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2/13/88

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Tape 1, Side 1,

[portion untranscribed]

- C: In the 20's, how much did your folks use those Chinese stores [in Kalapana]? Where did you folks mostly buy your groceries?
- J: Mostly we buy from Pahoa. Most of the stores down there what they selling is mostly crackers, or bakery, or sugar, or small things lidat. But when come big stuff, like when you buy flour and all that and sugar, so you buy by big quantities. You know, by the bags. So down there they can't store it, see, so small stores.
- C: Did they ever have canned goods down there?
- J: Yes, they had canned goods.
- C: And would you have ever bought canned goods there?
- J: Well, sometimes when we shop, lidat, we just go there buy, sardines and salmon, lidat.
- C: I wonder if those folks who ran the stores made very much money on them?
- J: I don't think so. Well, maybe the rent is just, small stores, I think. If they operate that today, that won't pass the Board of Health. They be just cramp up and all that.
- C: Did they also buy fish and salt it and keep that to sell?
- J: Oh yeah, they do. Either that, or maybe they trading for goods, eh? What dry fish they get and then they go in town and, you know, trade. I think those days mostly was trading.
- c: Even in town?
- J: Yeah. You know, from the country like you bring all your dried fish and all that. Cause I remember before when my grandfather used to tell, he say even the pigs, they raised the pigs to good size for market. It takes them three days from Kalapana to Hilo. So they send em to the market and then they do travelling only in the night, cause nice and cold, eh? And daytime they sleep with the pigs and the pigs find a shade tree. And then they sleep.
- C: That would have been... J: More like trade.
- C: early days... J: Yeah, early days.
- C: before any cars. J: Before any cars.
- J: Before, my grandfather used to tell, he used to. I'm not sure my father went or what, but I think my father hiked the trail from Kalapana to Hilo.
- C: Do you remember, when you lived there, your family selling pigs to Hilo, or Pahoa?
- J: Yes. But by then, what I really saw, was when the Chinese came from Hilo with a pickup truck and all that. They take coupla pigs.
- C: For their own consumption?
- J: Well, they take em for market, eh? Oh, big size pig, eh?

- Be almost 200 pound for maybe \$20.
- C: When you lived down there did your folks ever buy poi?
- J: Sometime we buy. Well, not actually buy, cause my auntie, married Chinese man, Akana ~~Siri~~^{City} Poi, he has the ~~Siri~~^{City} Poi factory, so just write a note and say, poi for us. Well, they just send the poi. Cause sometime, during summer I used to go down, help my uncle them at the poi shop. And remember going Waipio and get taro. That big Diamond T truck, and bring in about 50 bag taro from Waipio. Up Kukuihaele. And used to bring the taro on the back mule, two bags the each mule. And then my cousin, or the workers there, you go there early in the morning. Cause if you go there before they unload the taro and stack em up, you go there when the mule just come out, just from the mule right on the truck. Easier.
- C: Was that after you moved to Mt. View that you went to do that?
- J: Yeah.
So, poi, if we need we just send a note. Tell Waipa, or tell Kaina, and all that. Give them the note and then go the poi shop and they come back with a bag a poi.
- C: When you were living down Kaimu side?
- J: The only time we get is when my father is busy and all that so my grandfather would just write the note to the daughter, eh? Oh, we want poi, 'e say, brother is busy, so don't have time to pull the taro and pound, eh?
So when you pound, pull, lidat, we usually big pan to last one week up, sometime 'bout bag and a half. So that's about, when you make poi, as about 125 pound or 30 pound poi. As whole day affair, and then as whole day pulling the taro and...So that's two days, eh?, would be. To make that much poi.
- C: So only once a week.
- J: Yeah, once a week.
- C: Or week and a half?
- J: About once a week, week and a half too long.
- C: Maybe go sour.
- J: Go sour, well, that's why you get new poi, eh? Mix em up.
- C: Oh, you mix some of the old with the new?
- J: Yeah. So we won't waste the sour one, eh? You know, just certain batch.
- C: Did you prefer it to be a little bit sour? or did you like it to be fresh?
- J: Just a little bit sour.
- C: When you pounded, did both men and women pound?
- J: Yes. Well men, well not bad. Take turns. And then, well, really it's funny, no?, certain hand, well, the poi comes soft so fast, and certain one it's different.
- C: Who was good at it in your family?
- J: My father was good, and my grandfather was good, my uncle was good. We all good.
- C: When you cooked it, those days, were you cooking in the imu

- or?
- J: All imu. Way back. After that, well, we had to buy the pan, eh? Those big pan was, cost money, eh? What, about four or five dollars a pan. Then sometime too, if you have enough water in it and how the fire is and then sometimes you burn it, so your pan's all ruined, eh? And once you burn it, that smell stays in the metal.
- C: So later on you boiled?
- J: Yes, it's easier.
- C: How old do you suppose you were when you did that? When you got the pan?
- J: I think about 8, 7, 8 years old. It's funny you know, those days that pan, I don't know how they had that [kind of pan].
- C: So that probably was about the time you got your bed platforms.
- J: Could be, or before that.
See, when used to have that, that was special, only for taro.
- C: You must have grown several varieties of taro I guess, yeah?
- J: Yes, there were several.
- C: Was there some that were better than others?
- J: Yes, there is a difference.
- C: Better in what ways?
- J: Well, some is the color, some is darker, some is lighter and some is just white. And some of the taro doesn't last long when you make poi. Cause one time back here I had about twenty-eight varieties.
- C: Tell me what varieties you thought were specially good.
- J: Well, special good is 'e'ele, and lehua and ku'oho, o lauloa. The rest I tried, not so good.
- C: The four that you told me did you grow those down Kaimu side?
- J: I tried, but depending on the climate down there, Kaimu side was hard. I had, and then my uncle, Elderts, he had too. This was way back '60, '58.
- C: But do you remember what varieties you folks grew down there?
- J: Well, down there, at Kaola, was about the same, 'e'ele.
- C: What was good about that variety?
- J: I think was suitable for the climate. Cause I know Louise Keliihoomalu, she had a big farm too, when the husband was living. I think they had 'e'ele. When she moved back from Honolulu to here.
- C: And what about the lehua, did you ever grow that down there?
- J: Ah yes, lehua they growed. Not too much, I know my father never did grow much on that. _____ was with the others, 'e'ele I think was. Cause lehua is suitable for, is what they planting all in water taro I think.

[portion omitted]

- C: What about the other two that you told me, the ku'oho and

- the lauloa, did you grow those down there?
- J: Yeah, lauloa, yeah, my uncle tried lauloa. But that's really hard, Kaimu. To grow. It's hard. Well, I think maybe if you grow, like now, with water system, maybe you can.
- C: You know, one time, down at your place at Kaimu, something was said about seasons when there wouldn't be any kalo. Or did you have it all year around?
- J: With kalo you can grow em all year around. Yeah, especially when we used to grow em at Kaola, eh? Yeah. All year round. Taro was all year round.
- C: So, if you ran out of poi, it'd probably be just because you were busy with something else.
- J: Yeah, busy with something else, that's all. Well, poi, I think, no problem, cause when you get, we live on 'ulu poi eh? So 'ulu's, sometimes you get about two crops a year, eh? Depending on the weather and all that. Or the storm. Cause if you have Kona wind and all that, then the 'ulu is all ruin, eh?
- C: I wonder what causes that? Does the fruit drop off?
- J: No, the fruit was stay there and then one side would all spoil, and then when the wind wouldn't catch was okay. Even today. Last time we went to harvest and had some we had to throw it away.
- C: Did you folks ever store the 'ulu? Preserve it?
- J: No. Cannot. No more refrigerator down there. Was hard to store food down there. Only thing we can store down there was the kulolo, when you make, at least can last about one week without refrigerator. All we do, just wrap ti leaf. That and, a, limu koho, you always change ti leaf. And that it can last about two weeks.
- C: Damp ti leaf?
- J: Well, the fresh...green ti leaf, and then you change the leaf and that keep em cool, eh?
- C: Do you remember at the [2/13/88] gathering, when Kini asked who were the canoe owners at Kalapana...
- J: I know Louise Kaina was telling her father had and Kini Aki had, and who else?
- C: Hauanio's
and Kekahuna's
and Kanoa
- J: Oh, yeah.
Kekahuna's, yeah.
Kanoa, yeah, and Fidelia's
father.
Yeah.
- C: That's Kalehulua?
- C: What about Ka'aukai's, did they have?
- J: Oh...not too sure about. Could be I think, no?, the uncle Kahuli. I'm not too sure that. And they have, oh, the Japanese, Yamakami. I think he had a canoe. Not too sure... just put question mark. So only Japanese [he] was there, living in Kalapana. But he was more Hawaiian than anything else. Speaks Hawaiian fluently and all that.
- C: And he married a Hawaiian wife I think.
- J: Yeah, Hawaiian wife. Used to live right behind that church,

Canoe
(Kalehulua) →

Kalapana Protestant church.

- C: And what about Kamelamela's, did they have a canoe?
 J: They didn't mention bout him, no? I don't think so.
 [James identifies some names of canoe-owners on the SOTS church halawai tape]
 J: Hama. Herman Elderts. Well, his one was made of lumber.
 C: Wa'a papa?
 J: Wa'a papa. It was light but it served the purpose though. But only thing, my father I think went on it, he say a little bit light. Oh, when the waves come. Not like the regular log canoe, eh? That thing just cut through the waves, but this one just float on top. But he say when you get a load, a lotta fish, then good, goes good.
 C: So he lived down there, at Kaimu?
 J: No, he live up at Kilohana.
 C: He just kept a boat down there?
 J: Yeah. But I don't think he go out fishing though. But he get a lot of people use the boat, canoe, and then, the Hawaiians, like, all down there he say, I like use my boat today, you can come with me. So they all go, then, boat to boat. Cause like my father didn't have, my uncle don't have, but they always call. And then maybe you get about two, three canoe go out one time together. You know, so take care each other. Unless real calm days, well, you can go all by yourself. But if little bit rough, they all says, oh, mo bettah we all go together.
 C: When do you think people stopped having canoes down there?
 J: Well, I know, like Kaimu, because when the sand was taken away, you get hard time to come in. See like down there get no place to come in with a canoe.
 C: When was the sand taken away?
 J: Gee. The fifties I think. I think Helen would know cause she lives down there. 45, 46 the sand was still there.
 C: So you think people were still fishing by canoe up to the 50's?
 J: I think about that. Not too sure on that.
 C: Was that a storm or a subsidence?
 J: Just subsiding.
 C: In the fifties there was a subsidence?
 J: Earlier than that. Sand was going out. And then the '75 one, it sink down, well that's different. All gone.
 C: Was there any earlier subsidence, before 1967/75?
 J: Well, I think during my time, you could see things was going different, the shoreline, the way it was.
 C: That time when it sunk over Kapoho side it didn't?
 J: '24, no, it didn't as much.
 But I've seen how things went. All different. Cause I know right by Pai'ala church, where I showed you the corner, cause right above that used to get, they call em Hale'ili. And they were all just small rocks, and used to be good for throw-net, during my time, 40's. All just small rock, and then nice for swimming. And I remember, my grandfather

used to say, the Pai'ala church lumber and our old house lumber, the ship came outside and then drop em and then they pull the lumber in with a canoe.

C: That name was Hale'ili?

J: Yeah. So when you go fishing, us tell, where you going? Oh, we going Pai'ala and Hale'ili for fishing, or outside Mawae, and then Ka Lae Hiamoe. I don't know, the Hawaiians used to call all the beaches all names.

Tape 1, Side B

Notes on untranscribed portion:

James says he knows several names on the old map--Pohakuloloa, Pa'ea.

We located on the tax map of Puna places we discussed during the third interview--Hale'ili, Pai'ala, Mawae, Ka lae hiamoe--and others we saw during the fourth interview--Mokuhulu, Kalewa, Puhī.

Kalewa(place-name)--the road went part way up to Ahia's land at Kalewa from Mokuhulu; Lee's use that road now; they bought land there that belonged to Reverend John Kama, right next to the Ahia land.

Ki'ula(place-name)--James thinks it goes from where Enriquez lives up to the mauka road (where there used to be the Makua property, Swains's place). He thinks it's a big name and perhaps Kalewa is a small name within it.

Inheritance of family land:

Land owned by grandfather, James Ahia:

1. lot at Kalewa (10 acres)
2. lot 34 at Kaimu (about 2 acres in Kaimu-Makena homesteads)
3. lot 33 at Kaimu (same as above)
4. lot in Kaimu-Makena houselots (about 2 acres)

The first three may have come from his greatgrandfather (his grandmother's father Mala'o, or Kalaemakani); the last was bought by his grandfather.

When the grandfather died, the land went to James Ahia and his cousin Tai Leong Akana, jointly, according to the grandfather's will. (Tai Leong Akana was the favorite in his family, but not the oldest. He was the third sibling, after his older sister, then older brother, Tai Leong, then two younger sisters.) Half an acre of the land at Kaimu went to James' uncle Keiwiki, as well. James didn't know which part.

J: He [Keiwiki] had that, then he owed money to my father. He

to my P
 borrowed lot of money. So my father attacked and then he told him you owe me so much I'd give me the land instead. Good thing too, if not would be all mix up, or maybe he would have sold em to somebody else.

James' father also bought two lots at Kaimu-Makena houselots adjacent to the lot bought by his grandfather. Sometime after the grandfather's death, James' father said to turn the land over to him.

J: Grandfather made that will, was me and him [Tai Leong]. And then when he get old enough and then my father said to turn em over to him, eh? So I don know, sometime I think my father was selfish and all that, but sometime when I look back, I think he was wise. If was under me and him, and then my cousin's why-worry type, eh? He's happy-go-lucky and all that, maybe would have lost everything, eh? Only thing is, well, he don't get anything, eh? Tai Leong.

Sorry
 When James' father died he left no will. The children decided how to divide up the property. James took one acre with the house on it (Lot 34)--he had built that house--and let "them" have the rest. Some have sold their portion now. It cost them \$600 to do the survey, subdivide, pay the attorney fees.

portion transcribed:

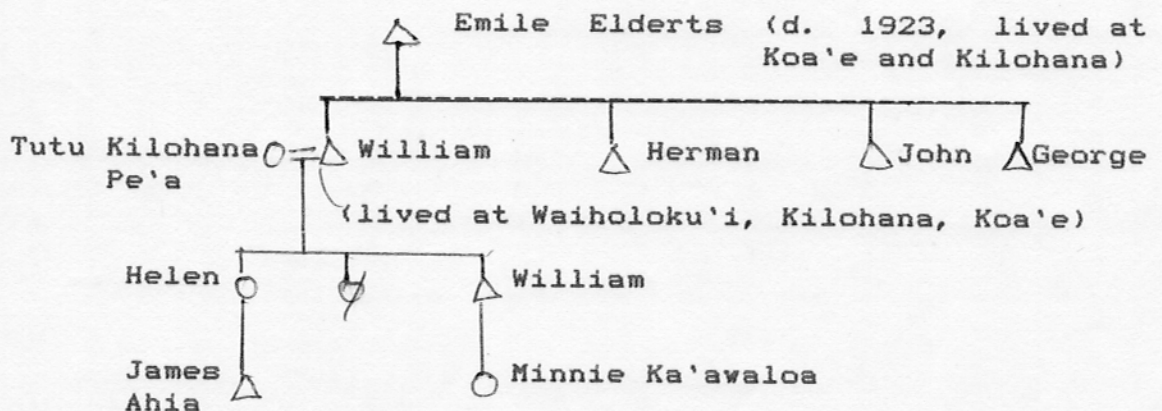
- C: So that lot up at Kalewa, you grew kalo there?
 J: Oh yeah, kalo, and then I think we used to get the orange trees, grow orange trees nice up there.
 C: Was that a big area?
 J: I think whole area was about 10 acres, good size area.
 C: Compared to Kaola, which place did you grow kalo more?
 J: Well, Kaola was better, cause big area, eh? We just go here and there. But, like Kalewa, well, you cannot raise taro all the time, so you have to let it go and then come back again.
 C: Have you got any idea about how long you'd let it go before you'd come back?
 J: No. But I know taro is sure, once you grow and then you go harvest, you cannot plant again taro. It's hard. So you have to let em go for year or two, or longer. But you can plant something else, and make garden. I know if you get taro and then plant corn is hard. I tried back here [at Ola'al].
 C: You folks, at that place you had at Kalewa, did you plant anything else besides kalo?
 J: No. Just plant [kalo].
 C: Did you ever have any kind of pattern? I think Kini was saying he remembered his dad used to plant one place and then he'd move around, kinda like that [showing an L-shape of plots].

- J: Oh yeah, yeah.
- C: You did that?
- J: We did that. They have pattern yeah. I was listening, but doesn't say how long, see? Just have a pattern, as long as get area you going around, eh? Come back. So we used to do that Kaimu, we plant sweet potato same thing, eh? You cannot go back. Cause we figure disease and all that. See the only thing with, like us Hawaiians, we used to burn all the time [for sweet potato], eh? but we gotta burn small pile, here and there.
- C: Your pattern, did you just advance straight?
- J: Well, depend your area, yeah? Or you jump around.
- C: [Referring to earlier answers about taro] I remember you told me you burned the 'ie'ie.
- J: No, just drop it. If you brn that you burn the whole forest. No burning was. Talking about the forest one, eh? You look where you get lotta 'ie'ie and then you go. Just cut underneath, so you can walk and then you plant your root. Then it's not pick, just o'o, eh? With a stick, flat, and then just put your taro root there where the rocks and then get all this 'ie'ie and then the one from the top of the trees, that all gonna drop.
- C: So you didn't have to worry about taking rubbish and sticking it in the holes?
- J: No, no. Just the vine gonna drop.
- C: Pretty slick. So then, what about at Kalewa, was that a little different?
- J: Oh, Kalewa was more clear, was all guavas and all that. Was good taro area that.]
- C: Was there dirt there?
- J: Yeah, they had dirt. More than Kaola. Kaola is more rocky. Cause there you have to use a pick.
- C: You never took kukui rubbish and put with the kalo?
- J: No, no. Cause kukui, sometimes when you look it's a small size tree, well we bark the tree so they dry, eh? So the only thing, we do weeding there, sometime you see the kukui nuts, you know, shoots come out. That's so easy to pull it up.
- C: You remember when Kini Aki was planting up mauka? That was on the right side of the highway?
- J: On both side of the road. The old road he was downside and then upside he used to get the farm. Right next to Waipa's place. Could see the watermelon and all.
- C: He cleared all that?
- J: Yeah, was all cleared.
- C: And he had kalo there too I think.
- J: Kalo, don know, he had em by the house I think. I know Waipa used to get kalo all both sides the road. So then watermelon farming they rotate too, jump here and there. I planted down Kaimu, watermelon. Kaimu was good. I know Helen's, Kini's brother Gabriel used to come up at Kehena ←

- side, used to get, oh, big farm. I think my wife was telling, had in the tape, eh?, say look the watermelon, she was lookin how the tree, eh?, say no, down here, look. She was surprised.
- Yeah, I remember Kini's brother used to harvest, bring em all home, and then he'd start to grade em up. Put em in the bag and take em to Hilo. And then the rest to the pig.
- C: So Kehena, was there more soil over there?
- J: No, about the same. Maybe pahoe-hoe and kipukas. And they had to hill it up, and then you plant the seed. Dig all the guava roots, just put em by the side, like mulch.
- C: Sounds like a lotta work.
- J: Yeah, lotta work.
- C: The Elderts place in Waiholoku'i, was that close to the old [mauka] road?
- J: Yeah, was close. Sixty-eight acres they had. My uncle was, last used, for piggery.
- C: When you used to go visit them, who all was living there?
- J: Was only my grandparents, and then my uncle [their son], once in a while. He was working for Olaa Sugar Company, used to live in Pahoa, eh?
- C: And then your brother Jarrett would have been staying with them?
- J: With them, yeah.
- C: Did they name him?
- J: No. I think my father named. I think he named when Bill Jarrett was running for delegate. They got the name Jarrett like that.
- C: What about a Hawaiian name?
- J: Kanani. Just "beautiful", eh?
- C: And that was also from your father?
- J: Yeah, that's my father.

Tape 2, Side A

[portion untranscribed] Elderts genealogy:



- C: Do you remember your GM's name?
- J: Yeah, we used to call em Kilohana, Tutu Kilohana. She was a Pe'a. That's how we related to the Pe'a's

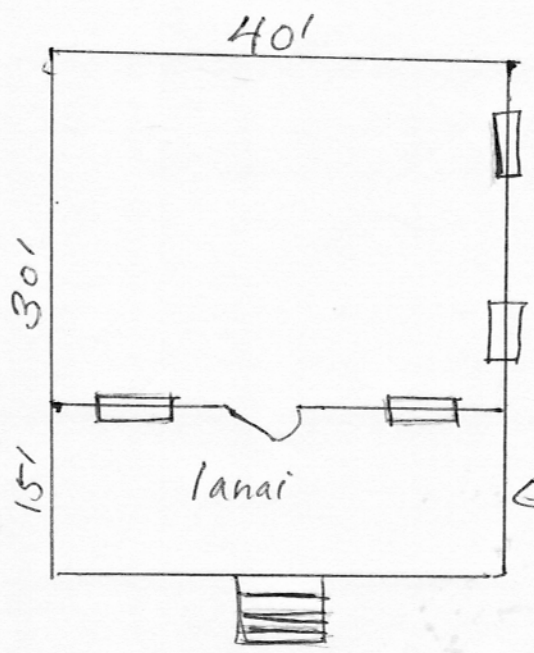
- C: Besides your grandfather Elderts and Kamelamela's, was there any other families that you visited with up mauka?
- J: No. And when you go there, well, we get reason. Maybe, well that time [when Abraham Ahia was born] was for celebration, New Year. And then when you work in the taro patch or something lidat, or drying 'awa, or helping them so. And then if my father working at the county, working up this side, well, he stays there. And if summertime, well, we move there, or weekends, we come up and then go back for school.
- C: Was there many folks who lived up mauka?
- J: There were only a few people, though. Cause I know back somewhere up here used to get Rycroft, used to have a haole there, oh, Conrad. And then I remember my grandfather them [Elderts], used to go stay at their house, was taking care, I slept in there. Nice house. Call em Conrad, Konala. [bit omitted]
- Down by where Enriquez used to live, used to get Canario's They used to grow grapes there. Then I remember had one Portuguese man was staying there, and he had honeybees, lotta honey, and raising pigs, too.
- C: The reason for folks like your grandparents and Kamelamela's living up there, do you think it was mostly because they were growing 'awa?
- J: Yeah, I know Kamelamela's, yeah, went for 'awa. Then my grandparents were up, _____ Kilohana, was raising 'awa's. You know 'awa was all over, though, in Pahoa they were all 'awa too. And then going down toward Kapoho way, all in there was all 'awa.
- C: You couldn' grow it down along the coast?
- J: No, not so good. xxx
I get one out here [at Kurtistown]. My wife used to tell, the uncle used to get, the 'awa used to grow right around here was, where her house is. And he used to make his own 'awa.
- C: Were you aware of anybody who used to make it and drink it down Kaimu?
- J: Oh yeah, a lot of them. Had Bill Wai'au used to drink that, used to make it. And then one other Hawaiian family too, that I remember, the Mahiku'i, used to be related to Harry Kelihoomaluu, and when he comes down to Kaimu and then he used to make his own too.
- C: But most folks didn't?
- J: No, most didn't. But I know my father used to tell, my great-grandfather [Mala'o], my grandmother's father, he used to do that, all the time.
- C: So, the guy who did, Bill Wai'au, was that often?
- J: Well, I think, when he get 'awa, when he feel like it and all that, just...It sure paralyze him boy. He lying right

- underneath the coconut tree, we coming home from school, _____, nothing can move him. Cause most people, I know my grandfather used to tell, our greatgrandfather say, when you go, you gotta prepare the food already, and then eat and drink that 'awa and then right after that you just lie down and sleep, just roll over.
- C: You never tried it yourself?
- J: No. I tried little bit, but I....only.
I know they was there [at the Star of the Sea Church gathering], and then Louise was telling about that sweet potato swipe, eh? That I used to drink, all us kids, uh? Oh, your stomach full, and then get dizzy.
- C: So what, at lu'au's?
- J: Yeah, lu'au. Cause it's hard job that.
- C: Making?
- J: Make that. Mashing and all that and use that leaves and all that, the fibers. To stir it, something, you know, to make it fine. It's not liquid, so could see all the pulp and all that. It's more like food. So, I know Louise was telling get the crab and the opelu.
- C: Inside?
- J: No, you use that for pupu. Or 'opihi.
- C: Your father and your grandfather drank too?
- J: Oh yeah, they do. Used to (make?) it always in the Pe'a's house, eh? That's a big house downstairs, it's all open, no?, all on the floor. Be drunk there. He just roll around the floor, one corner and all that.
- C: So, what, for special occasions or...?
- J: Yeah, special occasion, or birthday, or just maybe have good harvest and all that, no? Say, let's celebrate, eh? And they all get together.
- C: The reason I was wondering about your grandfather, was, sometimes the missionaries used to say they didn't like that, people making that sweet potato swipe, so I thought he might have been against it.
- J: Um, no, my grandfather used to be good swipe maker. That's what they all say, pineapple swipe, he used to be good on making that.
I don know. Sometime I think the missionary when they came they change, make things worse. Don't do that, don't do this and yet they got something else worse than that.
- C: When you folks would go up mauka to visit your grandparents did you take fish up there?
- J: Oh yes. Specially dried fish, or maybe you get fresh one, maybe just the night before that just salted fish, yeah? 'Opihi or something lidat, or crab.
- C: Cause they didn live near the shore...
- J: Yeah, it was far, yeah.
- C: Was there other folks living up there that you might have exchanged fish with?
- J: Um, no. Well, it's about half a day, that's all. It's not too bad, sometimes good ocean, lidat, they come down early

- in the morning, eh? two, three o'clock in the morning they coming down horseback, and then they get something fresh. It's not too far.
- C: Do you remember any other folks that lived at Mokuhulu in your young days besides Keliihoomalu's?
- J: Um, you get that Makua family. Then Herman Elderts used to get his place there. It's between the old road to ---- right across Louise Keliihoomalu, and then had the Kealoha's right above Louise. Then Kahookaulana's. Was Makua's mother I think married Ah Yo, used to live Mokuhulu. Was the same family.
- C: So not too many. But there was two families of Keliihoomalu's up there I think.
- J: Yeah, Bill and Henry.

[We are looking at the tax map of Kaimu]

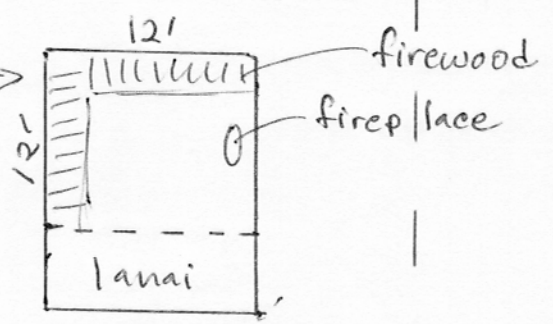
- C: The Kaneapua's that lived here, do you remember their house?
- J: Yeah. I don know, they call em Kaneapua, and then Keahi they call em. Same place. Big house.
- C: Several rooms?
- J: Yeah. Big porch, yeah, and the kitchen behind. And the last people that lived in there was Koreans.
- C: Did they stay very long?
- J: Yeah, they stayed several years I think. They do farming.
- C: During the time you were living there?
- J: Yeah. And down there by Desha. I was telling you, Kauwila's house, a Korean was the last I remember living in there. The house was already all leaking here and there. So he had certain places that was dry, for him to sleep.
- C: But earlier he was in Kaneapua's house?
- J: No, was different Korean there. They had different Koreans. All single men was, though.
- C: So they were growing...
- J: Vegetables. Then, I remember, when my father them used to catch fish, used to give him. Then sometimes he's around. Oh, they were old already. I think about fifties or sixties. I don't know what happened, then moved or went in town or...and that Keahi's place. Cause I know was Keahi, and then Kamau bought this whole area.
- C: That was later.
- J: Yeah. I was living up Mountain View. So Kamau bought all this, and then he bulldozed all down to my brother's and sister's and cousin's place. So when he sell his lots people can see, but now the bushes grow, eh?
- C: What about that Kaneapua family, is there anybody left of that family?
- J: Yes, there is, a daughter marry Pacheco. [They have a lot at Kurtistown, 1/2 acre, from old man Makua, because they were relatives of him.] (portion omitted)
The boys used to go school with us down Kalapana. Had Sam Kaneapua, and what?, think Clem Kaneapua.



livinghouse

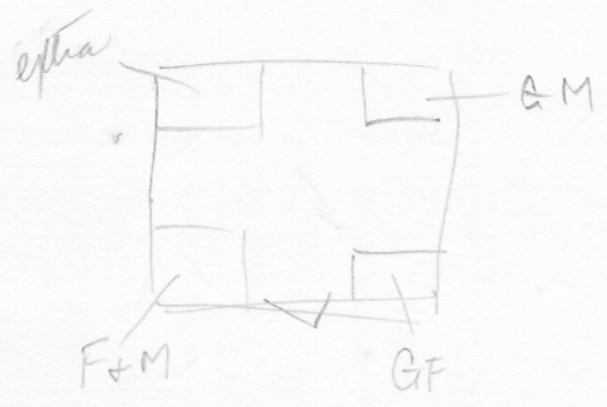
Ahia lot | Akana lot
 mango tree ○
 imu

30'



cookhouse

↓
 Makai



- C: Do you know the father's name?
 J: Umm...I know by the Kaneapua. But I know has his tombstone by the church cemetery [at Kurtistown].
 C: Did he move up here later then?
 J: Yeah. He move with the wife.
- C: You know you were telling me about John Ulumahipua Pe'a's land that he sold to Yamada. Which land was that?
 J: Upside [where the new road is].
- C: Did you know anybody living on this lot [37]? You said something about Keola.
 J: Oh yeah, she was the one that raised John Ulumahipua Pe'a, I think.
 C: Was there anybody living on that lot when you were young?
 J: They had a big house there. And then I remember Mrs. Desha, related to the Pe'a's, that used to come down there. Desha Jr., the wife, she's a Pe'a family. I think was my mother's cousin that. So, I don't know how she is, from what Pe'a.
 C: But in this lot [37] was a different person?
 J: No, just was the Desha's and the Pe'a's was.
 (bit omitted)
 Cause I know Helen them, where that Keola used to live it's a big house, a two-story house.
 C: She lived with Pe'a's?
 J: Below Pe'a's. They call em Keola's.
 C: That was the woman's name?
 J: Yeah. I don't know who she was married to. All we know is Keola.

Tape 2, Side B

[We have been in the process of drawing a house-plan of James' house where he was raised] untranscribed notes: ↙

- on low parts (can't find note)*
- the house had a roofed lanai toward the beach side, all across the length of the house
 - had steps up to the lanai in the center, door from lanai into the house in the center
 - had four windows (none in the back)
 - had a separate cookhouse thirty feet from the house

- C: How was the cookhouse?
 J: Well, roof was slant.
 C: One roof?
 J: Yeah.
 C: Had walls all around?
 J: Yeah, iron roof around.
 Was a big cookhouse. Mostly all we had a big cookhouse, Pe'a's too, cause we used to store the firewood in too, uh?

--the cookhouse had walls on three sides, the fourth side open to the lanai (They pounded poi on the lanai in bad weather; otherwise under the mango tree in back.)

--above the fireplace, the wall went up only part-way to leave an opening for smoke to escape

--the fireplace was made with iron bars set across rocks

--also in the cookhouse would be the poi board (for pounding) and poi-stones [pounders]

J: Cause my father get his own stone, my grandfather get his own, and my uncle get his own.

C: So everybody can work at once?

J: Or rotate, eh? Cause all depend on the palm of your hand. The stone is made according to your size, eh? You have seen our poi pounder, eh? All different sizes, no? As all depend on the palm of your hand.

C: I have seen, but I never thought about it.

J: Yeah, well, they make them according to your palm of your hand.

C: So, who made those poi pounders? Did you ever know of anybody making them?

J: Well. I know Herbert Ka'aukai, I think, still making and Bill Ka'awaloa.

C: Do you think your father and grandfather, did they make their own, or did somebody make for them?

J: No, I think they made they own though. Or somebody made but they gotta try the stone. Hard to make the...

C: Would it have been something that just about everybody knew how to do?

J: Yeah. I think. Cause I know my grandfather used to tell, well, it's more like a fad. If he says we going make poi stone, eh? But they get their rocks from Mauna Kea. Cause, like Bill Ka'awaloa, I think he just pick up any kine. I saw some of his and the hole so big. But the main thing is to get the pattern that can fit. Cause I know get some stone get hard time, some is just right for them.

C: Did you pound poi too down there?

J: Oh yeah. Was seven, eight years old already, poundin' already. Cause we had some small stone too, eh? Kids for play. But like my father them, get some stones here [at his house] small, and they use that as more like limu stone, eh? And then they have separate stone for kukui nut, inamona, to make. It's all by pounding. So, in case you buy stone, lidat, always you gotta try it, how you grip.

[portion untranscribed: The imu was in back of the cookhouse on what is now James' cousins' lot. Everything else on what is now James' lot.]

C: When you folks put down your sleeping mats, how many mats would you have used?

- J: Cause this whole floor is all mat. All mat inside there.
- C: One big mat?
- J: Yeah, one big mat. All what they do just spread the bed-sheet, eh? Put blankets over us. And after that, my father had bed. My grandfather used to sleep here, small bed. My grandmother used to sleep in one bed here [showing locations]. Us kids used to sleep in the center here. My father and mother used to sleep here. And they used to get mosquito net, eh?
- C: What about the other bed [the fourth shown in drawing]?
- J: There was somebody else, either us, the kids, or somebody else used to sleep there.
- C: If Keiwiki came?
- J: Yeah, by then, when we was stayin there, Keiwiki wasn't around too much. He was always manuela boy, him go all over.
- C: So must have been mostly you kids on that bed then.
- J: Oh, we sleep on the floor most times. We prefer that. Or sometimes it's too hot, we go sleep on the porch.
- C: The other thing I wanted to talk about was how other family's houses were at that time. You had this house with one room and separate cookhouse; and the Waipa house was the same.
- J: Yeah, same thing, all open.
- C: Although that must have been built a little differently.
- J: Oh. See like, yeah, Waipa one's a low house, eh? They had they floor inside, yeah, so it's all the rocks, yeah? So I think my other parents' [house] was same too, like Waipa, you know that other old foundation by the big mango tree in the picture of the wall.
- C: That was the one your father was raised in?
- J: Yeah. I think my father was raised there, but I know they had one more other house, right next to the lichee tree had too. I don't know whether my father was raised in that one or the one we took picture.
- C: Those were both on Akana's.
- J: Yeah, Akana's lot.
- C: [On lot 36] Kauwila built that house or Desha's built it?
- J: Kauwila. You mean the old foundation? (C: Yeah.)
Kauwila. Desha was the other house, the one that falling down, eh? the lumber one.
- C: They built that one later. But they used to come down and live in that [old] house?
- J: No. I don't remember live in Kauwila house. Maybe. Cause when I was small the house was all old already. I don't remember seeing them there. But I know that other one, Desha, yeah. Cause my mother used to come there.
- C: To visit?
- J: Oh, that's a cousin, eh? That's why Desha's.
- C: Do you remember when they built that house?

- J: I'm not too sure.
- C: What time are you talking about when your mother used to visit Desha's.
- J: Living there.
- C: When you were living there?
- J: Yeah. Cause Desha's come in once and a while, they was living in town all the time. More like a summer house, a beach house for them. I think after that they had Mrs. Desha's sister's sons was there, after I was living up Mt. View. The Mahi.
- C: And then the Keola house, what kinda house was that?
- J: Oh, that was a big house, two-story house, all lumber.
- C: With rooms inside?
- J: Yeah, upstairs had rooms. Um, I'm not too sure. But I know downstairs was all open though.
- C: And separate cookhouse?
- J: Yeah, separate cookhouse. I remember that.
- C: You maybe didn't go in that house.
- J: I did. I can't remember upstairs though. That's one thing, we don't go upstairs lidat, we just go...
- C: Downstairs. Cause upstairs would be...
- J: Yeah, downstairs. More private.
- C: What about your house, when people came to visit there, would people go inside or...?
- J: Well, the family they go inside, like my cousins and all them, we just pile up inside, sleep.
- C: But, if somebody else came to visit?
- J: Mostly out on the porch. Or they come inside, just looking.
- C: And then the Pe'a house?
- J: Oh, the Pe'a house was a big house that, get rooms all separate. That I went all inside. Big porch it had too. The kitchen, dining room. Was big house.
- C: That was two-story? And underneath was all open?
- J: Yeah. Yeah underneath was all open, but not the whole thing though, the kitchen side and all that, the dining room was all open, under, but one side was all where the parlor and all the bedroom, that was all get underneath, downstairs. It's not the whole house. Maybe Kini can draw a sketch on that. That's where the center of all the activities you get in Kaimu was always, in that house, Pe'a house.
- C: Why was that?
- J: Well, big house, that's why. And they welcome anybody, especially holidays--Christmas, or New Year's. Everybody bring everything there. Help and all that.
- C: So mostly the parties.
- J: Yeah, were there. Oh, sometimes you Christmas, go right through to after New Year.

[We are speaking of the Kealoha house--Kalapana side of Pe'a's, ←

near the canoe landing but on the Kalapana side of that too.]

C: What kind of house was that?

J: Was all lumber, too, was high house, was a one-room house though. No underneath.

C: More like your house?

J: Yeah. You know, just can put stuff underneath. Then you got, what, Wai'au and Lee Hong. Right next, eh? Kealoha's and then Wai'au and then Lee Hong's. And then had the Keliihoomalu's, Harry.

C: So how were those houses?

J: Wai'au's was a good house, two-story house.

C: One-room or many rooms?

J: I don't know.

C: And Lee Hong's?

J: Yeah, Lee Hong's was a big house though. It's not the present one. An older house there. It's in the front that.

C: Do you know what he did?

J: Lee Hong used to work in town, the old man. I know Helen's husband is a policeman.

C: Did he travel back and forth all the time?

J: Week-ends he comes home. So I don't know what he's doing.

C: But the family stayed in Kaimu?

J: In Kaimu, yeah. Cause just Peter and the brother. Two children.

C: Did they go to school with you?

J: Yeah. They little bit older than me. Helen's older too, eh?

C: Do you suppose they were related to Wai'au's?

J: Yeah. Lee Hong's is there, because his mother, Peter Lee Hong's mother is the Wai'au's daughter.

C: So that's how come they were living there.

J: Yeah, yeah.

C: Did you ever go in that house? the Lee Hong house?

J: Yeah, I've been Helen's house, yeah, the Lee Hong one, yeah.

C: But the old one?

J: The old one, no. *perhaps refers to Waikau.*

C: So you don't know whether that was many rooms or one room.

J: No. Helen's, not this new house, the other house, yeah, behind. I forget about that. Two or three bedroom, I'm not sure. But I know I used to go in the kitchen and we used to have lunch or dinner, or party, just small party you know get-together. Then after that, Helen had one pavilion made in the front, I think that's where the drive-in is, cause that used to be all Helen's. They sold that. And this other one is new house. I never went through the whole house. I went through the patio and that's all. Oh, my parents, my grandparents, they don't want us go inside people's house you know. We were restricted. Too private.

- C: Outside or in the lanai you could visit?
- J: Yeah, outside, the lanai and the yard there, just roam around.
- C: The reason I'm asking you all these questions is I'm curious how many people were still living in one-room houses and how many were living in many-room houses.
- J: Yeah, I know what you mean.
Well, when you think of, maybe like my parents, them, they think of the grass shack. Grass shack no partitions, no room, just one big house, eh?
- C: That must have been just starting to change.
- J: Yeah. I remember seeing one of the real grass shack house, was somewhere by....I don know whose one was but. Somewhere where Waipa used to live, the main road, where Kini Aki them, all in there [Waiholoku'il], they had one big house. That's the only grass house that I really know. And that's where I remember I seen a mat where they sleep. Because for sleeping the Hawaiian's used to have the mat so thick, eh? They weaving, and I think they put lauhala in that, like cushion like. Cause I remember my mother making one for use before she died, and make pune'i. She weaves couple mat inside and put all old lauhala underneath and old newspaper.
- C: And then what about the Kelihoomaluu house, what was that like?
- J: That one was two-story house, was big one. Downstairs you can party up. But upstairs I didn't go. Oh, that was lately, until that 46 tidal wave, eh? Wasn't too long, I think, that. Cause when they build that house [I] was still down there. No, was long, no? Cause, what?, 26, 46, oh twenty years, no? twenty-five years.
- C: So, before that they had a different house?
- J: No, only that house was.
- C: Oh, so they weren't living there before that?
- J: No. Harry was in Hilo, or someplace else. I don know, *i.e. before* back of that, somebody else. I don't know what family was, that was back there. They call em Kalama, or what?
- C: There's another question that I'm wondering about. Like your family, your grandparents and parents all lived together. Was there other families where the grandparents were living with the parents and children?
- J: I think there was. I think mostly they all take care of. I know where Waipa them was living they had one other old man too. I don know what, but I know they call em Kaleopa'a.

Tape_3

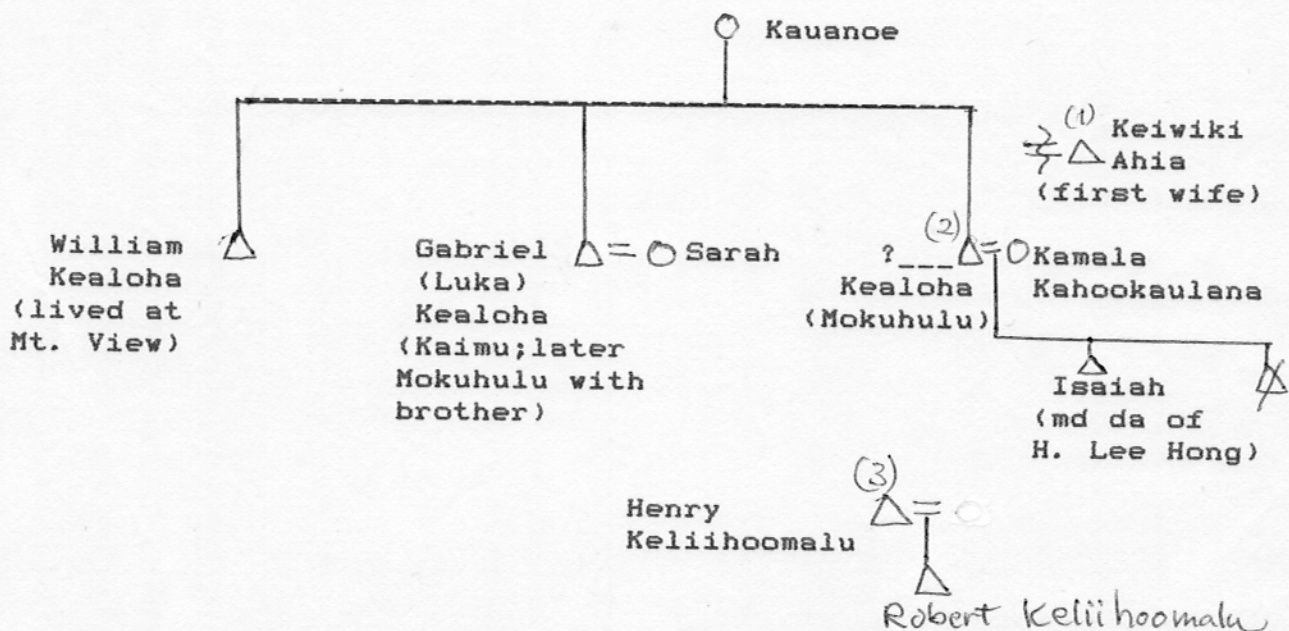
- C: Did they live there the whole time you were in Kaimu?
- J: Yeah.
- C: Later on they moved over to where the papaya farm is I

- think. Was that after you left?
- J: No. When they move up there I was still there. Cause I used to go up their house when they were building their house. I used to come up with their son Kalani. He died already.
- C: When you moved down from Pahoa were they there already?
- J: Yeah, they were there.
- C: What about some of the other families, did they have grandparents? Pe'a's must have had.
- J: Well, Pe'a had, no? With the grandmother, like Haleola I think was. That and a grand-auntie I think they had too. Helen would know. I remember Helen had a auntie, the leg, you know they born I think [shows bent legs].
- C: The legs were, or the feet? clubfeet?
- J: Yeah, clubfeet I think. But really funny, were all bent right like that. And, well, she can walk. And then Helen's auntie, I think married my uncle was. David. They call em Keakeli'ili'i, Keakenui.
- C: Keakenui?
- J: Yeah. Koli. They call em big and small, yeah? The small one married my uncle David. Stayed together at Kaimu. Was still. I was still living down there. And my father and mother them was living at Olaa. So we used to stay home, me and my brother, my cousin.
- C: Was that after he married Annie Campbell or before?
- J: Was before.
- C: But your dad was already at Olaa?
- J: Yeah, my father was out already. Only weekends lidat, you know, sometime.
- C: Did they stay in your house down there?
- J: Yeah, they stayed with us. She stayed with us.
- C: That was his second wife I guess.
- J: Yeah, second wife.
- C: And then did they divorce?
- J: Yeah, they divorce.
- C: And she moved back into Pe'a's?
- J: Yeah, I think she went in town. Oh yeah, my uncle went back on the ship, that's why.
- C: She didn't want to wait?
- J: I don know.
- C: Was she older?
- J: I think my uncle was older. She was good. Neat lady.
- C: Kept things picked up?
- J: Yeah. Only handicap of walking. Other than that she's good. Good with her hands. She was good.
- C: And then you said there was a Keakenui?
- J: Yeah. Was her mother. Something. I think that one was, her mother was Koli, I think they call em.
- C: And they lived with Pe'a's?
- J: Pe'a's yeah. And then I think when Helen was going to school, and then she used to live with her auntie, Keake, the one married to my uncle, in Hilo. Helen's attending

high school. That I remember cause they was living at my cousin's house, Akana's house, Panaewa Street. And then after that come my aunty, eh? No. After she's left my uncle I think and then moved there and stayed with Helen there.

- C: What about Wai'au's, was that just parents and children?
 J: Just parents and children. There were lot of them though. Wai'au had a lotta children was. Used to all run around together in Kaimu. Helen's brother Bill, and John, and then Albert Kalani, the last one was, the baby of Helen's family.
 C: I just wonder, now, in the Pe'a household, that auntie Keakenui, she didn't have a husband?
 J: Yeah. I don't know how she got a daughter? [laughs]
 C: But the daughter, Keakeli'ili'i. I guess there was like two sets of parents. Cause it would have been Helen's parents and then the aunty...
 J: So, I don't know what the last name, Pe'a or...I'm not sure on that. But she used to live there with Helen them.
 C: So after the daughter, Keakeli'ili'i moved to Hilo, she stayed with Pe'a's still?
 J: Who, Koli? I don know, she died I think.
 C: And what about Kaneapua's was that just parents and children?
 J: Yeah, that was just parents and children.
 C: Kealoha's was that just parents and children?
 J: Yeah.
 C: There wasn't a mother of Mr. Kealoha around?
 J: Yeah, Kauanoë. Small lady, fair.

[untranscribed]Kealoha genealogy:



Robert
Kelihoomalu