

Interview 9 with James Ahia.

By Charles Langlas, June 29, 1989

JA: My brother was born in 1922, so he was 1 year. And after that aunty died, our aunty died.

CL: Which brother died, eh was born 1922?

JA: Abraham. The next time I gotta put the year they're born, you know all that.

CL: Yeah, that's right. Um, so when you read this,

JA: You can make correction, I put down correction.

CL: And if you, if you think even there's something you're not sure about that I say that you think that may it's better

JA: It's better to leave it out.

CL: Yeah, if you're not sure it's true or not, then let me know, we'll talk about it. I'll probably show it to Aunty Louise. I might ask her to read it too. And maybe Emma Kauhi, so I have somebody from each area.

JA: Helen Lee Hong?

CL: I would give it to her, but the last time I saw her, she's been sick, you know? In the spring, she was sick. She had pneumonia. And then for a long time I was trying to have another interview with her, and she was too sick. And then in, about 2 weeks ago, I finally picked her up and I interviewed her. But she seemed kind of tired still. And it seemed like it would be hard for her to find the time to do it, the energy to do it so I didn't put it on her at this time.

JA: Hard for her, all babysitting. She might have in mind, the baby.

CL: It seems to me like it kind of tires her maybe.

JA: She need to go out maybe more? She still working at the university, no?

CL: Not this year, this last year she didn't. I'm not sure when she will again.

JA: If she don't go, the mind just going blank.

CL: Yeah, if she's been sick and she's not completely recovered,ÜfÜÜÜÜÜÜ then it's hard to go out. But it's not good to stay home either.

JA: I see a lot of old people, at the Senior Citizen, they say, "Come on, we go out, we go holoholo. Spend your money. Enjoy, not stay home, babysit and just look the 4 corners of your house. I tell her, you go there, then you see."

CL: Yeah, yeah.

JA: And now Frances, going to now. Supposed to go every Friday up Mt. View.

CL: Oh yeah, Senior Citizens?

JA: Yeah, you want play ukulele, or and certain day they have Bingo, and then you just bring so much as a gift. You take um there. They put um in a brown bag so nobody know what's that.

CL: But you folks always go anyway?

JA: No, I never did go.

CL: I mean you go around.

JA: I go around church and all that.

CL: Yeah, always when I pick her up (HLH) she's saying how she'd like to go to church, but she doesn't have a way to get there.

JA: Our son Kimo always telling us, " When you folks coming back Kauai?" We never been Kauai this year. He's coming over July 13. We going have lot of family coming in too. From mainland, North Carolina, South Carolina.

CL: That will keep you happy.

JA: We wanna go down Kauai, but they all coming in the summer. That's why hard. One of our nephew coming. The parents give graduation present, to come over, and he has, not girlfriend, just classmate. So the parents paying her way to come Hawaii. So we have them too. So it's going be a busy summer for us.

CL: I'm going to see my folks?

JA: Oh, where?

CL: In Iowa. So I'll be there 3 weeks. I'll call you up when I get back.

JA: Oh summertime, hot?

CL: Hot and dry.

JA: We went in February. That was good. I enjoyed. Catch the snow and all.

CL: You seen the snow before?

JA: You see Mauna Kea. But this the whole town and all. I got lot of pictures.

CL: I have something I got to show you too. I got a couple of photos, these I got from Bishop Museum. I got a lot of photos

but I don't have them all with me. Does that look like some place you know?

JA: I don't know.

CL: You don't think that's Kalapana?

JA: In my days I didn't see big trees up there like this in the back.

CL: This was, ah, 1924, this was taken. There's a couple of other ones I should show you. I thought it was Kalapana. Kini thought it was Kalapana. No, I didn't show him this picture, I showed two other ones.

JA: Kalapana didn't have a cliff with a landing here. It was all just level. This one have a drop.

CL: Oh, okay.

JA: Kalapana was all level. They just push the canoe. In that days, there used to be just one ramp.

CL: It didn't have a drop toward the ocean.

JA: No, you just push straight back.

CL: Kini thought that you put the canoes up on something so that when the tide, when the waves came up.

JA: No, that is a drop.

CL: That one is like this.

JA: Last time had that Kamoamo, yeah, Kamoamo has one.

CL: Supposed to be at Ki.

JA: That one has a drop. They have a floating at the end.

CL: Yeah, right, right.

JA: I think last time had something at Kamoamo, had the demonstration. Hauanio had.

CL: Oh, is that right?

JA: You show John Hauanio, he would know.

CL: I'll have to show you the other two pictures too, see what you think. Could it be Opihikao?

JA: Could be Opihikao. Opihikao, I think, could be Opihikao, but at the max, only one ramp. Not for two canoe.

CL: You know in Kalapana there was lots of canoes, yeah?

JA: Yeah, but they come over the ramp and then they carry um.

CL: And then they carry them out?

JA: Oh, yeah, over by the side. Oh yeah, used to have 6, 7 canoes up there. Those days, they used to put um right there where the cross is.

CL: Way up there?

JA: Yeah, as where the landing is, right in front of the cross.

CL: The cross up on the bluff?

JA: Yeah.

CL: I didn't know that they would go that far up.

JA: Well that's when they would bring the canoe up to protect um, from storm.

CL: All the way up there?

JA: Yeah, to protect um.

CL: How hard was it to get up there?

JA: Was easy. Lot of Hawaiians, they all helping carry.

CL: There's like a path up?

JA: Yeah, it's level up there.

CL: But to get up there is kinda steep, isn't it?

JA: It wasn't too steep. It just sat there, that's when have rough seas. When good weather, they just put um right up next to the ramp. Because the ramp, just one canoe could go out. So if you going out, just put um on and slide um down ramp. Wait for a nice wave and then push.

CL: Oh, [laughter] I thought I had a picture of Kalapana.

JA: Maybe show Hauanio, maybe he might think this is some place else.

CL: Yeah, this one doesn't say where. It just says "canoe landing." The only identification was "canoe landing." You can't tell from the picture.

JA: Uh hum.

[Discussion about possibly talking with John Hauanio, and the fact that Kalena knows John and could possibly arrange a meeting.]

JA: Yeah, for National Park and all that he (John Hauanio) knows more. Because he worked up there and all that.

CL: This should be the old Mauna Kea Church. . . from the back.
And probably taken before 1919.

[long silence]

JA: I see. They have 3 windows now.

CL: Oh, can you see the windows?

JA: Yeah, this is the window. This is the back, eh.

CL: Yeah, it's supposed to have 3 windows.

JA: Yeah, I think 3 windows though.

CL: It could have been. The guy who had this picture was a preacher from Kona by the name of Baker. I don't know if you ever heard of him?

JA: Yeah, Baker. He used to be preacher of this church too.

CL: Ola'a?

JA: No, this right here, Baker. He's a good composer and all that, songwriter. I think Hauanio, I think they still sing some of his song, Baker's song. You can ask Kalena ask about . .

CL: Okay, this came from Lyman, and before that it came from the Hawaiian Mission Children's Society Library in Honolulu. They said that Baker was in Kona between 1904 and 1919.

JA: This is Kalapana church from the back.

[James' wife Frances has entered the room.]

FA: How clear the land is.

JA: No brush. That's how it was.

FA: So nice. And the Catholic Church wasn't there.

JA: Yeah, wasn't there.

CL: I have a lot of trouble figuring out when the church was built, but Keliihomalu's thought it might have been 1905. They found some picture in the Herald Tribune. I think this picture was in the Herald Tribune. It said 1905 on it. It least it was built then. Whether it had been built before then or not?

JA: Only the conference know and Bishop Museum has?

CL: Bishop Museum doesn't have, but it could be that the conference knows. I will eventually try to talk with them. Let's see, I have one other one. Does this look like anything that you recognize?

[long silence]

JA: This was made special for luau. They had celebration, I think.

CL: Yeah, that must be. I wasn't sure what it was, but that's what it sounds like. That's what it looks like. Must be someone's house in the back there.

JA: This is the house, I think. [Noise from truck drowned next comment.]

CL: So, in the Lyman Museum, I think they say that this is supposed to be a school. It doesn't look like a school.

JA: Where, the building?

CL: Yeah.

JA: Could be. School was like this.

CL: Your school?

JA: Yeah, the school used to be like this. 'Ae, under the house.

CL: That's the size it was?

JA: Yeah, small size.

CL: Maybe that could be it then.

JA: Or this is the private house that ah, Hauanio, Peter Hauanio live.

FA: Were there tall coconut trees when you were going to school?

JA: No, at that time no coconut trees around.

CL: So cannot be the school?

JA: Cannot. No more coconut trees. It was all bare. They only had the hau, the hau trees in the school yard and lauhala tree.

CL: I was wondering what this could be in back here anyway. If this was the school, this would be up on the bluff. And I don't think they would have been up there yet. Must be wrong. When I looked at it, I thought looks more like a house than the school anyway. But I thought I would make a copy and show it to you anyway. Um, I'll probably come and try and interview with you again in the fall. But I got a couple of questions now that when I was writing this, I wasn't sure. One is, you know, the church meetings, like the ho`ikes and stuff. The time I went down here to the Ola'a church. What do you call that? Aha Ho`ike or something else?

FA: Sunday School Ho`ike. Ho`ike Kula Sabate.

JA: Ho`ike Kula Sabate, `apana o Puna.

CL: Ho`ike Kula Sabate, `apana o Puna. But before when you had them it was just the 4 churches?

FA: Yeah, it was just each district.

JA: We had 5 before, and then Pu`ua drop off.

FA: We had 4.

JA: Oh, Kau wasn't in.

CL: So up until just recently it was 4?

JA: No, but 1960 already.

FA: I know, but way back. Ka`ū had churches in Pahala. They had churches in the [incipherable]

JA: Punalu`u.

FA: And Punalu`u so they were supposed to have their own district. But when all the other churches folded up, they were alone. Then they had a meeting if they can

JA: Join us, join Puna.

CL: And then when you had the islandwide meeting, that's Aha Ho`ike, too? Or something else?

FA: If it's business meeting it's Aha mokupuni. And then like this convention in Hilo because it's statewide, it's called Aha Pae `Aina.

JA: The whole state.

CL: So for those you have a business meeting and a Ho`ike?

FA: Yeah. The Ho`ike is sort of the ending. I forgot to tell you about the Ho`ike of the weekend. This year was funny. We divided it in 2. Who wanted to go to Kalapana, go to Kalapana. Who wanted to Opihikao, go to Opihikao. Ola`a had to go to Opihikao, and Kau went to Kalapana. Oh, shoot. But a lot of the outer islands went home. Only the Hawaiian churches carry on the Ho`ikes. The other churches, they don't, the Chinese churches . . .

JA: They don't.

FA: the Haole churches, they don't carry. They don't have such a thing as Sunday School Ho`ike.

CL: So is there a Hawaiian name for the business meeting?

FA: Oh, Aha Makua.

JA: Aha Makua.

FA: Aha Makua. That's the main meeting. And before the aumakua meets, the affiliate organizations meet and that's the Sunday school, statewide Sunday school meeting, the statewide Christian endeavor, and now we have Council of Hawaiian Churches. So there's 3 affiliate organizations that met on Wednesday. And Thursday was the registering and the opening of the regular aumakua. Friday and Saturday, the business ended on Saturday. So a lot of these churches, different ethnic groups, they only come for the Aha Makua. And then a lot of them leave on Saturday because they go back to their own church. Now we have Council of Hawaiian Churches, and there's also Council of the Filipino Churches. The Hawaiians had it for a couple of years. Now that these other ethnic groups are growing, and they want their own council. So when they meet, they call it affiliate organization, like the Hawaiians.

JA: and the ha'oles, they have too, no?

FA: The ha'ole, they just come to the Makua. Like some, they have their problems, like the Hawaiians have their problems. The Filipinos with the influx of the immigrants, now they have their problems. The aumakua not going to have to listen to all your problems, so you work as an affiliate organization and you present it to the aumakua or you ask the aumakua for help whatever. So that's why we have all that affiliate organizations. But from the time beginning, the Sunday School and the CE (Christian Endeavor) was brought up in the floor. I guess they had such a little time for them in the agenda but you could stand up and argue or talk, whatever. But now there's no time for that so all that has to be done in your meeting, your council meeting and then present it. Like, ah, one of the resolutions that was passed. No, one of the resolutions that came to the floor was the printing of the pidgin bible. And yet, the way they named it, printing of the pidgin Hawaiian bible, translation. So Kawaihao put in the resolution, they want the word Hawaiian stricken out and in no way added to that. This translation is by the Wycliff Bible translators, and I don't know if you saw on TV last night, this minister, Japanese minister from Waianae Baptist Church. Yeah, he was on TV. I forgot what channel it was. And he swore? that translation of the bible. To bad I loan that copy of the Book of Mark to my sister-in-law and ah, golly, when you read that, you need to study to understand that. To me it's more Creole than Hawaiian. Like each island has their own way of speaking.

CL: Yeah, there's a lot of variation.

FA: You know, if we're more with Filipinos here.

JA: We going talk Filipino.

CL: Yeah, yeah.

FA: So whatever nationality, Japanese or Chinese, so that was one of the resolutions that was brought up in the Hawaiian council and the Hawaiian council approved. We support that resolution when it goes back to the aha makua. So the Wycliff,

what happened the translation will go. We cannot stop the translation, but please stop calling it pidgin Hawaiian.

CL: It's not pidgin Hawaiian.

FA: The Hawaiians got enough strikes against them without adding this. That's one of them. And then other resolution that was brought up was the Hawaiian culture. The churches want to present the culture. I said, "What kind of culture?" "When they bring up Pele and all that kind of stuff, we have to watch what we're doing." Then another one is to write to the Congressmen to voice the opinion of the Hawaiian people about the problems with Hawaiian Homes land, the injustice of that.

CL: Yeah.

FA: Anyway, if you interested, I let you read it. I have some copies here. These are things we can discuss in our Hawaiian council. And plus there is moneys set aside to help the Hawaiian churches, you know if you need repairs and all that. So we have to go throught the proper channels in order to get the money. So these are the things we do in the Hawaiian council.

JA: But they went misunderstand. They figure that we ask for the money, they give you the money. But no, the money is there for you but you have to present them the deal, before you get the money. What you buy for material.

CL: So you gotta pay first?

FA: No, you can get the proper estimate and then how much volunteer help you can have.

JA: And all that.

FA: I think now the churches are understanding how you go about getting money.

JA: Before they were saying, "We want the money." Now, they might use the money for something else.

CL: Or they might buy the materials and not be able to use on the church. So before, like in the '20's and '30's, was there just one business meeting then?

FA: Yeah, all the groups are in there.

CL: And did Christian Endeavor have a separate meeting or not?

FA: I don't know. Christian Endeavor was

JA: Separate.

FA: You know the problems, it come right up from the floor. But today, you gotta submit resolution. You have rules when, what the deadline for your resolution to go in, when you supposed to go in. Like one of the latest ones that we just made it. Well so, the Aha Pae `Aina and Aha Mokupuni too is so far different

from what it used to be before. I can imagine. I don't know what the problems were before. What kind of problems they discussed, you know long time ago.

CL: Yeah, yeah.

FA: But today, you have to be up with the times. We are thinking of a resolution on environmental.

JA: They have all kinds.

CL: You can't remember what kind. Did you ever go to any of the . . .

FA: I'm a delegate. I'm in and out. My job is to keep the machines going.

JA: For this one, the Hilo one.

CL: What about, did you ever go in the '30's? Or did you ever hear about what they talked about then?

JA: No, the '30's I didn't.

CL: Or did you ever hear your grandfather talk about what they discussed?

JA: No, not much.

CL: Probably . . .

FA: Our new conference minister is an Indian.

CL: Oh, yeah.

FA: Yeah, Norman Jackson.

CL: He's for what, the whole conference?

JA: The whole conference, yeah.

CL: So what is Christian Endeavor?

FA: Christian Endeavor was a society that was started, not only the youth, they had adults, like the beginning for you to be a Christian.

CL: Oh, so, would you be baptised already?

FA: No you don't have to, you know the young people.

JA: You don't have to. And they have conference. I think this year they're going to have at the Kaiku Church in Kona. July, what, 13, 14, somewhere in July.

CL: How's it different from Sunday School.

FA: I must have left it at the Church, yeah I left it at the Church.

JA: It's different than the Sunday School, no Christian Endeavor?

FA: Yeah. But I think I left the rest of my things in church. I asked them if they wanted to look. Nobody seems to bother, but I left it there. I'll get it. That's one of the resolutions.

CL: Oh, this is one of the resolutions. Do you think that early on, they were having resolutions and voting on them too, the same way.

FA: You mean as the years go by?

CL: You know the missionaries that went to Micronesia? They used to have Christian Endeavor there too. I see it in the old newspapers and stuff, there's announcements about it. Did it ever meet on other days of the week besides Sundays?

FA: I think it depends to individual church.

CL: Because when I went to church we used to have this thing: we had Sunday school on Sunday, we had church service on Sunday, and then on Thursday nights, this thing called Westminster Fellowship, which was for the young people. We used to sing hymns, we had a prayer that, I don't know all that we did, but it was different from Sunday school. Is it like that?

JA: Yes, little bit different than Sunday school.

FA: This is one of the things [in audible]

CL: Oh yeah.

JA: At convention, one big bag to get all things. [laughter] They got 2 weeks to stick everything.

CL: So that each church has one voting delegate?

FA: Yeah, all depend on the membership. Up to 175, I think, beyond 175, get 2 voting members.

JA: Plus the pastor.

FA: Two voting delegates and the pastor has a vote. And then, ahh, we are allowed to send one youth. He has, the youth, has a vote. But we don't have any youth, so.

CL: Okay.

[Looking over literature from conference.]

CL: You're done with these?

FA: Yeah. Well we have it all in our book. My book is at church, but before the discussion, they pass, yeah.

CL: Well, it's a good idea. So, in the old days, even now, when a church doesn't have a pastor, when it doesn't have a kahu, then they lose a vote?

FA: Well yeah.

JA: Just the delegate.

FA: This is a book on the Hawaiian Council.

CL: And you don't need this?

FA: Well, you can borrow it.

CL: I'm not going to be back for about a month.

JA: He's going holoholo. Going see his parents.

FA: Well that's holoholo.

CL: So there's a difference between these small `apana ho`ikes and the ones at the Aha Pae `Aina? Before, when you had the song, the song when the people sang, when the choir sang, it was a competition?

JA: Before, yeah. Song contest. The same song.

CL: Oh, everybody sang the same song?

JA: Yeah. It's a contest.

FA: And they judge you. They have judge, which is bad because the big choirs win all the time. The little ones don't win. There's no chance for you. So now instead of having song contest, they, ah, have aha mele. And like I said, if I have to listen to those big choirs all night, I'd be bored.

CL: Yeah, I know what you mean.

FA: You listen to the Kauai one, it wakes you up; the Kona one, it wakes you up. I don't know if the Pu'u@Ola'a group puts you to sleep. [laughter] We had only 2 practice.

CL: The `apana meetings, you never had competitions at them?

FA: We used to have.

JA: We used to have, oh yeah.

FA: Saturday night. What they call it, Himeni Ho'okuku. Yeah, and you had to buy ticket. [laughter]

JA: Twenty five cents.

FA: To go listen to the Himeni Ho`okuku. You know they were judged by the way they sing, and also their appearance.

JA: Dress and everything. The starting and all that.

CL: If you're not together, you lose points.

JA: Not together, yeah. We used to have all that, and we used to pay our own expenses, but we used to have fundraising. The Puna [inaudible] Choir, used to husk coconut. Get all the coconut and sell um.

FA: The Puna [inaudible] Choir was just our choir to go. It wasn't for the song contest.

JA: That time we didn't have song contest.

FA: The only people who have song contest now are the Kamehameha Schools. I get so annoyed when the seniors win. I say, "What about those younger kids?" Give them a break.

CL: So the Ho`ike was separate from the Himeni Ho`okuku?

JA: Yeah.

FA: Yeah, the Himeni Ho`okuku was like part of the Ho`ike weekend.

JA: Contest.

FA: You have the Himeni Ho`okuku first, then after that `Aha Mele. Didn't they have `Aha Mele after that?

JA: No.

FA: No, there wasn't time for `Aha Mele.

CL: So maybe the Himeni Ho`okuku was on Saturday night and there was another Ho`ike on Sunday morning?

FA: Yeah, like sunrise service and all that. And like I said, before that was like a community.

CL: Somebody mentioned that before at the Mauna Kea Church, they used to have concerts to fund raise. You ever remember that?

JA: Yeah, I think I remember way back.

CL: So people came from all over and they'd come and sing and play ukulele, and you would pay so much. Was in the hall.

JA: In the hall, yeah.

CL: A donation.

JA: Oh yeah, if you good singer, well. I remember those days was all silver dollars, gold pieces. You don't stand up. Just throw um on the floor.

CL: Oh, then who gets to keep it, the singer or the church?

JA: Well that I think goes for the church, because they cannot pick up all. And then the next group come out, they just keep on throwing. But you can tell the sound, how loud, 50 cents or 25 cents.

CL: So the coins were all silver?

JA: No, some, and gold pieces. Because paper, I don't know when was paper money came out.

CL: I don't know. But Hawaii was a territory, so maybe was different here. I don't know.

JA: Oh, go "Bang! Bang! Bang!", all on the floor. And then get somebody go pick um up and put in the calabash.

FA: You know, one, ah, one nice expression that comes out of those things like entertaining and a person sings well, is the expression "Hana hou, hana hou." You hearing it more, you even hear it on TV now. "Hana hou, hana hou," sounds good when you hear it. In English, you say "Encore." You say, "Encore?" No.

CL: Some people do. If you go to a concert where there's a lot of, like if you go to an orchestra concert where there's a lot of people who are, like in a big city, they'd yell, "Encore."

JA: They all stand up. But they won't sing again, eh?

CL: Most of the time they do.

JA: Sometime they do, no. Different song or something.

FA: But you don't yell, "Encore," like we do "Hana hou, hana hou?"

CL: Not as much, not usually as much.

FA: It's by the response of the audience. So I guess it's how the Hawaiians got the idea when they say, "Hana hou."

CL: Yeah.

FA: Hana hou sounds so nice.

CL: So, I had another questions about the eh. When the choirs went for Ho`ike or for the Himeni Ho`okuku, when the Sunday schools went, did the adults and the kids do the Ho`ike together?

JA: Depend on the group how they.

FA: They used to always have the children first, all the children go up, the different churches had their childrens' class go up. And then the makuas. But now because the churches, combine. I remember going to Ho`ike, just my sister and I, you know for the children.

JA: But in the olden days, you know how it is, before the church [all still back?], so they have the youngsters sing first. And

then they go eat first in the hall. Feed them. So when the adults come, well they have room.

CL: Oh, because there isn't room for everybody.

JA: Wasn't room. Oh, by the hundreds. Now, little over hundred, that's all, combined. How we used to do. You know, the whole church used to be stuck in the kitchen. But we would be the first class, every time, the host church.

CL: The host church is first, so you can . . .

JA: So you can go inside the first. Either the adults or the kids first. So the adults sing, they go. Then the kids. And then the rest, all the kids come. Then we're preparing for them, all the kids. Then go out for play now. Do what you want.

CL: So for the Himeni Ho`okuku, was that a choir, of all the singers?

JA: Yeah, yeah.

CL: Not the whole Sunday school?

JA: No, no. That's a choir. That's special, that.

CL: I guessed some of this stuff, but I'd rather know.

JA: That's how Kalapana won that cup that year.

CL: Yeah.

JA: You've seen that cup?

CL: I did. In fact, on Saturday, the church was open, and so we went in and took pictures.

JA: You took pictures?

CL: Yeah, everything worked out so well. Everybody was home, and everything was open, the right day.

JA: That's one, they always worried, boy, only somebody go in and take that. But I think they lock um up all the time.

CL: Yeah, they lock the church.

JA: Too much vandalism.

CL: Plus a lot of people don't know about that. Unless you're a member of the Hawaiian community, you probably don't know.

JA: Now days is worse. Look the Catholic Church, oh poor thing. That was sad. Still they couldn't find out who did.

CL: So back when Kini Aki was the Sunday school supervisor for Puna, then you'd go to a Ho`ike. I know one time you said that

Mrs. Goo San taught you classes. Would she get up and direct the Sunday school class?

JA: Oh yeah, for the kids.

CL: And what about when the adult Sunday school sang at Ho`ike, did somebody direct them?

JA: Yeah, they usually have. I know, Mrs. Kama and Kini Aki, sometime. Well, Kini Aki was more like all around man for the Kalapana.

CL: And when the choirs performed at the Ho`okuku.

JA: Kini.

CL: Okay, would he direct, or would they just stand up there?

JA: He direct some time, but he used to come teach us, the whole district. Certain time come up Ola'a. And then our leader somebody would be. He wouldn't be, but he would teach us.

CL: So he wouldn't lead the kids?

JA: No.

CL: But he might lead the adults?

JA: Yeah, lead the adults. He's all around. The only thing, he used to booze up.

CL: Yeah, I heard about that. Kini talked about that a lot.

JA: Yeah, that's the only thing. Other than that, he has the knowledge, good singer.

CL: Did he have a good voice?

JA: No, his voice wasn't so good.

CL: But that didn't in hearing the good sound.

JA: I think mostly leaders all like that.

CL: Yeah, have to be.

JA: Unless you belong to the boy's choir, that leader. You saw that on TV, Honolulu Boys Choir? That was wonderful. This time they had the seniors, they was 15 years.

CL: Do you remember any other songs that Kini Aki composed besides that one "`O Akula `O Mose?"

JA: I think that "Lei `ana o Puna," not?

CL: I don't know, it seems like people don't know for sure who did that one, who composed it. Someone said, they thought it was Kawila.

JA: Kawila, I think, yeah, Kawila.

CL: Kini thought it was Kini Aki, but other people said they thought it was Kawila.

JA: He was good. He's something like Harry Naope used to be. Used to get the pointer like that, bust um.

CL: Once you saw him do that?

JA: In school, I used to be bass. I used to be JPO, when it comes to his day, if I'm JPO for that week, lunch time, and then, we come in after 12:30. So, always I had to eat early so I can get out.

CL: That was at the Kalapana school?

JA: No Mt View.

CL: Up here? He was teaching?

JA: Yeah, Naope was teaching, school teacher. For singing only, once a week. So always I had to rotate my lunch so can sing.

CL: But you can't remember any other hymns that he wrote?

JA: Who, Kini?

CL: Yeah.

JA: No, because mostly that time was Nalei Onai, Nalei Onai used to sing. That's just lately. That was Lei Onai and Hokua, Lei O. and Hokua, that's a [thick book?].

CL: The one they call the "Hite Poepoe."

JA: Yeah, yeah. Thick one, have one. No, my son took. That one you don't have the note, the note is separate and the words is separate. Now the notes and words together.

CL: Somebody has, I think, I have written down a couple of other hymns that Louise, the daughter, her daughter, Louise's, got 3 other songs that she found out about. I don't have them with me. Let me ask you a different question. You know when I wrote this out I thought of some other people that I don't know about yet. When you were still living down in Kaimu, there was Makuas living up Mokuhulu or not?

JA: I don't remember.

CL: Somebody mentioned Makua and one might have been Ah Yo.

JA: Oh, yeah. Yeah, they lived there.

CL: Like it was a Mrs. Was she remarried to Ah Yo, or something?

JA: Yeah, she married to Ah Yo, yeah.

CL: But initially she married a Makua?

JA: Makua first. I think she had a son, something like that. Related to Helen Lee Hong, I think. Try ask Helen. He was in the service I think, when he died. Then he's buried up.

CL: In World War II, he died?

JA: No World War I. He's at Kaimu, you know, going Kapoho road.

CL: Yeah, right.

JA: Check up with Helen Lee Hong.

CL: Mary Makua, maybe? Or maybe you don't know?

JA: Yeah, there's a lot of Makua too in Kalapana was.

CL: Yeah, right, right. Do you know what that name was? John, or not? I think that's what Kini called him, I think he called him Uncle John?

JA: I think that was the one that was in the service, John Makua.

CL: The one that died you mean?

JA: And there's another Makua too, that lives where before you reach Louise and you turn in. That's one, half brother with Gabe Kupahua.

CL: Oh, that's his name?

JA: Half brother.

CL: That's his half brother's name?

JA: Makua. Gabe Kupahua.

CL: That was somebody else I was going to ask.

JA: He still have a place there. Where my brother live. Maybe Helen might know of. Gabe Kupahua and Makua. I think they half brothers.

CL: Gabe Kupahua, he's dead now?

JA: No, he's still living. He's working for Yamada. He has a ha'ole wife, he has a daughter.

CL: Someone mentioned there was Kupahuas living there. Were his parents living there?

JA: Yeah, his parents living there, up Mokuhulu. Yeah, Makua in Kalapana, as where Fidelia . .

CL: Where she lives?

JA: Yeah, that's where Makua live before.

CL: Oh, related to her, related to her father.

JA: Father or mother.

CL: Mother, mother.

JA: You can put the notation there. Another Makua, Fidelia's. You know the daughters, Becky Makua and Hecky Makua went school together Kalapana.

CL: With you? That was the daughter with of the one, with Kaleihuluis?

JA: No, one married Makuakane and one married Hanohano. I think Becky married Hanohano. And then Becky married Makuakane.

CL: But Becky was, ah.

JA: Two sisters.

CL: His daughter.

JA: I don't know. That's the lady that stayed at Kalapana. Maybe that Makua was separate.

CL: I think Fidelia said that her folks hanaied some Makuas. And they were related to her mother, and the mother hanaied them. So probably that's . .

JA: I don't know, but I remember they were Makuas. And then this other one that up Mokuhulu, belongs to Helen Lee Hong them. So I don't know whether is the same family or . . . hanai or what.

CL: So then in Mokuhulu there were Kupahuas living one place and Makua married to Ah Yo in another place.

JA: No, that was all combined I think.

CL: They were all, okay.

JA: There's another lady called Ke`ahi.

CL: Called what?

JA: Ke`ahi.

CL: Still living there?

JA: Mokuhulu, I think that's the one that maybe come from that Kupahua, Makua, and all them. Just to check up on that. Living Mokuhulu. Not unless you go look in the tax office and all that, you see all the names. You didn't go there?

CL: Yeah, I have. I have an old tax map. But you can't always tell because sometimes, it just tells you who owns it, not who's living there. But I got one from 1940. Before that there weren't. There weren't tax maps, but starting 1940. And that's pretty good, because usually if somebody died. Somebody lived there in 1920, usually their name or their children's name was still on the property in 1940. But sometimes they might have owned it but not lived there. So you can't tell for sure who lived there. It gives you some idea who to ask about. You can't be sure. And then the other thing I was going to ask you. I know that there was, living up there, when you were a kid, living in Mokuhulu, there were 2 Kaho`okaulana sisters. One married to Kealoha.

JA: Uh huh. One was married to my uncle.

CL: Yeah, one was married to your uncle. That one later married Kealoha. And the other one was married to Enriques?

JA: Enriques, yeah. Had 2 brothers.

CL: And they had 2 brothers?

JA: Yeah.

CL: Were the brothers living up there?

JA: Yeah, they were living up there.

CL: Were either of them married?

JA: One was married. He has lot of kids. One was single. He died.

CL: Okay. You know the names of the brothers?

JA: Yeah, they call him Elia Kaho`okaulana.

CL: That was the married one or not?

JA: That's the married one. That's the one get a lot of kids. And get plenty Kaho'okaulana in Kalapana.

CL: And the one that died?

JA: Isiah, that one died.

CL: That name then went to the Kealoha side.

JA: Yeah.

CL: Was the father still alive? Of the Mrs. Enriques, Elia and so on.

JA: I think the father just died, I think no, Ma? That Kaho`okaulana the Maile one, he died, last year or something.

CL: Yeah, I heard about that. His name was Sam, wasn't it?

JA: I went to his wake service. He had lot of kids.

CL: That was the father of Elia?

JA: Yeah, Elia's father. [This is incorrect. That Sam was actually probably one of Elia's sons. He was too young.]

CL: Must have been pretty old?

JA: No, no, the father, that's the son's children. Who you talking about?

CL: The one that just died.

JA: As the son. He was a young guy.

CL: The son of Elia?

JA: Was it Elia? I don't know. I forget. I know his father is Elia.

CL: But Elia's father, you never saw him?

JA: No, I saw him.

CL: You know whether he lived with one of those?

JA: He used to live up Mokuhulu, by the water tank. Enriques spot that. Because one daughter married Enriques.

CL: You think he lived with the daughter?

JA: Yeah, he lived with the daughter.

CL: Did you ever hear his name?

JA: Who?

CL: The one that lived with his daughter. Not Makapa'a.

JA: No that's his brother. His brother was Hana, Hana Makapo. I don't know how he get his name, but he used to work on the whaling ship. He used to go. But when you sing that song, . . . and he used to tell us about the waves and how they go harpoon the whale and all that. Months on the whaling ship.

CL: His name was Hana Makapo.

JA: That's why Hana Kaho`okaulana, because he was blind after that.

CL: Oh, that's why they called him that.

JA: They called him Makapo, but they called him Hana, Hana Kaho`okaulana. He go out and he harpoon the whale, and then the big boat follow the whale. By the time they catch um, they boil um, and only the oil they bring back.

CL: So was he old, he must have been old?

JA: Yeah, he was old.