, used to come down and  
 CL: And then after your grandfather died, did you come back here much?  
 JA: No. He died, my uncle was living here, and then he start working for the canik. Then he stayed in town. And then the house start... nobody living in the house, the old house, so it's run down and all that. And then, 1947, he decided to tear the house, 46, year start tearing the house, save all the good lumber we can, and then we build this house 47, starting in January. When I had my vacation. And then he was working, by then my uncle was working for the canik factory. And that's why this house is all double wall, with canik in the ceiling, all canik. Cause he was working there, eh? Was getting all the /material/ free, damaged canik.



p.16 3/9/89  
JA - ~~name~~  
~~Kaka'olelo~~  
for em  
Kaka'olelo  
for em

CL: They make that out of bagasse?

JA: Yeah, that's all bagasse, old newspaper and all that too.

portion omitted/

AA: Tutu Taifa? worked, he went, uh, worked for the Kaka'olelo farm in Pahala? No?

JA: Um, he was active in church, grandfather, church work.

AA: We have our grandfather that went to Micronesia? [Gilbert Islands]

JA: Yeah, his father. But hard, cannot find.

JA 3/9/89

AA: I had a letter from the Lyman Museum, long time ago, that was written to the, one of the Lyman's pertaining to their stay in Micronesia. It was in the 1800's.

JA:\* Yeah.

AA: I haven't been back there to ask them for the letter, but it is in the Lyman Museum. The letter was written to one of the Lyman people over there and it was from our great grandfather. He was there, he was one of the first missionaries that went to Micronesia.

JA: I don't know, but, gee, last time they went on to Honolulu was when they had the Kaka'olelo?, uh? They have this...

AA: I read the letter, and it was all written in Hawaiian.

JA: I know that one was my grandfather, and then he has another brother. The other brother, I met him, but he went under different name. He lives down \_\_\_\_\_

CL: Not Ahia?

JA: Not Ahia.

AA: Who was it, David Na<sup>e</sup>'ole Ahia. (FA: Tutu Wiki.) Tutu Wiki, eh? Okay.

CL: You lost me, say that again. FA: Uncle David. Oh, yeah.

JA: That's the one asked us to name our son.

AA: Wiki, that means David. That's all what we knew.

FA: You know when we found out his full name? When I gave birth to my number two boy, and he asked us to name the boy after him. So we thought was just David Kewiki, he said no, Kewiki is not his name, Na<sup>e</sup>'ole. Cause we never hear that name. He was proud of that name because he say Kamehameha's kahu hanai was Nai'ole.

CL: Do you think that name came from farther back in your family?

NA: Nai'ole? Yeah.

AA: It went way back. Back to Kamehameha days.

FA: Ironically, my grandfather's last name supposed to have been Nai'ole but he only knew it by Makaemoku.

CL: What about yourself, do you have a Hawaiian name? 7

JA: Who? CL: You

JA: Yeah. James Ka-lei-ka'aypuni Ahia Sr. Have Jr. and third. Jr. in Kauai.

AA: Ka lei ka'aypuni a ka naki, the wreath that circled the high heavens

FA: The surround<sup>ing</sup> wreath. There's more to it but it's not registered.

CL: Oh, well, might as well tell the whole thing.

JA: Past Kamehameha (laughs).

FA: Ka lei ka'aypuni o na moku 'eha.

AA: Oh yeah. That's nice.

JA: Supposed to be that. But I never registered, only just Ka lei ka'aypuni is all.

FA: Well, you have to tell your whole name, my goodness.

- AA: On the birth certificate?
- JA: On no, it's not on the birth certificate. Just Ka'au~~u~~puni.
- CL: On the birth certificate just Ka'au~~u~~puni?
- EA: Yeah, he has a Hawaiian certificate.
- JA: A Hawaiian certificate. They cut it off. Too long, eh?
- CL: So, do you know how that name came?
- FA: Didn't you say your grandfather used to go to other islands?
- JA: Yeah, my grandfather used to go to other islands. James Levi Ahia, used to go to other islands.
- CL: So that name was appropriate to him? He gave it to you?
- JA: Um, I guess so.
- FA: Well, he travelled to the other islands, so they called him Ka lei ka'au~~u~~puni o ka moku 'eha, so he must have travelled only four islands..
- AA: the main islands...
- CL: But he wasn't himself called that name, your grandfather?
- JA: No, no.
- FA: His name was, what, Lewi, eh?
- JA: When he went that Hilo boarding school, his only name was James Ahia, he didn't have a Hawaiian name, but Levi Lyman was at the boarding school, so, he say \_\_\_\_\_ call Levi. [Liwai] But they call em Lévi, the Hawaiians call em Lévi. But spelling was Lévi. But we's call em Lévi, all around here called em, oh, Lévi Ahia, Lévi Ahia.
- FA: Well that's the Hawaiian's way of pronounce.
- JA: Pronouncing, but the spelling was Levi. [Liwai]
- FA: We have a son, his middle name is Levi.
- JA: Umhm.
- FA: What a name for that little kid, you don't think of that, eh?
- CL: And what about you Abe, do you have a Hawaiian middle name?
- JA: Yeah, his name's Ho'opili.
- FA: Wasn't there a chief HO'opili?
- JA: Yeah, chief Ho'opili, uh?
- CL: And do you know how that name came to you?
- JA: Yeah, I think came to my grandmother.
- CL: On Mala'o side?
- JA: No. His married, wife Annie. (FA: Came from Mala'o.) Yeah, she was a Mala'o, yeah, but married Ahia. She asked for that name.
- CL: So it was probably a family name on her side?
- JA: Maybe so. Maybe just, ho'opili means closeness... or my favorite. She was still living. Now, one my father's sister's side, Julia Nalei Akana, Chang they call her now.
- CL: And that Na lei just means the leis?
- JA: Yeah.
- //portion omitted//
- CL: So you were telling me before that in th old house it was just one big room?
- JA: Yeah, one big room. Mostly all the House. Was thinking that you could walk down there to that big foundation, that's one I saw too.
- FA: We seen the foundation, you know, the wall down the house lot here and then we went to the other place, whose was that?

JA: Oh there's Waipa one, oh Kaamoku and don't know who, Keahilihau, or.. That one's still good, eh?

FA: Yeah, that still intact. But ours over here, if you look from makai and you look up, we cleaned everything and she took several pictures.

/portion omitted/

CL: But anyway, I was going to ask you, you were saying everybody had their own sleeping mat, when you were living in the old house.

JA: Yeah, we respect the place we sleeping, that's a nice mat.

CL: So would you roll up the mats?

JA: Yeah, sometime we roll up. Or we just let it stay there.

CL: You leave em stay.

JA: Leave em stay. And after that, well, get lumber, we make our beds.

CL: Later.

JA: Yeah, they all lumber...solid. Then, ah, they used to put all lauhala, the--you know the leaves, put em all more like cushion eh?, then put a mat on top. And some they weave the whole thing, may mother used to weave the whole thing, then used to put all old newspaper and all that.

CL: So it'd be like a woven mattress with newspaper inside?

JA: Yeah, mattress with \_\_\_\_\_ old lauhala and all that.

CL: So everybody had a bed platform then, it wasn't just a mat.

JA:\* And what they used to put inside too, some you know this, they call em this lemon plant, wapine, or what? What was that wapine or that lemon plant they call it?

FA: lemon grass

CL: Oh, lemon grass.

J<sup>A</sup>: You season.

CL: So how did you folks sleep? Each person had their own mat, or did you sleep with your brothers?

JA: Yeah, we have, some have, we sleep all...

CL: But all in the same room. Your grandparents in 1 place and your folks in another and?

I wonder if you could draw me, show me where different people slept?

JA: Oh, they sleep anyplace. (CL: Oh) Yeah, we didn't, I didn't have any place. The only time you get special place, if you have your bed made, then you know that's your bed, eh?

CL: Oh, okay.

JA: But take too much space, eh? The only thing when you have a bed like, you can put all your clothes, suitcase underneath, eh?

CL: Ok, so did you have bed platforms later? at what age?

JA: Oh, 7,8 yrs. old, as, we have lumber and all that. Then, oh, we used to have mosquito netting, lotta mosquitos here, so you need a mosquito net. In mosquito season you know, and then no more season, well you don't use your net.

CL: Did you have to buy those nets, or did you make em somehow?

JA: Oh, I think, uh, we used to buy it. Bui it, make it.

CL: Maybe buy the netting?

JA: Yeah, buy the netting, uh. Cause you need the cloth to make it, spread. And those days, no, they don't buy cloth. We used to use home \_\_\_\_\_ rice bag and all that.

CL: Yes. But for the mosquito net you probably had to buy.

~~JA: Yeah, yeah, yeah, when you were little, did you sleep on your own mat or~~

- CL: But you, when you were little, did you sleep on your own mat, or with your brother?
- JA: Oh, sleep with the brother, my cousin....
- CL: All the brothers?
- JA: Yeah, the brothers, just all lie down. Then we used to get our lamp and we lie down on the floor and get our homework and then turn out. We have our one special lamp that, by the door            keep em burning. That's a regular lantern, eh?
- CL: Oh yeah, like a hurricane lamp, with a handle.
- JA: Yeah, handle.
- CL: And you let that burn all through the nite?
- JA: Yeah, burn that and then the other' just a regular lamp that we have, you know, with a stand so we can study our lesson. So we all            around.
- CL: Let's see, you had a sister who was close. Well, not close. You had two sisters I think, one quite a bit younger and...
- JA: Oh yeah, back then they were, I think my other sister, the one in Maui, Helen, yeah, she lived down there. But my other sister, the last one that died, well, she lived my mother went away already, 1926, and then by then my father moved Mt. View already. So that time we moved Mt. View, what, we still had use kerosene. Electricity I think up there about 1935 or 36, or 38, something like that. That's when electricity was up, Mt. View.

(stopped tape for a time--to look at old photos; then speaking of the adjoiningouselots, one owned by Nawahi, Keahi, Keahilihau)

- AA: That was Nawahi?
- JA: Yeah, Nawahi's house. That one they cut to make basement. Then they found all those bottles. speaking of house in Hilo/
- CL: But now, the Keahi, during the time you were here someone was living there?
- JA: Yeah, no, earlier.
- CL: And, a, Keahilihau, that was a family also?
- JA: Uh, yeah, Keahilihau, yeah, that's one that owned the place up here. Well, I don't know the...
- CL: Where Waipa lived...
- JA: Yeah, where Waipa lived. We going up there, look the house. They were the last I think that lived in there. Waipa family. That's the only house that I remember going inside.
- CL: That's the only one you went inside?
- JA: Yeah, that I really know they were living in there. That I saw, my time, cause the one down where lower house platform on ~~AKana. Alana~~ land/ well, I didn't see that. But the other house up there, I used to go there and play with the boys up there. In fact, they used to come down here, they used to use this trail here.
- CL: So that would have been, like Robert Waipa, and..
- JA:\* Yeah, Robert Waipa and all them, they used to live there. Yeah all the Waipas used to live there, Kealoha -Clarence/ and the sister married Ah Yo, and Kalani Waipa, he died young. Used to be about 3, 4 of them used to come to school, eh? Either they go down back there or they come here and then we all walk, go to school.
- CL: Was any of them the same grade? Yes--Kalani Waipa (tape ends)/

## Tape 2, side 2

- QL: And then down this way where were other neighbors?  
 JA: Oh yeah, used to have the Pe'as right next.  
 CL: So that would have been the closest, was the Pe'as?  
 JA:\* Yeah, the Pe'as  
 CL: And then the other side of the, Wai'au's?  
 JA: Yeah, Wai'aus. But then used to get Kealoha.  
 AA: Kealoha. They all interwoven into our family now. They married to Keliihoomalus and the Pe'as. All married, it's just like a huge family clan now, right in here. All cousins.  
 JA: So this over here /below/ is the Keliihoomalu's property.  
 CL: Oh it is? On this side of the road?  
 JA: Other side of this tree here in the back.  
 and then they had one house, back 19, what?, 28, tidal wave was, they were living inside, right by the drive-in, I think they're on the other side, that's where they lived. And then when the tidal wave came, and then broke their house in, all damaged, and then the welfare build them a home  
 CL: Right here?  
 JA: Right next to that big mango tree, is the foundation.  
 FA: What was that? Who built the home? red cross.  
 JA:\* Red cross, eh?  
 FA: Yeah, not welfare.  
 JA: But they was our neighbor.  
 CL: But that was...  
 JA: After the 46 tidal wave. 48 or 46? AA: 46.  
 CL: Did you, um, like the Pe'as and Keliihoomalu's down there. Did you go inside their houses ever?  
 JA: Oh, the old Pe'as house, oh yeah, we used to have our <sup>(parties)</sup> there. That's, well, related to my grandmother /Kilohana Pe'ay/  
 AA: That was a party house.  
 WA: Party house, that was a party house, yeah.  
 FA: You folks used to buy things from them too.  
 JA: Oh yeah, salt pork and dried meat, uh, goat. Bcause, uh, the Pe'as own in that, a now e say Panau nui, eh? national park.  
 CL: So he sold that?  
 JA: Oh, more like the park just tell him want his place, uh?  
 AA: No, they just put their claws in.  
 JA: Claws, uh? That's all.  
 CL: UH? FA: What are you trying to ask, they sold the meat or? Asking about the meat.  
 JA: Oh, the meat, yeah, we buy.  
 AA: At that time there was an abundance of goats. Plenty goats, and that's what they use to make smoke meat. You haven't tasted.  
 CL: I have had goat, but not smoked.  
 AA: Oh, smoked. FA: salted, they have salt pork, salt meat.  
 AA: That's the way they freeze the meat. (laughs) salt.  
 JA: You know fish, opelu, li dat, all dried up, only salt. You and then put em all together. You heard the name ka'au? hear that?  
 CL: No.

Tidal waves,  
 different  
 notes?

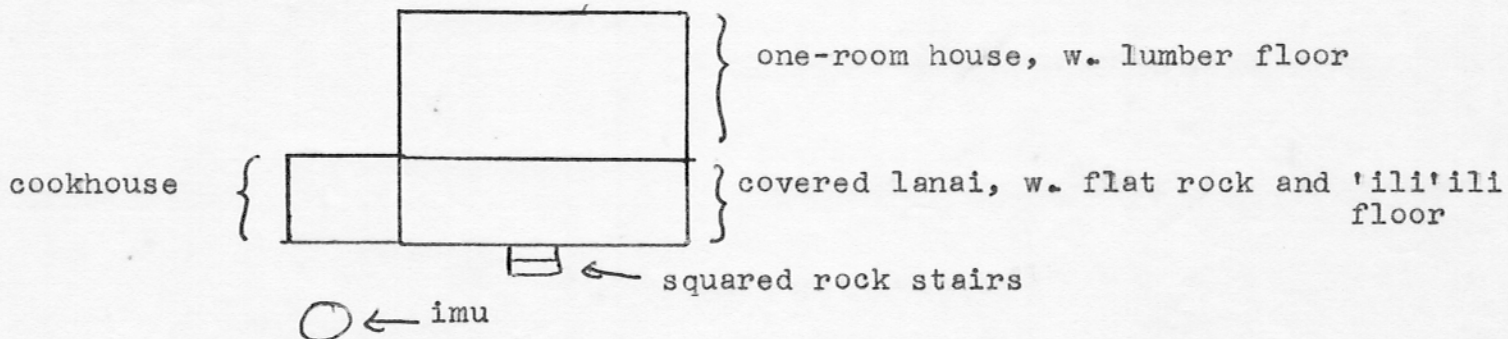
- JA: You didn' know that? For real? When they tell you ka'au, it's mean 40. I think lately I hear in Apple, Russ Apple had.
- CL: So even tho' you were related to Pe'as, they still sold their meat to you?
- JA: Oh yeah.
- AA: That's their livelihood. They just \_\_\_\_\_ money. Just like how we used to sell coconuts.
- JA: (laughs) We never did sell coconuts.

Unrecorded Notes made on later conversation 12/2/87

- 1) James' grandfather (father's father) owned land at
- Ki'ula --went to his brother Bill and the Akanas
  - $4\frac{1}{2}$  acres in houselots--was split between various brothers and sisters; his brother (Abe?) sold his
  - the lot where his present house is; bought by the grandfather; willed  $\frac{1}{2}$  acre only to his uncle because he "knew what he was like"; willed the rest to his father  
later his uncle borrowed money from his father; the father said uncle could repay or give him the land, and when he didn't repay, eventually took the land
  - the lot next door was Mala'o land; it went to Akana's i.e. his father's sister, because his father had ~~bought~~ the next door lot bought by his grandfather)
- 2) house platforms

--first one on Akana land (Frances told Donna that James' father was raised there) *(see 5:15 2 platforms on Akana land)*

--second one the Waipa house platform (on "private land")



- 3) few trees here before (2-3 coconuts, an ulu), only 1 mango, on Mala'o land

Unrecorded note of conversation 12/9/87

--the pond they used on bottom of property no longer accessible  
(used to soak poi barrels, get water in bucket for washing dishes)