

Index to Interview 7, James Ahia: 5/12/88

Tape 1, Side A

- p. 1 Ahia relatives in Kohala
raising pigs
- p. 2 hunting and dogs
- p. 3 chickens, marking pigs
- p. 4 raising cattle
- p. 5 goats

Side B

- pp. 6-7 bananas and sugarcane
- pp. 7-8 bananas, 'ulu
- p. 9 lauhala work
- p.10 tourists
- p.11 boys and girls

Tape 2, Side A

- p.12 weddings, lu'au's
- p.13 Kalapana, Kaimu, Kapa'ahu as communities
fishing
- p.14 miscellaneous--John Hauani'o, Enriquez family, Gabriel Pe'a

Side B

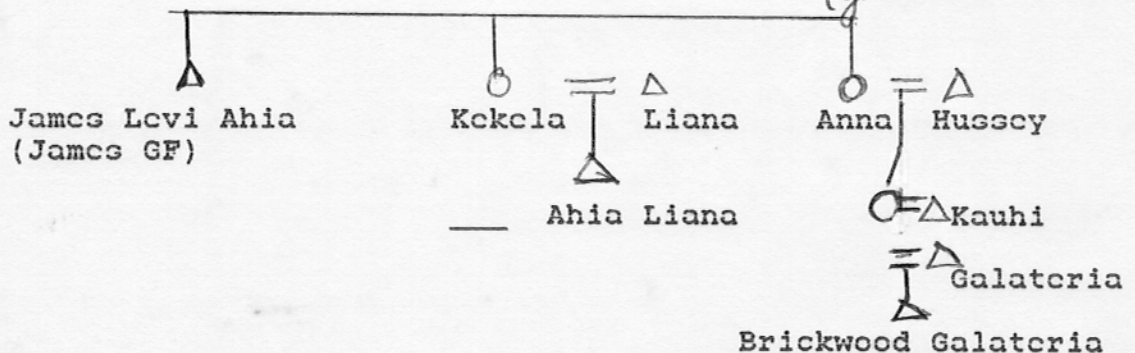
- p.15 church and Sunday school
- p.16 schbol (again)
- pp. 17-18 'upena ku'u
- p.19 miscellaneous--malo, mahu
ho'oponopono
- p.20 miscellaneous--Auntie Maka, Keliihoomalu's, Kaimu park

Interview 7 with James Ahia, 5/12/88

by Charles Langlas

Tapc 1, Side A

(untranscribed portion on Ahia relatives in Kohala; *(got info from Sarah Pale)*)



- C: I thought I would ask you a little more about raising pigs in your Kaimu days.
- J: It was easy raisn pigs, yeah.
- C: Did you folks feed them? once a day?
- J: Yeah, once a day.
- C: What did you feed them?
- J: Oh, just pick up, you know the sweet potato, the small one, the vine, all that, just throw em once a day. And rest of the time they just roam around. And papaya. Papaya, oh, we used to get lotta papaya. Papaya just grow. The big kind.
- C: The sweet potatoes you gave them would have been the extra ones, the little ones?
- J: Yeah. We take all the big ones and the vine and all that. We just take out what we need for plant, and you know, if you get some hill ready, well...Cause sweet potato we always continue here and there, jump around, just couple hills. If you want to, week later you plant another, so you get your crop. The Hawaiians, they call that a standby food. The main thing is taro, ch? poi.
- C: You fed em in the morning?
- J: Oh, mostly in the afternoon. Unless they real small, we make em small hole with fence and all that. It's only the small one come in. And then feed em. And then see when you milking the cow in the morning, we know we get plenty, ch? So pour the milk. So only the small pig go in that small gate, ch? Just let em go. So the mom, ych, we mostly afternoon...So...every three days or four days we go pick papaya, green one. All get one box on the fence or something lidat, so feed the ripe one, same time fill up the box. Breadfruit season, and you have breadfruit in the yard, lidat, well you take em out. But that time, we didn have. Mostly all outside. Mountain apple, or the mangoes, lidat.

- Any time we get plenty mango, we just throw em outside. Cause the mango trees, we get em in the yard, ch? so let em sit there, all smelly, you how how it is. So we pick em up and throw em outside for the pigs.
- C: When the sows had little ones, did they give birth outside?
- J: Outside, in the bushes. We, we say, oh, this sow going give birth. And then we look at...oh, this never came back couple days, ch?, so we know _____ give birth. And then we call, or...We, we used to pound the can, and then they come.
- C: Oh, that's how you...
- J: That's how attract ours, yeah. And some just hui, uiuiui. And I know one used to blow his car horn and then they all come. Harry Keliihoomalua. His one was just blow the horn. After that I go in my car, I blow the horn, they don't come around--that's way later--but only him, oh, they can tell the sound, they know his car and the horn.
- C: Did you have to go get those little ones or..
- J: No, they bring em back, the sow. And then you just make em, and then after that if get chance, well, you lock em up. You castrate em and all. You don't want too much boars around.
- C: So you don't let the little ones get going?
- J: Well, just for while, yeah. Then bigger, let em go. By then they used to, ch, they always like come home, they know it's time for eat, ch?
- C: You'd leave a couple of boars, or not?
- J: Usually somebody would have boar around. They don't want too much boar, tho.
- C: They would let the boar run loose too?
- J: Yeah, the boar run loose around.
- C: Was there also wild boars? wild pigs?
- J: Well, no, the wild pigs, no. The community they just try to kill em. Get the dogs go. Cause they figure if you get wild pigs, like that, baimby going take the whole flock away,
- ch? That's what they do. One time had, Lee Hong I think, used to get one big white boar. And then, you know, somebody else get different kind. I think one time it was my uncle bought one. They just let em roam around, so get all cross-breed. I know Pe`a used to have.
- C: I was wondering if you folks had done hunting, but I guess not.
- J: Oh no, no need go. One day we get _____ right there. Eliminated the wild ones.
- C: But you had dogs that would (go after them)?
- J: Oh yeah, we have dogs. Oh yeah, dogs used to watch on em. The dogs, they know which one is tame. And most of the dogs, if they're hunting dogs, well, they don't...go around and round the pig and all, they don't bother. You have to point.
- C: How many dogs did you folks have, lots?
- J: Oh....I know one time we had about three dogs. Three, one,

- all depend. They die from old age, well, try get another one.
- C: Did you use em for anything besides going after the pigs?
- J: Well, just watch around the house. And some we train em for catch the mongoose.
- C: Cause, what, did you have chickens?
- J: Yeah, we had chickens one time. After we didn do much gardening.
- C: Oh yeah, cause they'd get in the garden.
- J: Garden, yeah, sweet potato patch, and all that, and they just dig down the dirt. Mostly all had chickens.
- C: Did anybody keep em penned up?
- J: No, mostly out. Cannot afford, ch? Pen up, why you gotta buy feed all the time. The only time you pen up, when you get chicks. So the mongoose, ch, till they get good size, they can take care of themself, alright. So we get the dogs all around.
- C: So I guess people just had to live with the chickens getting into the sweet potatoes.
The other thing I was gonna ask you is if you could remember any of the notches that people used on their pig's ears.
- J: Oh, all kinds we had. Some, they straight cut. Ours was two side, the tip. [Shows on diagram of pig.] We don't cut the tail. And Pe`a one, I think, just cut the side. [Later James changes his mind and says they did cut the tail. See Harry K. Brown Park Halawai, 5/24/88.]
- C: Like a circle out?
- J: Yeah, circle out. That's theirs.
- C: On both sides?
- J: Yeah. Or some just one side. Then some they cut the top and they slit and hang down, one or two side. All get, all different kind. Then some they slit and cut the tail. Some they don't cut. They all kinda way. And some three... slits.
- C: You don't remember what Wai'au's was?
- J: No. I forget already. I know ours was only straight. And then I know somebody from up Mokuhulu was, they call em Ehu. Theirs is same like ours cut, but they cut the tail. That's why sometime look, ch?, must be ours, oh look at the tail, not ours.
- C: Just the tip of the tail?
- J: Yeah, short. Cause when you cut the tail, no more that brush, ch? You tell them [other kupuna's], I think Louisee too, I think Kalapana side they have all that too. So all what we do is just tell them, oh I got my pig never come back long time. You know, one castrate one. So okay, say, oh, I caught em, I'll tie em up, big one. Say, oh, I'll bring em home, kill em, ch? salt em up. Too much botheration to bring, they get hard time, no?, to bring [if they have to find the pig], but already all tied, ch? So we just let each other know. So when they go around, if

- no more brand, they catch em, they kill em.
- C: Cause they figure it's a wild one?
- J: One wild one, yeah. See, the wild maybe from way up on the mountain, they come down, ch?
- C: When they went off and didn't come back, it was in the mountains?
- J: Yeah, usually up in the mountains. Or they follow the wild pigs and all that.
- C: Did they sometimes go off and you never found em?
- J: Yeah, I think so. Might think, oh, maybe dead or what? See, cause local people around there, they would understand. But sometime you get hunters from our end, they go up forest reserve and all that. Well, anything that comes their way that's theirs, ch? Notches or not. Even cows too, lidat, sometime they know, ch? was your, ch?
- C: So the cattle too, you used to feed em once a day?
- J: Yeah, we used to feed em sometime. When get grass. Not so much as pigs. The cows, well, they just roam around, oh get plenty grass around.
- C: So why did the cows come back? to be milked, or?
- J: Well, so long as you tied the calf home, lidat, well they go home, ch? They come to the calf, ch?
- C: And if they don't have any calf...
- J: They just roam around. They come once in a while. If you get something, well, you throw em outside. Weeds and all that.
- C: Did you keep any bulls?
- J: Yes, they have bulls. I think we never did. Somebody else had bulls. They keep em.
- C: Did they have to be controlled?
- J: No, just go around. They was so tame. Cause when they came for the hot summer time, they all came to the pool. Well, get people around them, they gotta see people around, ch?
- C: So I guess it worked the same way as the pigs then. When they had a calf it would come back with the cow...
- J: Yeah, calf come back with the cow. Then you tie the calf, ch? to tame em up. Cause if you don't tie em, well, they gonna be wild. Yeah, remember used to carry calf, oh way up from Black Sands Subdivision, put the calf on the saddle with me, and then coming home. And then the mother cow followed the calf.
- C: And then you let the calves suck--couple times a day?
- J: Yeah, most time two times a day...until they get bigger.
- C: So what about goats, did anybody raise goat?
- J: Yeah, we had, but...they always have season for hunting goats, so they just go way up at Panao, ch?, Kapa'ahu and all that, they get a corral.
- C: But you folks didn't actually raise them?
- J: I had. One time I raised goat, yeah. I was sorry raised a goat. Boy they go around, kill all the guava, sweet guava tree. You know, they eat the bark.

- C: Was that like a pet?
- J: No. I didn't pet 'em too much. There's some they, oh, like 'em better than a dog. I know Helen's brother used to get one, the youngest [brother]. Oh boy, that goat made big noise boy. And then the owner they know someone coming.
- [section omitted: James speaks of the goat-drives. All the community went up there. Men got 50 cents for each skin you took off, or sometimes were paid \$2 a day, plus lunch.]
- C: Who paid? Hackfield or?
- J: No, I don't know. I know was Helen Lee Hong's father used to be, or somebody else, Kamelamela, be in charge, eh? I don't know who buy 'em, see?
- C: So they were the ones who hired...
- J: Hired to go, you know, round up workers. Then bring home and then slice 'em up, salt 'em and dry 'em. Oh, all the community, all with goat hanging on the line, drying.
- C: Those were all wild goats up at Panao?
- J: Yes, all wild goats.
- C: They didn't raise them?
- J: No, no. Cause that time the national park took over, Pe`a's had plenty. And then somebody else too, you know, they all get together. Goats just roaming all over. Was wild goats I think. Cause they didn't have the fence. You gotta get, cause stone wall, the goats just go right up, unless you get the regular hog fence. Cause Pe`a used to get big place eh? I know my mother used to get share in that too. She comes from the Pe`a family.
- C: Did anybody ever go hunt goats otherwise, besides that main drive?
- J: Oh yeah, just for home use, eh? I know my father them, if they wanted goat, just a few.
- C: So that would be up Volcanoe side?
- J: Ah, no, mostly down Kalapana side. Sometime when go down the beach, they stay down the beach. So if you get good dog, they catch 'em. Get one goat, or two, enough.
- C: Oh, so those goats must have roamed all over then.
- J: Oh yeah, come right down where the canoe landing, all that. So all, even the shoreline all clear, eh?
- C: Did you folks go up to the forest reserve to hunt pig?
- J: I never did see them go hunt, because why go hunt? You get a pig right in front of you face, eh? Unless you get horses lidat, then someone might say, oh, get plenty wild pigs up there, and then they go. Three, four horses, lidat, they go. So when they go hunt lidat, as mostly for dry or salt meat, eh?, My father used to get horse and mules. Then they go, they all get together, go up there. I think get plenty wild pigs [is when they go]. Cause they like to keep the wild pigs from our boundary.
- C: Most of the men would go?
- J: Yeah, they go. And they divide up and you take home.
- C: We talked earlier about growing taro and sweet potatoes,

but I was wondering about other crops.

J: Well, other crops, mostly what?, round onion, yeah.

C: That was down the beach side?

J: Yeah, beach side. We raise onions all the time.

C: What about banana?

J: Well, banana, way up the mountain, yeah. We raise down, some, Kaimu, but not so...Get apple banana is good down there. [bit omitted]

C: Did you grow any of the kinds that were for cooking?

J: Cooking bananas, well, we raised, but mostly up at Kalcwa and all that, taro patch lidat. Chinese banana though is good down there too, in Kaimu, shore side. Cause like down there, the soil, shallow soil, so hard, ch? But apple bananas, I don know, they get strong roots though.

C: So those were inside your stone wall?

J: Yeah, inside stone wall. Last time my uncle had Bluefield was pretty good too. We raise, can, bananas. Doesn't last long, ch? like around here [Olaa] we get dirt, just keep on growing.

C: Oh, they died out down there?

J: Yeah, because, maybe they get one kipuka, well you put your banana, ch? But when the shoot come out on the pahochoe...

C: So the cooking kind that you grew up Kaola...

J: Oh, they're good.

C: I know you shifted your taro, but the bananas, what?

J: The bananas, just let em grow. When time ready, just go pick the bunch. Don't shift that, once you plant it, just let em grow. [bit omitted--bananas were not planted every time a taro patch was made.]

C: What about sugar cane?

J: Sugar cane, yeah, we plant.

Side B

J: I think every house was, they had some cane. I don't know, they only thing we use em was for chewing that's all. Throw em for the pigs. The pigs like. Just cut em in chunk, pieces, just throw em.

C: Was that kind of permanent thing too?

J: The cane? oh yeah, once you plant em can go years, ten, fifteen years.

C: Would you have to find a kipuka for that too?

J: Yeah, better if you get deep soil. Or fertilize. Well, when you get from your stove, lidat, you just throw the charcoals, ashes, ch? That's fertilizer, that's all. Cane tall, cut and throw em inside the pen for the pigs. The top well, the cows can help themselves. If you cut em small, the cows chew.

C: Was there only one variety of cane?

J: No, they have all kind. I forget...gotta go look in the books for the name.

C: What about the cooking bananas, was there different

- varieties of those?
- J: Oh yeah. Get the real Hawaiian cooking banana, mai`a maoli. And then popo`ulu. Then get the other one, iholena, and there's a stripe one, that's the one white and green leaves [named as a`ca`e at the Harry K. Brown halawai].
- C: The other two were just green?
- J: Yeah, the other two was just green. But get the popo`ulu one, get big one and then smaller, shorter one. But the other variety is one they use for Hawaiian medicine.
- C: One of those two?
- J: Yeah, popo`ulu. That's the most common one.
- C: It was only used for medicine?
- J: No, you can eat it, but it's purposed for that too. I didn't see what part though. Either the hanging one [blossom] or... Cause you get that popo`ulu. one is the thick skin and one is thin. Now, with the fruitfly, they attack that thin-skin one. [bit omitted]
- C: One guy that I was talking to was saying that he had heard of people had a practice of planting bananas and sugarcane on the outside of their taro patch. You folks never did that?
- J: No, I don't remember that. Unless they making that for shade or what. Could be, windbreak or something. Cause I know some, they plant on they boundary, ch? They use that for boundary line, the bananas and the cane too, some.
- C: Up mauka?
- J: Mauka, or anyplace lidat, and then when time for burning rubbish lidat, you just put em by the boundary. They put the banana stump and throw all their rubbish there. [bit omitted--If you like lots of bananas, you might plant several rows of bananas on a lot and throw the rubbish there instead of waiting for it to dry and burning it.] We used to do that too, up Kalawa. Your own property, well you do that, you make em clean.
- C: I guess you would only make a boundary like that if you didn't have a stone wall.
- J: No. We had ours in Kaimu, we had lidat too. We had our stonewall around, but we figure no sense wait for burn the rubbish, ch? That's why we put the bananas, and throw all your rubbish. Then when you like the firewood, well you just go there and pick it up.
- C: What about `ulu?
- J: When I was living down Kaimu, I never did have `ulu. I planted the `ulu [later]. Cause some Hawaiians, they don't want `ulu because `ulu, the roots travel so far, ch? You ruin your farm area. On the `a`a and all that, then they plant.
- C: So they would plant up mauka?
- J: Mauka, yeah.
- C: Did you have trees up mauka yourselves?
- J: We had, up Kalawa we had. We planted.

- C: Otherwise, was there trees...that weren't claimed?
- J: Yeah, a lot of trees that was not claimed. You figure when your go down on that new road [the Kalapana Bypass road], your can see all the roadside, that was planted.
- C: And nobody owned those trees?
- J: Well...they just plant, you can't use the land. All `a`a. ch? So that's how they do. Like Wai`au's lidat, `a`a place, they all plant`ulu, ch? Helen Lee Hong, them, all behind there, they all get, was all lava, they figure can't do nothing. Like me, well, I figure can't plant nothing, not living there, so I get couple `ulu treec--one, two, I get four `ulu tree.
- C: So I guess when you were young, then some folks had a lot of `ulu down the beach side and others like you didn't.
- J: Yeah.
- C: Did you just go get `ulu from their trees?
- J: Yeah, we do, ask. They tell you, oh yeah, oh, just rotting. And then we go up in the mountain, up Mokuhulu used to get plenty up there, we go up there and get. Cause we figure sometime, might as well go up our place, but they using the `ulu, get all the pigs going around there, uh? near the house [the shack at Kalewa?] Like Pe`a's, get plenty `ulu trees back of their place, cause all lava, ch? Then when you think, the Hawaiians, even coconut trees, they never did plant in their yard. They figure, oh, leave the ground for plant. I remember my grandfather used to tell. But when he was getting old, then he start plant coconut trees, he say, oh that's for you folks, it's not for me. It's not gonna be my days for get a coconut. Sometimes I think, boy, if he's let em stay, would be better. At least you can use the land, ch? Farm and all that.
- C: Why do you think he changed his mind?
- J: Well, I don know. Maybe he figure we going be all lazy, I think. (laughs) It's true you know, when you think back, we get hard time get coconut. You get, way up Mokuhulu, but you gotta go up. But around the yard, they never did plant, even the Wai`au's, Keliihoomalu's, they never plant. All they plant, all on `a`a, where you can't farm. After that, oh boy, they all plant coconuts.
- C: So, you know, over like Pe`a's and Wai`au's there, was there more soil toward the beach side, and `a`a in the back?
- J: Yeah, `a`a is mostly in the back and the front had soil.
- C: But you folks lot was soil all the way?
- J: Was a little bit soil, and pahoehoe, and all that.
- C: No `a`a
- J: Yeah, no more `a`a by our place.
(bit omitted)
- C: Hard for me to tell, you know.
- J: It's hard, yeah. Cause when you take `a`a you don't see big trees grow, like the guavas and all that. Mostly `ohia trees. Unless somebody go plant. It's all on the lava flow, when you look, that older trees growing there, they

- were planted. My father used to tell me he went up and plant [before James was born]...some...right behind Helen Lee Hong them place, all on the lava flow, that was planted.
- C: Oh, he planted them?
- J: They went up, the Hawaiians from down there, they all went up. They say, oh, get plenty pulapula, I going take em up there, plant. And it was state land, or somebody's land, or what, just plant.
- C: Oh, so then anybody could go use those `ulu's.
- J: Yeah, they would just go there and help themselves.
- C: Was that where the highway is now?
- J: Yeah, cutting through there. [bit omitted--All the `ulu there is planted because it doesn't seed itself. James not sure of the location of Mo`olea, but if it's where Ah Chun's ranch is, it's far up.]
- C: Did your mother or grandmother's do lauhala work for sale?
- J: Um, yeah, my mother used to do.
- C: You don't remember your grandmother doing?
- J: My grandmother, yeah, used to make. But sell, I'm not sure. But my mother, I know, used to go help her sell.
- C: What did she make for sale?
- J: Oh, from fan, lauhala hat, mat, all that, basket. All kinds. All kinds what they can think of, they make and then sell.
- C: How did she sell them?
- J: Oh, we down Kalapana, used to bring down all the _____ when the tourists come. And then after that, we sell to the tourists and some they come take orders and all that. Mats, same thing, tell you the size they want and all that, and what size the weave. And you know, they eye of the weave and all that size.
- C: Did you ever help collect the leaves or anything?
- J: Oh yeah. We help...collect the leaves, strip em, and roll em up. Did all that. We have to.
- C: Your dad too?
- J: Oh, my dad too, we all help. That's the hardest thing, selecting the leaves.
- C: But the weaving itself, was that only your mother did that?
- J: Yeah.
- C: The menfolks didn't?
- J: No. Um, after that, then get some mens too I think. They weave.
- (bit omitted)
- C: I wonder if during those days, if that was an important source of money for families?
- J: Um, yeah, it's money too.
- C: The men must have been doing roadwork, and then the women were doing lauhala weaving?
- J: Yeah, they do. Cause when you take like weaving down there, it's hot. The only time you can is early in the morning, eh? And then when come about ten or nine in the morning,

- you can't weave already. They lauhala so dry, so stiff, ch? And then you can't do anything. Maybe about four, five o'clock, you know, in the night. When it's cool, ch? the lauhala is soft.
- C: Oh. So did people ever work at night?
- J: Weaving, yeah, my mother them all weave.
- C: By the kerosene lamp?
- J: Yeah, kerosene lamp. That's when they do most of the work. I think the olden days, Hawaiians, some they go in the cave and weave. You know, rush orders, lidat, during the day they go in the cave. Nice and cool, ch?
- C: Would you think there was more money coming in from the lauhala weaving than from the men's work?
- J: Oh yeah. I think more. It's more. You know, when you think back, see, when you put all the time for selecting the leaves and for preparation, all that. You know. But you can't get that kind money if you don't do it, ch? Cause time, we had a lotta time, free time.
- C: Do you think your mother worked almost every day weaving?
- J: Oh yeah. When they have the orders, then just rush.
- C: Was there lot of slack time when there was no orders?
- J: Oh yeah, lotta slack time. See, the only time you make for tourists is like fans, something lidat, you know, small stuff that they wanta take home with them, something souvenir. So that, she just makes em one day.
- C: How much tourists came down, that bought that stuff?
- J: Oh, they get...plenty though. But those days the tourists is all rich people, they can afford. They buy the stuff from you dollar, they give dollar tip. (laughs) That's time I used to go climb coconut and all that. Just sell the coconut for 25 cents one. And they come, then you collectin all that, you husk coconut, give them, they drink. Then, plus the chauffeurs, ch? Tellin them, they all drinkin, takin pictures, oh boy. They come down. Herc's for you. Thankyou, thankyou, thankyou. And driver says, oh, you hold the coconut. You hold em in your hand. Okay. you drop em. Drop the coconut. Take the picture. And then the coconut, just cut em. So long get the juice out. It's 25 cents a coconut. But you make more from they only snapping of the picture.
- C: Do you reckon there was tourists about every day or...
- J: Ah, no, mostly, they Saturdays.
- C: So all the ladies would come out with their...
- J: Oh yeah, they get all ladies, all around. And the tour drivers was mostly Hawaiian. They had some Japancees, Portugees, well, they understand. They were good, good drivers. Then they bring their own lunch and all that. Oh, after that, oh, they share., They give us. And then they go home. Then the watermelon those days, oh.

- C: You were what when you left for Mt. View, thirteen?
 J: Yeah, I was thirteen.
 C: Was that too young to have girlfriends before you left?
 J: Um, I don't know, I didn't care too much for girlfriends.
 C: Do you think that at that age teenagers were thinking about girlfriends and boyfriends in those days, or was that too young?
 J: Um, in my stay, I don't see anybody had.
 C: Do you think that girls when they got to be teenagers, were they more restricted than boys?
 J: I don't know, when was living down there was what, 11, 12, 13 round there. No. We're out, swimming, all that.
 C: Did the girls, too, go on the beach and have the bonfires at night?
 J: Yeah, all go on. I remember Helen and all the sisters. All, they're all big, all us. Think not ----- . No more hugging and kissing. Not like nowadays, only ten years old, they hugging and kissing, all that. No, we never did that.
 C: How did boys and girls decide to get married? Did their parents say I want you to marry such and such?
 J: No. No. My parents didn't say anything about that.
 C: You told me before that you met Francis in the church. Did you just always see each other at church, or?
 J: Yeah.
 C: You never went to dances or anything?
 J: No, never did. She doesn't hardly dance. (laughs)
 C: Did you ask her to marry you?
 J: No, well, after that I came down here where she was, when they uncle died and all that. Then, come down and date with her and then...
 C: Oh, so you used to come over to her house.
 J: Yeah.
 C: Did you have to ask her parents?
 J: To get married? Well, I had to get the consent, yeah.
 C: I guess everybody did that those days, yeah?
 J: Oh yeah, those days.
 C: Do you think the parents ever would say no?
 J: Well, maybe some might say no, no? But for her, well, that's no chance. The parents away on the mainland, all that. She was staying with her uncles and all that. The uncles died, the grandmother died, so she had only, what? the youngest uncle. So be different than with the parents lidat, well, different, no?

untranscribed:

Frances maiden name: Frances Katherine Palms
 her grandparents (M side): Isaiah Nac'ole Makaimoku
 Mary Keaupuni Manono

Tapc 2, Side 1

- C: Do you remember going to any weddings when you lived down Kaimu?

- J: Yeh, I did.
The first I remember is when Minnie [Ka`awaloa]'s father got married, and mother. Was in the home, up at Kilohana.
- C: Can you tell me what that was like?
- J: Oh. Nothing special, that. Was in the home that's why.
- C: Was there a kahu?
- J: Yeah. A kahu was. I think was Kama. I'm not too sure who the kahu was. Cause I was his pct,. though. He liked me, Minnie's father.
- (bit omitted)
- C: Did people bring presents?
- J: Yeah, I think they did. So actually, I don't know what. Cause, I know, when my father and mother got married, well they got, still had that ohia table in Kalapana, Kaimu, always _____. That was their wedding present.
- C: You don't know from who?
- J: Oh, that one from the tic mill I think was, from the employees. Cause he was workin there.
- C: And then what else happend, was there a luau afterward?
- J: Yeah, luau, yeah.
- untranscribed:
The wedding started at about 12 o'clock and lasted through the night. Guests were mostly the family at Kilohana, but some came from Kaimu/Kalapana. This wedding was c. 1923.
James doesn't remember Keiwiki's wedding, or any others-- only the luaus.
- C: Do you think in those years, did couples ever live together without getting married?
- J: I think there were, no? Some.
- C: Was there a word for that in Hawaiian?
- J: Well, they only said noho pu was all. Stay together.
- C: Would that be different from male?
- J: Yeah, different. Male is, means you gotta go through the ceremony, to the judge, and all that. That is famous nowadays, no? just stay together. Collect welfare. Those days, no welfare.
- C: In those days, did you visit Kapa`ahu very much?
- J: No, never come, go up. Only Queen's Bath, lidat, go swimming, that's all, down there. I used to walk. No more road. Path was all.
- (bit omitted--James never heard of the mo`o there.)
- C: But other than that, you never went to lu`aus at Kapa`ahu?
- J: No. I don't remember going up there. I know my father them used to go. Father, my grandfather, I think was when I was still living [down there], they go up there.
- C: But you stayed home?
- J: We stay home.
- C: What your mother?
- J: No, my mother didn go. Stayed home. Just the men, yeah. I think one time had one, my father and grandfather went together. Maybe close friend, something like that.

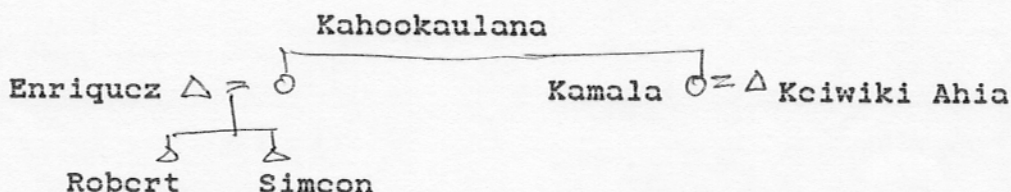
- C: If you were from Kaimu, was it okay to go pick `opihi and limu off the shore at Kalapana?
- J: Oh yeah. Back of the Catholic church and the old school there, used to be a nice place for limu. We used to go there.
- C: Would you have felt funny if you'd gone over to Kapa`ahu side to pick?
- J: Kapa`ahu we never go. Never did. And then Kaimu side we go go up to where that lava flow is, where the cemetery. Around there we used to go there. Certain spot there. And then little below, Kaimu side.
- C: Would Kalapana and Kapa`ahu folks come over to the Kaimu side?
- J: I think they do. Cause Kalapana big area there, for limu, ch? [Perhaps the question was not understood.] And then, for picking limu you gotta be particular, too, cause certain side of Kalapana, right outside by the Harry K. Brown park, there's limu, but sandy, hard to clean. So we don't pick. And then, until Kaimu side. Terrible, the... cause Kalapana sand is so fine, ch? So, back the school, there, the current is strong, the limu is clean.
- C: What about canoe fishing, was there any sense that Kapa`ahu canoes had their place and Kalapana and Kaimu canoes their place, or did everybody just go?
- J: Just go. Sometime Kalapana they need fishermen to go on they canoe, the Kaimu people go. And Kaimu needs their help, they go. They like to learn too, ch? Their fishing ground. You know what I mean, if you come to Kaimu, you going learn where Kaimu people go fishing ch? Then they learn the current and all that. (bit omitted)
- C: And then after they learn, they can go either side?
- J: Yeah, either side. But usually they don't go. They wait until invitation and all that. See like Kalapana one, hard theirs. They go down there, help, I know my father them go down there, help. Cause like there, you gotta put all ohia logs there, ch? for their ramp. Then, like them, for canoe, lidat, the kids cannot go there for go help, ch? Gotta be real good. You gotta drag em up on that ramp. Then when you bring em up, you take out your ramp and bring em up safe. If not, the current gonna bust em all up. Untic and bring em up.
- C: So when you were talkin about em learning the currents, you were talkin about getting the canoes in and out.
- J: Yeah, in and out, to learn. Count the waves and all that. and look at outside, the tide. Say okay, hoc, paddle up and going up and the people on the land already grabbin hold of the canoe and then dragging up. Like Kaimu, oh, on the sand, like small kids and all, like touch canoe and push em up.
- C: Normally you folks fished how far over, all the way down to Ophihkao?

- J: No. I think they don't go that far. That's too far, that.
(bit omitted)
- C: Could you recognize the Kalapana canoes from the Kaimu canoes when you were on the shore?
- J: You couldn't tell. You mean going outside, lidat? You couldn't tell. But, unless you going, see, cause Kalapana people, it's not going to go too far. They rather stay in the boundary, easier for them to go. Unless their place no more [fish] and then they come further over. Sometime, cause, like the `opelu too, like my father them, he says. Depend how the current is, ch? they fish the `opelu.

untranscribed: Of those his age, Anthony Wai`au and John Hauani`o are the two who really went fishing. J. Hauani`o would be a good informant--he fished, worked for the national park, was a minister and also a carpenter.

- J: He used to be a carpenter and then he used to go with Kini Aki. I know our church down here, he worked on that, him and John Ka`aukai. The only two guys was, with Kini Aki. And then they goes here and there and build churches and all that. Cause he's the only surviving one now.

untranscribed: During interview 4, James pointed out several houses and their owners. He says those were the old places of those families, e.g. Enriquez, who lived at the Kahookaulana place of his wife.



- C: You know, talkin about Gabriel Pe`a, he never married, uh?
- J: No.
- C: Was that unusual?
- J: I don't know why though. I hear there were plenty girls was after him. I know down here Kurtistown had one schoolteacher, Japanese, wanted him. That's what I heard. Cause she used to go to church and all that, aha and all that, ch?
- C: Gabriel was older than you, ch?
- J: He was way older. He's the oldest one in the family, ch?
(bit omitted) But he was home all the time, helping the mother and the rest of the kids I think.

untranscribed: Gabriel Pe`a active in church and in organizations in lower Puna, Lion's Club and American Legion.

- C: You know, back in your Kaimu days, when you used to go to

- church, was there Sunday school first?
- J: Yeah, Sunday school first.
- C: Did the parents go too?
- J: Yeah, the whole family goes. We go in the Hall, all us kids. And then our Sunday school teacher is our school-teacher, Mrs. Goo San, and if you don't go, go Monday school, they ask you why you never come church yesterday.
- C: And then you kids would go to the church service as well?
- J: Yeah, after Sunday school we go in the church. We sit down all in the front pew. All the kids, all in the front pew was.
- C: You never played with each other?
- J: No. We get our grandfather behind. Whomp with his cane.
- Or the other side is scold, ch? the other parents who scold too, ch?
- C: At the gathering, you were talking about playing under the church.
- J: Oh yeah, play. Just hide ch?
- C: When was that?
- J: Oh, after the church, lidat.
(bit omitted)
- C: I heard that Kini Aki had something to do with Sunday school down there.
- J: He was the Sunday school superintendant, ch? and then he was the district superintendant for all the Puna District. Wonder if he used to go Ka'u. And then he's the songleader too, ch?
- C: For the choir?
- J: Yeah, choir. If not, he go teach each class. And then they have the superintendant here or somebody from here to lead. So when the time come to get together, he don't lead ch? Our leader from here lead. He comes up and teach. We select the song and then he say okay, and then he get a big paper and put down the notes and all that and the words. And then our leader here say okay, I think we can. Yeah, I think you folks can, so I don't have to come.
- C: That was when you were living here?
- J: Yeah. Olaa here.
So Kalapana, well, just us. Then he used to go Pu'ula and Ophihihao. He's a well-known man too, Kini Aki. Used to go around, his music, singin.
- C: Did he ever lead the choir at Kalapana?
- J: Kalapana, yeah, his church he lead.
- C: During the time you were a kid down there?
- J: Yeah, he was leadin the choir down there. Then one time had a combined choir when you go out.

Side 2

- [unrecorded: Kini Aki made them get the song perfect.]
- J: Like now, oh us, one hour up already, that's all, they going home. But no, he say, I want you folks to learn.

- C: What about Miss Ewaliko?
- J: Oh, when she was there I left, move up already Mt. View. She was maybe [19]27, 28 I think. Then after that I don know. They had all kind principal down there. Cause when I left there, Mrs. Goo San was still at Kalapana.
- C: Was he also the Sunday school superintendant at that time?
- J: Yeah.
- C: For Kalapana?
- J: Yeah, he was active, yeah, at Kalapana.
- C: What did that mean, to be the superintendant? That wouldn be the person who taught, would it? Cause you said Mrs. Goo San was doing that.
- J: No. Goo San was for us only, the kids, in Sunday school.
- C: Oh. You kids had a separate?
- J: Yeah, separate, we not combined. Adults was different, uh? Like Mrs. Goo San, she teach us by English, but the Hawaiians, they in the church, they speak Hawaiian. She used to have a card, lidat, all in English.
- C: So the parents, Kini Aki would be teaching them?
- J: No, they have their own teacher. Kini used to be above, more like a district superintendant.
- (bit omitted)
- C: So did you sing in the choir, yourself?
- J: Here [Olaa], yeah, I sing in the choir.
- C: Not when you were down there?
- J: No. Used to choose [and sing in] our Sunday school class, that's all.
- C: In Sunday school you sang? what all did you do?
- J: Oh, learn about the bible and all that, talk about. Then used to get the small card, they used to give us. The children buy that, ch? They still have. So when you come certain age, well different, ch?
- C: The card has a lesson on it?
- J: Yeah, lesson on it, yeah. And singing all that. Like Mrs. Annic Goo San, she's a good leader too, for singing.
- C: All the kids of different ages were together?
- J: Yeah. Just one.
- (bit omitted)
- C: You know when you were in school, how did it work? Was it all one classroom?
- J: Yeah.
- C: All the way through till you were in sixth grade?
- J: That time they had divided. I think was first to the third grade was different teacher had. They had two buildings before, some old buildings. Cause the lower grades was Mrs. Kealoha, and then Mrs. Goo San was from the third to the sixth grade.
- (bit omitted)
- C: How did it work? Did she take the students in one grade and teach them their lesson for a while while the other grades sat, or?
- J: We all sat right there. I don know. It was hard too. So

- more like we was taking all, whole thing ch?
- C: Would she work with one grade at a time?
- J: Well, she just give out our homework there, and, well you could see the both sides there, and was hard.
- C: Did your concentration wander?
- J: Well, wander.
- C: Did you folks ever make paper airplanes or throw things?
- J: Oh yeah, they do that.
- C: And then what?
- J: Well, get spanking. Get long stick, ch? with your name on top, guava stick.
- C: Oh, everybody has?
- J: Yeah. Go in the front, standup, one leg up, one leg down.
- C: I guess that was embarrassing, uh?
- J: Oh yeah, but not too bad, because everybody same. Yeh. Sometime never had no future thinkin, what's ahead, uh? I came Mt. View, and then I think, boy I kinda wasted all my young days, I never study. Really, though, I felt sorry. But I don know, I was blessed. The good Lord was with me. Be what I am and retired. I'm satisfied, raise all my kids and all that. That's why I get after my kids sometime. You folks go school.
- (bit omitted)
- C: You know, you told me that one of your grandmother's was good at diving. Which one was that?
- J: That was Hina. You know, my real grandmother, supposed to be. Yeah, she's a good diver.
- C: Awihi, she also dived?
- J: No. I don think so, she did. But I know Hina was good. She was close to the father. Her father was good diver.
- C:L Did she do other fishing too?
- J: No I don't remember. Only diving. Help the father. Pick up lobster and all that kind.
- C: What about, do you remember `upena ku`u?
- J: Yeah, `upena ku`u is a surrounding net, yeah. But there's `upena ku`u and that hukilau is different, you pull the net all up. But that gotta be all sand. This one, you just run out in the ocean. So us kids, from the shore we go outside, we only swim, we slap, ch? Cause when they put the net out, and then they sit there and they see the school of fish, ch? Something like how, when they get in Hahalalu, ch? When they see. They fly the plane and then know the school and all they tell, em, oh the boat go around this way and cross the net. Well, same thing, that `upena ku`u. Cause when they see all the nenuc or the kala, the school, so. And then us, from up, try chase em. They signal, come on, throw stone and all that. And then the fish rush to the net.
- C: So the net was, like this [showing diagram]?
- J: Yeah and then your school is maybe...
- C: How would they get the net out?

- J: Oh, they gotta swim. Some they swim out, so many, you know. Opening the net when they come around, they okay.
- C: All the way from one side of the bay to another?
- J: No, no. Just where the fish are. Cause fish, they come in by school. Maybe this is the whole beach, maybe the school only here, ch? or maybe in the center, so.
- C: When you put it out, you put it straight, or curved?
- J: Oh, curved.
- C: Then you folks swim out?
- J: Yeah, chase em. Then the fish go crazy and then get caught.
- C: Cause it's a gill net, I think, ch?
- J: Yeah. It's small, make eye net.
- (bit omitted) They stay out in the deep sea. Like hukulau, well different, just come little bit inside. This is the shore line here, they just put the net here, and then whether you get or not, ch? They just pull the net, ch? Then everybody from shore just pass.
- C: So this is quite a ways out sometimes?
- J: Yeah, this quite a way out. Then they gotta go dive down, if the net get tangled up with rocks and all that.
- C: How long is the net?
- J: Oh, about six, eight feet ^{length} ~~deep~~.
- (bit omitted)
Mostly it's kala and nenue, I think.
- C: Are those shore fish?
- J: Deep sea fish. They come in.
- C: Was that a certain time of year?
- J: Yeah. Kala and all that. Cause kala, sometime you can catch em with throwing net. And nenue. But this one big school. Cause, I don know. Sometime I think just for enjoyment, or just for the fun I think go out.
- (but omitted)
- C: How many people would it take to take the net out?
- J: Oh, about eight, ten people.
- (bit omitted) Big, old folks. Cause when they tryin to round em up and then pick up the net, that's when the hard job. And then you gotta watch, like kala, they get that knife behind the tail, ch?
- (bit omitted)
The top [of the net] not so bad, because the top you get a float ch? But underneath, you gotta guide you net, and then if stuck, somebody gotta go lift up.
- (bit omitted)
- C: I think Waiau told me that his father had a net. Was that the only one in Kaimu?
- J: Yeah. Cause you gonna need plenty, but. When the net all dried, then they go patch the net, so everybody go help patch. And the `opelu net too. When they get, my father them, all. Come back, check the net. Get holes and all that, patch em.
- C: So everybody who had a canoe had a `opelu net?
- J: Oh yeah. When you go out, each one.

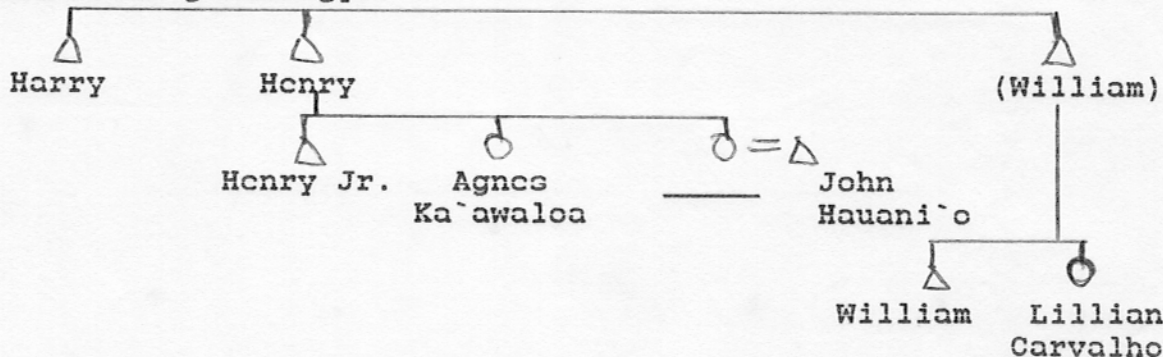
- C: Was there anybody who had a net but not a canoe?
- J: Probly not. I don know, they all share the cost I think, all that. But I know for patching, they all help.
- C: Do you remember anybody wearing male down there?
- J: Oh yeah. I think the last one, old man Waiiau. The last one I remember down there.
- (bit omitted)
- C: All the time, or...
- J: Oh yeah, mostly all the time. When he was park keeper, he's walkin around the sand, all that. Most of the time he was. When he feels like. He's the only one, then one used to get too, Kauhi, Charley Kauhi, yeah. Used to be one. I used to see when he go throw-net.
- (bit omitted)
- untranscribed: James doesn't remember if there was any mahu in Kalapana.
- C: Do you remember any families having ho`oponopono down there, if there was some family problem?
- J: I don know, my grandfather, we used to have. I think they used to have hpp. Hpp, that, I don't know why they do it, but I know it's just to forgive yourself and all that, ch?
- C: They called it that?
- J: Yeah, they called it that, say, within your family and you did wrong, something lidat. Cause, like Hawaiians, they view that, some they, you say, oh, I forgive you, but still it, deep in your heart you not, ch? So hpp means you gotta full sacrifice forgiveness. Full forgiveness. Not just say I forgive you and then still have the anger, I gonna catch you someday and all that. That's the real hpp .
- C: Were you ever around when that was done?
- J: Oh yeah, I've seen. My grandmother them, my father. Within the family and all that. Say, oh, let us pray for forgiveness and all that. I think every family should have that. That's your own. Not the other kind. Well, nowadays get all kind heebie-jeebie kind. That's different, ch? Tell you about you gotta go get this rock or you gotta go with that.
- C: Could you tell me about a particular case?
- J: Well, mostly, like my father them, when you get sick or something lidat, why you get that sickness and all that. Try ask for forgiveness, hpp. And sometime they get through the dream or something lidat. _____ can't help, that's from way back, ch? Have that kinda sickness. And I've seen them, they use the bible, like my father them used to use the bible. You know, the bible closed, and all that, they pray and all that. Then say, okay, let's open the bible. They read. Oh yeah.
- C: Wherever it opens?
- J: Yeah, wherever it opens. And then you read, yeah, inside say, oh I did this, I did that.
- C: What kinda thing would the dream tell, if there was a dream

- that brought it on?
- J: Sometime they use the dream, is just because of you or your enemies. Get all kinds.
- C: Because you're feeling...
- J: Yeah, you're feeling angry, and then you never confess with that person, that you're wrong and all that.
- C: So then if you have that dream, then...
- J: Umhm. Gotta go and forgive that. Tell the person straight while he's still living. You know, sometime I know, one time my grandfather, was funny, we still living down there, 'as only us, one time e says, Oh, so and so died. I say, How you know? He say, Oh no, my dream. And true enough, next day, you know daylight, somebody come, Oh, so and so died. We ask him how you know? He say, well, the lord told me. So, are you enemy with him? No, no, we good friends, that's why.
- C: Did you ever hear anything about, if someone died in your family and you were still enemy with him?
- J: Oh, when sick lidat, you gotta go up already and talk, forgive, ch?
- C: What would they say happens if you didn't?
- J: I don know. The person might feel guilty. Cause according to the bilbe, forgive your...Don't keep your anger, ch? until the sun set. So you don't know what sunset. You might think only this sun, but no, it's you, when you die, ch? You gotta forgive. Never keep your anger, ch?, until the sun set.

unrecorded(tape ended):

I asked James about Auntie Maka, who interpreted dreams for people. He thought she was from Pahea and disapproved of her, said she wasn't Christian.

Kelihoomaluu genealogy:



- Harry raised pigs on the lot next to Ahia's
- 1923-24 the county fenced Kaimu park and after that the stock was kept out.
- Kalamapupule, a woman who lived up mauka and kept chicks in her blouse.