

Louise Keli'ihomalu.

Int. 6 by C. Langlas 9/27/90

Tape 1, Side 1

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BM and Elia Ka'aukai gave others area to plant taro
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Side 2

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Tape 2, Side 1

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(more written after tape ends)

Int. 8 by Malia } huakali at Mary K. Brown park
from heiau Maunaloa - hit by road at Kaipole - H. Karakai

This is Interview #6 of Louise Keli'icho'omalu by Charles Langlas on September 27, 1989, Tape I, (Place Names).

CL: Of Robert Lee's, where Lees have their ranch now, they call that Kenawai, too, yeah?

LK: Ah, no.

CL: No.

LK: But you know, part of that flow, you know, part of that flow is ah, the Keone property too, but ah, where the ranch is, no, they have a different name, Mooloa. You heard that name?

CL: Yeah, Mo'olooa or Mooloa?

LK: Mooloa, yeah. And below the ranch, where the Chain Crater road, below the ranch, ah, they own that also, part of that, and even the grave.

CL: Even the grave? That Mooloa too?

LK: No, Hopaiki, they call it.

CL: Hopaiki.

LK: Papaiki.

CL: Papaiki?

LK: Papaiki. Just like Papeete, but it's not, Papeete. It's Papaiki. And that ranch, where the ranch is, that's Mooloa, yeah.

CL: But it's all one property?

LK: Yeah, but you know, I don't know, the old folks they have a certain for that certain area, you know.

CL: Yeah, yeah, right, right.

LK: And way above here is ah, another property of that belongs to my gramma. Ah, and there's a road up this side, Ki'ula Road.

CL: Yes, yes, I've heard of that. That's the upper Puna road, eh?

LK: Yeah, and ah . . .

CL: That's up here, I think.

LK: Makalua!

CL: Makalua.

LK: Yeah. Next to the Lees now, and the ^{ia}Kakakai, yeah.

CL: Mak, say it again.

LK: Makalua.

CL: Makalua.

LK: M a k a l o a, Makalua, l u a.

CL: And then, did you ever hear of Kaluaki?

LK: Kaluaki?

CL: Uh hm.

LK: Maybe there was, but I kinda hear, but I don't know where, where is it.

CL: Because there's several places up there that were Waiwai's.

LK: Waiwai? That's my grandma's, the Waiwai's.

CL: One of them, three different ones.

LK: Yeah, one, ah belongs to my brother David.

CL: Yeah, right, and then one is registered with your grandfather's name.

LK: Ah, yeah, D. K.

CL: Yeah, right, right.

LK: That's my grandfather. I haven't seen him, but . . .

CL: Oh, you never saw him?

LK: No, I only heard of him. He's a very strict guy. So I was told.

CL: So all, is that, that's the one you were say, "Makalua?"

LK: Makalua, that's the name of that area, Makalua.

CL: The whole thing, all three pieces. The one that your brother, David . . .

LK: He's one of the sons.

CL: That one was the one I found the name in the old register Kaluaki.

LK: Oh, oh, yeah I heard once my gramma mention that, but I didn't know their . . you know.

CL: Yeah, yeah. So it's some ways from Kenawai, ah . .

LK: See this one here, yeah. When we go up to this area, yeah, to this area, and it's a grove of orange here. You know, when my gramma them were living, were living, then they live from Monday to Friday, or else Saturday, then they come down.

CL: For church?

LK: Yeah. And then when school days, my grandfather used to go way down the other side, ah, Kahauale`a. Ah, Kamoamo, and all beyond that area to teach school. And ah, he leaves at home, on the horse, 4:00 in the morning. And he gets home about 7:00.

CL: At night?

LK: He is going by, with the horse. And there were two schools that he teaches down that area and \$.25 a school.

CL: Five days a week?

LK: Yeah. Five days a week, you add that up. [laughter] Oh, boy, catch all the . . high wages of today.

CL: So there's a path up there?

LK: Yeah, there was trail up this way from over here, Kaip^{le}o`~~oni~~, somewheres.

CL: Oh, yeah, where's Kaip^{le}o`ole?

LK: Ah, this is Harry K. Brown.

CL: Here's Harry K. Brown.

LK: This is Harry K. Brown?

CL: Yeah.

LK: Okay, there is a road, you know.

CL: Oh, yes.

LK: Trail, to go up, go right up, go right up.

CL: Goes up past Ka`aukai's and ah. Yeah, oh that's the one you took.

LK: Yeah.

CL: You never took one over on the other side? Kupahua side?

LK: No. Ah, only when we want to go up here and pick the orange. And this side was much easier because we go with the horse, we go with the animals. And that animal, when you leave home and you ride him there, go until where the orange tree is and he stands still. He don't move. You looking up, "What he standing for?" And you look, all the orange up there, hanging.

CL: What's he standing for, the oranges?

LK: Yeah, what is he standing for? Keep going. But that was it.

Kaipouole
~~side~~

CL: So the other side, when you came up right here, that was . .

LK: That was all by foot.

CL: Oh, that was by foot.

LK: Yeah, and ah, not only them, going up, all these other people, too, the `Ili's and ah, well, up here, they had this Ki'ula Road, yeah.

CL: Yeah.

LK: It goes way up this side, so you know, what I mean. People down here that they can, they wanted to plant taro or something, they go up this side, my grandmother, or Elia Ka`aukai would you know, give them an area for plant taro.

CL: For other folks?

LK: Yeah, that's what they do.

CL: So now where exactly was Kaipou`ole?

LK: Kaipou`ole is, oh, do you have this mauka road, this Chain of Crater road? Is this it?

CL: Oh, yeah, this is the by-pass road, that's the one.

LK: Okay. I think Kaipou`ole is somewheres around here.

CL: You know where, um . .

LK: Because we had a portion here, Kaipou`ole, that was sold to ah, to the government for the road and for the wall. You know, they had a stone wall built, was there for I don't know how long. It was unique that they saved that. And today, they don't care. They let all the weeds and the vines grow. Yeah, around here is Kaipou`ole. It cross over this Chain of Crater's road.

CL: May be it's, is it next the ranch, the lower ranch?

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LK: It's kinda little distant. My aunt has some portion on this side.

CL: I've got lots of maps. This is this bit here. And ah, which aunt?

LK: Helen. Here.

CL: Okay, that says Helen ^{Kaina} [~~inaudible #119~~]

LK: That's my aunt.

CL: So that's part of it.

LK: No.

CL: No.

LK: This is different. It's all over here.

CL: This tax map is from about 1940, around 1940.

LK: Okay, that place is somewhere over here. There. Is this a road, or something?

CL: No, this is just the map here.

LK: Just the map, okay, because I'm looking at all this lands here and this is like this here, the road.

CL: Oh, the road going up.

[phone rang, and LK left to answer.]

LK: On this side too, see, it goes like this. Now where is my aunt's place?

CL: Oh, this one?

LK: Yeah, it goes like this. The road goes like that. It goes across to, in her property.

CL: You can just draw it through if you want. That way I'll remember.

LK: Here, this is the area. I think was sold. We did sell some of the portions.

CL: Yeah, and before that ^[Kaipoole] belonged to your grandmother?

LK: Yeah, belongs to my grandmother, and they used to have pigs up there. You know, there's a Chinaman, there's a Chinaman who wants to ah, have a place to live, like that. So my grandmother

talk to him, and then they built one shack up this area and he takes care the place. And he plants, everybody go up there and plant papaya, potato, sweet potato, you know, whatever. And they had the ulu trees and mango, all kinds of mangoes, you know, here, in this area. And they brought it all from Honolulu.

CL: The mangoes and stuff?

LK: You know, they call it the Indian mango and ah, I don't know, all kinds of mangoes and they comes all different tastes.

CL: Yeah, yeah, that's the place you said in your tape one time, you talked about going up there.

LK: Right, yes, and the coconut, you know, pick up coconut.

CL: So she was just letting the Chinese man live there?

LK: Yeah, yeah, you know, at least somebody is taking care of it, you know, because you're not there everyday. But once in a week or twice a week then you know, has to go up and check on the animals up there. And in those days, it wasn't like today. I was telling the kids down there. Now in our hall we have a school running through, yeah. Look that cat?

CL: I know.

LK: You have something onolicious in there?

CL: No, I don't know what he smells. Just the smell of another cat maybe.

LK: Oh, they love to stay. If there's a cloth here, they love to. Yeah, in those days they didn't had this kind of vine that grows so white.

CL: Oh, yeah.

LK: I don't know. How come the land be like that but.

CL: Just comes in from outside.

LK: I guess. That's what we said, you know, those kind, different kind of plants we didn't see it before and you see it now. And then, we call it atomic plant.

CL: Atomic?

LK: Since the atomic bomb, they drop atomic bomb. Since then we notice, all kinds of weeds we didn't see before, it's here, you know. So . . . [grandchildren came in.]

CL: I gotta come back to ah, only the top part of this was Keone, you said?

LK: Yes.

CL: And down below, although it was the same land, was not Keone?

LK: Not that I know of, Kupahu`a.

CL: Yeah.

LK: Kupahu`a. *Makanihalala?*

CL: And like Huli was about here.

LK: Yeah, about there.

CL: Is that right?

LK: Yeah, right here.

CL: Would be below where the by . .

LK: This is the road, isn't it? The old road?

CL: This is the old road, yeah.

LK: Yeah, it's right there.

CL: Sort of close to the road then?

LK: Yeah, because this is the place with that pali, yeah, with that cliff.

CL: You mean the one where the Ka`awaloa's live?

LK: Not, the Ka`awaloa's is another pali.

CL: Another pali, yeah, okay. I don't think I've seen that pali that you're talking about.

LK: Okay, well, when you go Kalapana Gardens, you go by Lokelani and you look on your left, then you see that pali.

CL: Okay.

LK: And there is a mango tree grove over there. I think it's still there. That's where it is that they have a little cave down, and we stick the ah, the pipes about like that. But it's in the 20's and 30's at the time, stick pipes down there and you pump up the water for the cows.

CL: So the water itself is in a cave then?

LK: Yeah, it's in there, sort of ah, I think they have spring

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over there. I don't know. Because that water is cold.

CL: That area of Kalapana Gardens, I think that was Makanihalulu?

LK: Yes, Makanihalulu, but you don't hear it. Nobody said, always Kalapana Gardens. I say, "Nah, this Makanihalulu!" [laughter] They never heard of it, you know.

CL: Mrs. Lee Hong told me that name.

LK: Yeah, Makanihalulu, right.

CL: And then above Keone was Kenawai.

LK: Yeah, Kenawai.

CL: So, was part of that owned by the government, Kenawai, or was that?

LK: No, no, my father's. He owns about 488 acres, up to Kahauale`a. Kahauale`a is above that.

CL: And you know this place over here, this ranch that Lee's have now, they call that Kenawai too.

LK: They do?

CL: Yeah, or at least I think they do.

LK: Yeah, it's Kenawai.

CL: Could be too?

LK: Yeah, could be. And ah, who, Johnny Lum Ho has made it more specific in that area, about the bird, the song, the girl had won, the keiki hula, that year, the year before last?

CL: Oh, the keiki hula I didn't see.

LK: Yeah, that girl was dancing, and won the prize on the keiki hula, the Lum Ho's song, talk about all that.

CL: Oh, oh.

LK: The bird.

CL: Oh, it's a bird?

LK: Yeah.

CL: So there's a mo`olelo?

LK: It has a mo`olelo, but I don't know the mo`olelo.

CL: He must have heard it from somebody.

LK: Oh, he must have heard it from his mother.

CL: Probably yeah.

LK: But I haven't heard it. Maybe it had, but we were just kids. But the Hawaiians say, "Hupekoll^o."

CL: Hupekoll?

LK: ^{Hanabada} Hanna butta. You know, young and doesn't remember anything, that's what they call it.

CL: So you know this um, Mooloa.

LK: Mooloa, yes.

CL: You say one O or two O's, I can't tell when I hear you?

LK: Mo`o, two O's, Mo`oloa.

CL: Oh, and you know over here where ^{Kanani`ili} ~~Kani`ili~~ used to live, I heard that was Mo`o`iki. You heard that?

LK: Mo`o`iki, ah, Mo`oiki.

CL: Oh, Mo`oloa and Mo`oiki, heh.

LK: Mo`oloa and Mo`oiki . . Papaiki. Mo`oloa, Papaiki, Mo`oiki, yes, they had all that land over there, I mean, those names. You know, in that little area, they have called these names. And even right across where Harry K. Brown, yeah, and then the next area of Harry K. Brown belongs to the Supe's eh. They call that Waipalua over there.

CL: The land too?

LK: I think so.

CL: Probably, because the wai was Waipalua.

LK: Yeah, Waipalua. Even where we were living, yeah, over here and Hakuma is up, yeah. The people in this area, they call us the people of Hakuma. Because Hakuma is right above us, you see, on that hill, on that cliff. And if not, Hakuma, they have a hill before entering into Lee's new house now.

CL: Oh, that dome house?

LK: Where that dome house, that area is called Kapu`umanu.

CL: I know, you told me, Kapu`umanu.

LK: Kapu`umanu. You see all little names like that, I don't know whether it's registered inside the book, the map.

CL: None of those names, the only names they have are the ones at the coast, mostly, they don't have any of the ones up . . .

LK: But you know, sometimes, in some of the land maps, they have.

CL: Some do, yeah, the oldest ones especially.

LK: Yeah, the older ones.

CL: What about that place, you know, the bluff itself where Kini folks lived?

LK: On top?

CL: Yeah.

LK: Kupahu`a.

CL: Oh, the bluff is called Kupahu`a?

LK: Yeah.

CL: All the way along? Okay. That's where the village used to be, right, or not?

LK: I know there was a canoe landing there, the post, on Kalehuloa's place and now it's Fox.

CL: On Kalehuloa's place?

LK: Yeah.

CL: Oh . . .

LK: And now it's Fox's place.

CL: Fox?

LK: Yeah, he bought the place.

CL: Oh, not where she lives now, but another place over.

LK: Yeah, no ah, this is on the pali, on top? But at the coast line, yeah, there is ah, canoe landing there, a nice landing.

CL: It was never used when you were young, eh?

LK: No, it was never. I didn't see it, but you know everything was there.

CL: You know, did it have a name?

LK: I know the next is Hale^ani^ani. I think there is a name but I couldn't recollect now.

CL: This is ke awa o Kupahu`a.

LK: Ah, the awa, that's the awa?

CL: Yeah.

LK: Now where are we now?

CL: There's Haneaniani.

LK: Haneaniani?

CL: Here.

LK: And then must be over here some place.

CL: Yeah, I think so because this would be where you folks place was.

LK: Yeah, this is where we ah . . . you see this little cove?

CL: Yeah, yeah, it's right there. When you go up, is that right in back of Minnie folks place?

LK: Yeah, in the back, kind of kitty corner like that.

CL: Yeah, I've never gone up on the bluff.

LK: Yeah, lot of people own property right there.

CL: Yeah, I read about that, but most people don't know about it.

LK: Yeah, they don't, but this the awa, and then go Haneaniani all the way down to the blow.

CL: Yeah, I know, Kalekini.

LK: Puhiakalekini. And going down there I don't know the rest.
[laughter]

CL: Emma Kauhi lives down that side.

LK: Oh, yes, she does.

CL: That's, you know, it's hard, because those places are gone.

LK: Ah, yeah, hard to identify it.

CL: You can talk on a map but it doesn't mean the same as if they're still there.

LK: Right. Look at those kind names and you never seen um before.

CL: Oh, yeah, because those were back. Like, see this is Keone and this used to be Linahulu? *Lainaholo*

LK: Yeah, *Lainaholo* Linahulu, Ke`aki *Lainaholo* Linahulu.

CL: This is the trail, eh?

LK: Yeah, this is the road, eh?

CL: This is the road.

LK: This is just like Keone Road, eh? I think this is where Keone Road.

CL: Yeah, yeah.

LK: And my gran's place.

CL: Yeah.

LK: This one is all, what the name we say, Makanihalulu?

CL: Yeah, yeah. You know this ah, the bluff over here toward Kalapana side, did you hear a name for that one, for that canoe landing?

LK: Ah, Kēkoa.

CL: For the canoe landing?

LK: I don't know about the landing but they call this area Kēkoa.

CL: Yeah, because the pond is Kēkoa.

LK: Yeah, Kēkoa, then ah, I think they have a name for that pahoe~~phoe~~ over there. I think they do have a name.

CL: James thought that the whole bluff name was Kalaemakani.

LK: I don't know. I don't think so. I haven't heard. I never heard of ah, I know my uncle he was one of the great fishermen over here, on that canoe landing, and Kahilihiwa, you know, that house right next to the Catholic Church. An elderly man was there, and he used to go out canoe, and Kini Aki was another man, all from Kalapana. And they know that place like the palm of their hand. They have their own way of saying. Sometime they

don't, you know, say it out loud.

CL: Oh, where they're going, they don't say. Yeah, so probably the name they don't say much.

LK: Yeah, you know in the back of that school, where the Hauanio's live over there, you know that house?

CL: Yeah.

LK: That was Mr. Ha`aheo's place.

CL: Did you see him, Mr. Ha`aheo?

LK: Yes.

CL: Oh, he was still living there, or not?

LK: Well, he was still living there, that's why I saw him. And he had hanai'd my cousin.

CL: That was Clara?

LK: No. A boy, ah, Jeremiah, Jeremiah Kaina. He's not living anymore, but he was a police, you know, for Pahoia. And he's a policeman there, knows how to talk the Filipino language, the Japanese language and every language.

[End of Side 1, Tape 1.]

[Beginning of Side 2, Tape 1.]

CL: Let's see what else I can ask you. Did you ever hear of Pu`u Ahui?

LK: Pu`u Ahui?

CL: Uh hmm. [laughter]

LK: Is it in this vicinity?

CL: All I read is that there was a heiau in Kupahua area at a place called Pu`u Ahui.

LK: Probably there is but there is some, lot of small heiaus, you know.

CL: In there?

LK: Yeah. I'm sure. Because in, there's heiau in Kikoa and we don't know the name.

CL: Oh.

LK: Do you know the name?

CL: No, I don't. Yeah, that's where the Lee's place used to be?

LK: Yes, yeah.

CL: Yeah, no I, maybe somewhere that I haven't looked yet. No, I just know there is one there.

LK: But ah, I don't know what they say, that heiau doesn't ring.

CL: Doesn't ring?

LK: Yeah. You know what I mean. Usually heiaus when they come a certain night, they have a marching ringing, kadong, kadong. But I heard that heiau don't, so probably it wasn't, they haven't done some sacrifice or some kind of ah, something there, it will be ceremonial. So I was told, because they say it doesn't make noise. Usually that certain night it makes noise, but no, not. There's Uncle Charlie. Yeah.

CL: This is Kalapana, a bigger one of Kalapana. So Ha'aheo, we're living here.

LK: Yes, and that's his another hanai son. [Solomon Hauanio]

CL: Oh, that's how he got that. Oh.

LK: That's right. Just pass it on.

CL: Yeah, I wondered how come there was a Hauanio there.

LK: Hanai.

CL: And nobody knew that I talked to.

LK: Because that man don't have a children of his own, so he hanai.

CL: Yeah, yeah. Did he die? [pause to introduce Chuck to visitor.]

LK: That's my son.

CL: Didn't meet him at the church that time?

LK: I wonder. I don't know. Maybe so.

CL: I met some son.

LK: Yeah, he was the one.

CL: Yeah, I think so. Um, so he died when you were young or not?

LK: I, that man there, and my cousin. That man used to go to church, walk across.

CL: And the one who lived where your sister was?

LK: Ah, that's Kanaka`ole's son. You mean the church?

CL: Well, not the church, no, where your sister lived, umm, Kekahuna or Kahilihiwa?

LK: Kahilihiwa.

CL: Kahilihiwa?

LK: Yeah, Kekahuna is a first name. You know, us Hawaiians, because ah, the father's name is Kekahuna and then Kahilihiwa, you see. And when they have this children, his children come out, they don't call Kahilihiwa. They call Kekahuna.

CL: Yeah.

LK: I don't know why. Even that man's father, was Ka`awaloa. They all the same grandfather of Willie, you know. You see Ka`awaloa Kahilihiwa. He's the first born.

CL: Yeah, the first one, yeah.

LK: Okay, and when he got his children, he don't call Kahilihiwa. He call Ka`awaloa. ~~Who~~ the funny, yeah? And so the others, you know. The names all screwed up.

CL: But I think that's what people used to do. I think they used to take their father's first name, father's name as their last name.

LK: And then when they knew it, yeah, when they grew older, then they start changing their name again.

CL: Yeah. So then, on the other side of the street, this must be your grandma's place just here.

LK: Yeah, yeah

CL: And then there was a little house where . .

LK: Yeah, here.

CL: Where your sister . .

LK: Mary used to live.

CL: Yeah, and did that house have just one room or was it more rooms?

LK: Ah, just two, you know the Hawaiians used to be . . old house, and then ah, that's where the sleeping, doing, eh, and the veranda here is where they sit down and talk story and whatever. And then in the back, there's a partition and in the back there, either they used that as a room, a sleeping room, or a kitchen. But I think was a sleeping room and they used part of the veranda as their kitchen, because there was tank, those kind of tank water that they used to preserve water. To preserve water?

CL: Oh yeah.

LK: Because the roof goes like that, yeah?

CL: Uh huh.

LK: So naturally the water goes down this way. And they catch water from here that goes around and goes in ah . .

CL: Like something the leaks it around.

LK: Yeah catch.

CL: So two rooms and then the veranda.

LK: Yeah. And you know when they cook their taro and they build another house on the outside.

CL: Yeah, yeah, that must have been older house, built that way.

LK: Yeah, and the lumber strong, even my grampa's house. And their lumber comes in, come to overland. They came to the boat, out there by the harbor, yeah, and then threw the lumbers out. And the people used to swim it out, and they ah, tied it, a bunch of lumber. Threw it, and then they have to come out and hang on to that rope and . .

CL: Swim.

LK: Yeah, swim, pull that.

CL: Must be hard to do that.

LK: I know, can you imagine how, oh, gosh.

CL: No.

LK: Yeah, that's what they did. That's what we were told. And ah, my gramma's house was that way too.

CL: Uh huh, the old one?

LK: Yeah, the old one and couple of homes there, even the Kamelamela homes. Were old too and you know, they had the same

kind of pattern.

CL: Oh, you mean like that one with the, your grandma's house have the ~~truffle~~ ^{Frestle} [#108 ?] right, that bridge across?

LK: Yeah, through the kitchen. And Aki's.

CL: Yeah, his house.

LK: He has that, and my aunty Kama has that, like that too. And that, you know, where Supe house is, they have one that too. And Aunty Helen's house, Clarence house, they have the same pattern, you know. And this Kamelamela have two homes over there, the other Kamelamela, and one more other Kamelamela.

CL: One Dan and one ah, . . .

LK: Dan and the father.

CL: Yeah, yeah, Joseph, was it?

LK: Yeah, and then another one, Ka`apana, yeah, the one next to Lee. Yeah.

CL: Was that that pattern too, Ka`apana?

LK: No, Ka`apana's different, but the other two houses did.

CL: You know it's a funny pattern and ah, when Helen Lee Hong was trying to tell me what her house was like, I couldn't understand. [laughter] And finally Kini drew me a picture, and then I saw how.

LK: You know, the kitchen was separate. Dining room and separate from the main building, you know, with the little bridge going right over.

CL: Maybe it was so that the heat from the kitchen wouldn't go in?

LK: I don't know why, but you know, I think when you think about it, it's a good idea though, you know, to separate that. Otherwise, you know what I mean, you hungry you wanna go . . . [laughter] Stay in the kitchen. But like this, yet gee, you wanna put up the light and all that stuff. You didn't go there to tend the fridge.

CL: Yeah, yeah.

LK: You gotta go through all the lights before you get in there.

CL: You know that little house where ah, your sister lived, do you remember somebody else living there before her?

LK: Yes. Ah, the brother, the ah, let me see. The person that owns the property was Kanaka`ole.

CL: Oh.

LK: And he was deeded to Peter, to Peter Kanaka`ole. And then Peter died, and then came on to the sister. That I know. And then from the sister, and then she married my uncle. She became a Kaina then. And then, when my uncle died and her hanai daughter took her to Honolulu. And she didn't pay up the tax of it, so my father took over to pay up the tax of the place, because it's kinda valuable.

CL: Yeah, it's right in the middle of the village.

LK: And then, he did pay all that. And she was staying in Honolulu until her death, and my father was paying about over 20 years. And so he found out, he went to Hilo and found out that ah, he could make an option that he owns that. But before he did that, he went to her and tell her if she can pay him back all that money.

CL: Yeah, yeah.

LK: And if not . . . she made the agreement to my father, because she cannot pay. She made the agreement, so my sister stayed there. My sister stayed there until the day that my father died. And my sister moved down to the church, and that house was still there. Nobody stayed there. Now I don't know what happened to the lumber on that house. Maybe they burned it. It was a strong house.

CL: Was it on, was it built up on post? It wasn't on a stone foundation, was it?

LK: Yeah, ah, there's a rock, and then a short post. You know the ground is up and down, some short and some higher.

CL: The reason I wondered is because one house that I heard of, over on the Kaimu side, ah, where Waipa lived, ah, Ka`amoku Waipa . . .

LK: He's a carpenter. He built this house of ours down here below.

CL: Yeah? But before when he first moved to Kaimu, he lived in this house that was built on an old stone foundation, old stone platform. Like a grass house, only . . .

LK: And what happened?

CL: Ah, I guess he moved out later. I don't know what happened to the house, but the platform we went to look at.

LK: And then they moved up, that . .

CL: And then they moved up to here, this side, yeah.

LK: I think he was at Kaimu, yeah?

CL: Yes, yeah.

LK: Yeah, at Kaimu. I don't know what area though.

CL: Ah, just the other side of James place.

LK: Oh, oh, oh. Kikala? No?

CL: I think still in Kaimu, still in Kaimu, but from James house, you just walk through the bushes, a little ways. So toward Kikala, but not yet.

LK: We call that Mawai^e. Mawai^e.

CL: Yeah. Yeah.

LK: On the makai side?

CL: No, mauka side.

LK: Mauka side? Oh. Yeah, he's a good carpenter, Ka'amoku.

CL: Yeah, he built his house too, right?

LK: He built his house, yeah. That area, and I tell you, you go by foot, and he carried all the lumbers up there.

CL: Oh.

LK: And some, he put it on the horse.

CL: Was it far from the road?

LK: It was quite a walk.

CL: Because the property is big.

LK: Yeah. But I don't know if he hauled all from the road up there.

CL: I think so, I think so.

LK: He does?

CL: I think so.

LK: Maybe.

CL: So, this I think is Kini Aki's place.

LK: That's on the mauka side?

CL: Yeah.

LK: Of the road, up here?

CL: No, no, down in Kalapana. He had a house there, yeah?

LK: Now, where are we now?

CL: Um, this is the Mauna Kea Church . . . and.

LK: Right behind the Mauna Kea Church was Peleiholani.

CL: Yeah, that's the place, yeah. Kini Aki lived there too, right?

LK: Yeah, Kini Aki lives more in the back here. And right in the front here was Peleiholani, and they sold it. How come over here say my father's place.

CL: That's the place where the house was.

LK: Oh, oh, I see. Oh, then this is not.

CL: I think up here was where Peleiholani's at.

LK: Ah, there's another one, ah, Makua's place.

CL: Yeah, Makua's too. I can't find Makua's on here.

LK: You cannot find?

CL: I don't know which place Makua's lived, because this is Kama's . . .

LK: You know where Ka`aukai's lives, over here, Ka`aukai's house is next to the Makua's.

CL: It must be in back of or mauka from Kini Aki, right?

LK: Yeah, a little mauka of ah, Kini Aki.

CL: Must have sold it.

LK: Yeah, must have sold it.

CL: Because the names on here are not right.

LK: Because, I don't know, I see James Pa over here.

CL: Yeah.

LK: This is part of Kaipo`ole.

CL: Oh, is it? I thought that would be up here. This is, this is the Supe's here.

LK: Supe has some up to the grave, you know. I mean, I think around here too get one heiau. *[probably speaking of Kaipo`ole]*

CL: Yeah, yeah, that's right.

LK: Spooky heiau. [laughter] Yeah, I tell you, spooky. Because, you know what, used to come down, go up and pick mango over there. Even during the bright daylight.

I think this is where [inaudible #251] . . the road eh, the Chain of Crater?

CL: The new one?

LK: Yeah.

CL: Somewhere. I think it's a little bit farther back.

LK: Further back? Because here is Yamada. It couldn't be. Could be here. Because it's mauka of Yamada.

CL: Yeah, they go all the way back up to here, the Yamada one.

LK: Oh, okay. That's where all the papaya field is. Oh, gotta be over here then, yeah?

CL: I think it goes through.

LK: I think we have another map was showing.

CL: Here. Actually, see it goes, this lot is here. It's quite a bit above there that the road goes through, way up here.

LK: Wow! What is this?

CL: Oh, that's the guy who used to own . .

LK: Oh, this area?

CL: Here I think. I don't know why I put that name up there, Puahau?

LK: Puahau?

CL: Maybe, I think I might as well erase that. We don't need that right now. Anyway, up in this area where Peleiholani's have, in back was?

LK: Nai`a.

CL: Nai`a? Oh, that name I've seen.

LK: Young.

CL: Yeah, Young.

LK: Young, yeah.

CL: They had a house?

LK: They have a house. I don't know if they broke it down. It was many, many years back.

CL: Oh, this one is better. This is better, old map. This will look more like what you remember, probably.

LK: Hope so. Ah, what is this? Alakea. And Miriam, my mother's name. This is where Walter is?

CL: Yeah, yeah.

LK: The property right in the back of Walter is for my mother.

CL: Okay, here.

LK: Yeah, and then the property where now we are talking about that small little shack is here.

CL: Yeah, okay. This looks more like it, doesn't it? [laughter] So this is where your grandmother's house was, I think.

LK: Ahh, yes, yes. That is under Pa now.

CL: Yeah, right.

LK: And who owns this here?

CL: This one.

LK: He's a Mormon, I know.

CL: The Mormon is in front.

LK: Oh, oh, and they still have it?

CL: I guess they still have it, yeah. I guess they still have it. I don't know what they do with it.

LK: And so, in the back here . . .

CL: In the back here it says "Lee Oe."

LK: Oh, Lee Oe. That must be the Lee's.

CL: Yeah, yeah. I don't think he ever did anything with that.

LK: I see animals over there. They tie the animals.

CL: Oh, so this little piece that has your mother's name on it, did that have anything? Or it was just empty?

LK: It's empty. And Walter Yamaguchi, it's on my [#328 inaudible]. Every day, every moment, every hour, every minute, he's hounding.

CL: He wants it.

LK: He wants that. But he has to meet our price. And besides that, he told me he wants to build a washerette. I said, "No way." He tell me, "Why?" I say, "You know, our church stay right next door, and you, you put the parking area over here next door, and these guys go in here, wash clothes, and then make big racket over here. And we having service over there. You know what happen, eh, over there, the audience looking outside the window. They no can help looking outside, where all this noise coming from." So he quiet. He no saying nothing. I tell, "Yeah, you no can control. Because as of now, over there, they screaming, yelling, everything else, at your store." Can you imagine that is right, right across. I don't know. Yep, it's still there, but it's not built. It's just about a half an acre there.

CL: Yeah.

LK: Fifty point acre, just about half an acre. And this belongs to my gramma. This was belongs to aunt.

CL: Before?

LK: Yeah, she sold it to Yamaguchi. Oh, many years. And Yamaguchi wanted to get . .

CL: Which aunt?

LK: Kama.

CL: Kama, yeah, yeah. Must be the one married Abner Kama.

LK: Yes.

CL: Annie Campbell.

LK: No, no.

CL: No? NO?

LK: The one before, John.

CL: Oh, oh.

LK: That's the son, that's the daughter-in-law, Annie Campbell. See, the Reverend Kama.

CL: Oh, his wife?

LK: His wife is my aunty.

CL: Yeah, okay. Yeah, right, Mikala.

LK: And Abner, Abner is, ah, Mikala, yes. Abner is his son and Campbell is the wife.

CL: Yeah, so this must be the place where Mikala lived, back here? Or not?

LK: I think this is, yeah, in the back of the church?

CL: Ah, this is the church, and then this is where the little house was, you said. And then here's Kini Aki's.

LK: Oh, here's the little house.

CL: Oh, way, up toward the top.

LK: Yeah, right there. And this is . . . And Aki is some place around here, yeah, yeah. And this one here get plenty owners over here.

CL: This one?

LK: Yeah.

CL: It says Kauhi there, here.

LK: Kauhi?

CL: Yeah.

LK: Not all of that is Kauhi.

CL: Was there any house there?

LK: Well, had Kauhi house over there, and now get ah, who? I don't know if it's under Ching or Lee. Another owner over here, and has house, the Chings have a house over here too.

CL: Oh, oh, that Ching, yeah.

LK: Next to the Kauhi house.

CL: Kauhi house is still there?

LK: Yeah. But not the original. The step was all broken, so they broke down the house, so they have one shack over there. And then Aki was next.

CL: Here?

LK: Yeah. And behind here was that Nai`a, Sam Nai`a.

CL: Oh, okay. And there was a house there?

LK: They supposed to have a house there. When I was, they had a house. And the Nai`a they live down there. But, they didn't have the right-of-way. I don't know who was supposed to give them the right-of-way to go. They come through here, Aki's place. But they were good friends, you see. And then they get over to Chang's, and then, so inconvenient. They had to park their car out here. You know, if I was them, I would go and you know, ask someone give them a driveway. But no. Was there, should be liable to have right-of-way.

CL: So the Kama house, back here?

LK: Yeah, right there.

CL: Here?

LK: Yeah. But she owns this place too.

CL: Oh.

LK: This whole area, and the whole area up here where the Chings bought it.

CL: Yeah, yeah, oh?

LK: Because it was through their granddaughters, you know. And they sold it.

CL: Oh, so she was actually over here.

LK: The house was here. And then ah, she owns this too. The house was here, or that. This family was so close over here.

CL: Was it close to the Kauhi house?

LK: Yeah, they were, the Kauhi is just right below them, here. I think here the house. This direction.

CL: Oh, it would be right here.

LK: And behind the Kauhi house, here is another property of hers.

CL: Of hers, yeah.

LK: And this is the road, you know, through over there.

CL: Here?

LK: Yeah, in here, there's a gate, and going here, there's a gate, and going up, Mo`oloa, where the graves are. What that name of that place, you was saying?

CL: Ah, Kenawai?

LK: No, no, ah, . . .

CL: Mo`iki?

LK: Mo`iki, Mo`iki.

CL: Whose graves?

LK: Oh, all the people in Kalapana. See, my aunty gave up 10 acres of the place over there to the County to, for graves, cemetery. Kalapana, that's where cemetery. And part of Kalapana Gardens is part of that `a`a, cemetery.

[End of Side 2, Tape 1.]

[Beginning of Side 1, Tape 2.]

CL: So then where's Makua's place?

LK: One of these maps I saw the name, Julia Makua.

CL: Kupahua, we saw it.

LK: Kapahua, yeah, but it is the . . .

CL: That's the same?

LK: That's the same. Her first husband was a Makua. Then Kapahua came the second.

CL: That's this one?

LK: Yeah, Julia.

CL: Oh, that's where.

LK: Her husband died, Makua. They had 2 children, you know. And then she married Kapahua. She had more of the kids.

CL: Oh, okay.

LK: And then they move up here, you see.

CL: Yeah, right.

LK: The place was given to the other two children.

CL: The place down here?

LK: Yeah, yeah. So she feel the family Aio get land down here, so she move down here.

CL: Yeah, no wonder I never could find it.

LK: Yeah this was in, I saw her name on that, yeah.

CL: Yeah, yeah. So, um, they lived quite a ways back then?

LK: Yeah, way back.

CL: So, this must be where Ka`aukai's lived, maybe still live?

LK: Ahh . . and when the `Ili, here?

CL: Yeah, I'm not sure where their house was but this is their land in here.

LK: Yeah, I know `Ili has a big property too.

CL: Yeah, right.

LK: This is the Ka`au . . . yeah the `Ili live right next to the kind, and here too, the Makua, Makua, too.

CL: Oh, two Makua's.

LK: Get Makua over here, oh, wait, wait. Makua, but the Kah~~e~~iki, you heard of?

CL: Yes, I did. That was about what I was going to ask you next.

LK: Kah~~e~~iki, hah, beat you to the point! [laughter] Kah~~e~~iki.

CL: Old man, right?

LK: Yeah, white hair, but ah, the sister is married. She married the Makua.

CL: Oh, the sister of him?

LK: Yeah, his sister married the Makua, and you know brother and sister, hoo, the hair, white! Hooo.

CL: They were both old, I guess. No?

LK: Well, they was pretty strong. But what I mean, their hair is white.

CL: So the sister, no that wasn't her? How did the sister relate to this Makua?

LK: Oh, I think some kind of a, you know, see she's a Makua. Maybe her son married to her, you know. I don't know.

CL: The sister lived with Kahaiki?
[Julia aio]

LK: No.

CL: No. Somewhere else.

LK: Uh hmm. I don't know what happened to this land of `Ili.

CL: Ohhh.

LK: I think they sold it.

CL: I think so. I think they sold it and it's all chopped up. I think so.

LK: But there is a house here. The Japanese boy there now.

CL: She's still alive, Kanani `Ili.

LK: Kanani?

CL: She's in Care Home.

LK: In Care Home.

CL: And I think that they sold the land in order to pay for her in the Care Home. I think I heard that.

LK: Oh, I see.

CL: Kind of sad, because Martha Lum Ho when she was alive was saying that she wanted . . .

LK: Yeah, she wanted to take care. That's her aunty.

CL: Yeah.

LK: Because she and her father is brothers and sisters.

CL: Yeah, yeah. And then Hauanio's were somewhere in here too, right?

LK: Yeah. They were in there.

CL: Oh, so that's where they were.

LK: And now the Hauanio's are way up, oh, way up this side.

CL: Yeah, because I saw that place where they live now.

LK: But this area where they were staying, but no man's land, eh? See when you move up this way, see the road down here, easy to go to. It's much better than this because they don't have a, you know. They supposed to have a road open right through, a getaway road, you know, in case anything disaster in this area .

CL: Oh, can get away from Kalapana.

LK: Yeah, you can get away from Kalapana, you know, in a disaster. Over there you cannot go over or something like that here. But I don't know, I don't know. They not doing anything about it.

CL: But there was ah, before, there was a road through here, right? There still is a road through here, isn't there? It goes from ah, you know where that Wai`opae is?

LK: Yeah, oh that's only for these houses here.

CL: Oh.

LK: But John, John Hauanio, he goes right up.

CL: Yeah, that's what I thought.

LK: Yeah, but you have get a good car. I mean, a strong car.

CL: Four wheel drive?

LK: Yeah. But he have his what, betta nice car, because the underneath going, not unless they had done something about it, you know. I don't know.

CL: So I think the road goes through right about in here.

LK: Yeah, go right to ah, the Chain Crater.

CL: Yeah. So that's everybody, I think, that I know of. That Nai`a . . .

LK: Nai`a, yes.

CL: Wonder why I never heard that name. Was it a family?

LK: What?

CL: Was it a family?

LK: Ah, he don't have children.

CL: Just him?

LK: Ah, yeah, just him. He married but ah, she has a children with her first husband, Young. She married Young.

CL: First?

LK: Yeah, first husband, Young. I don't know who his first name. Must be Henry, because the son's name is Henry. Nai`a. And then she married him, Sam Nai`a. As far as I know they don't have any children.

CL: Okay, that's why they have this Young later on.

LK: Yeah. Ah, there's a two girls and a boy, but one, the boy died.

CL: One, oh.

LK: Three years ago. The wife is Lidia, retired school teachers. All of them, all of those three are school teachers.

CL: Oh.

LK: They had a good education.

CL: So did they, they went to school with you?

LK: No. They were brought up in Hilo, and ah, Kurtistown.

CL: Oh, then when she married Sam Nai`a, she moved down here?

LK: On and off.

CL: On and off, oh.

LK: It's like a rest home, just for the weekend, or vacation, like that. And they have one at Opihikao also, yeah, because I've been there, at Opihikao, that home there. It's a big home over there.

CL: That's probably why I haven't heard of them before. They weren't there so much.

LK: And that, one of the daughter married James Kealoha. He's the mayor. But he died, but she's still living. And one of the other daughters, the older daughter married Ka`ulukukui.

CL: Oh.

LK: Todd Ka`ulukukui, yeah. And now she's Mrs. somebody,

divorce.

CL: Ah, let's see. One other thing I want to ask you. I know you talked to Melissa about your house that you lived in when you were older, but the first house that you lived in, was it similar or was it different?

LK: Different.

CL: Did it have many rooms?

LK: One, two, three rooms. And it has a kitchen, it has a dining room, and a living room, and the basement underneath, and of course, there's the cook house on the outside.

CL: Yeah. And then where did you folks sleep?

LK: In the bedroom.

CL: Oh, you had bedrooms too?

LK: Yeah. But one of the bedrooms, my father was a postmaster, eh? I said that one time.

CL: Yeah, yeah.

LK: And then he, the front porch, you see, there's the porch, and there's a room there, the door. And that separates from the main building, just separated by walls. He created that area for all his post things.

CL: So it had about as many rooms as the newer house then.

LK: We had the room. We had the room, and there was only four of us, you know, my brother and I and my father and mother. That's it. And we had big, what you call, living room.

CL: What I mean, the old house had as many rooms as the new house it sounds like.

LK: Same way. We had two rooms, and the porch, one, makes three. And in the back, there's ah, just the rest, sewing room, I had my machine there. That little area, sometime you wanna get away, get in there, lay down. And downstairs is where we leave our net and the lauhala things.

CL: You have luau's down there?

LK: Not down there.

CL: No?

LK: We have luau's, we take it to my grandma's? You know why, my grandma's house, you know from the ground up it's about two feet

high, you know, more, and from there, the first story and then the second story.

CL: Oh, so she had floor underneath too.

LK: All floor, floor. Yeah.

CL: You know, you were mentioning Alina and Ako had a store?

LK: Awa.

CL: Alina and Awa together?

LK: Yeah, Awa and Alina, two. Ako is the baker.

CL: That's what I thought, yeah. But those where the two that had the store together.

LK: Yes, they had the store. They had it after the Portuguese family, Paul. Yeah.

Cl: Where was that?

LK: In the, you know where that house now, where Peleiholani lives?

CL: Uh humm.

LK: There's an empty lot, then the next one.

CL: It says Kaheiki here.

LK: Could you tell me where that, where the school is?

CL: The school is here.

LK: Okay, what is this line for?

CL: This one right here?

LK: Yeah.

CL: Ah, because this part here, this little part in front of the church is owned by the Kalawina Church.

LK: Okay, all right. Then that store is on Lalakea's, Young Wai, on Lalakea's area.

CL: Yeah.

LK: And this is the road, eh?

CL: I think there's a road up here.

LK: And a partition here? The boundary line, okay. I don't know if it's Lalakea's or this people here, Kauhi, the Kauhi. I know they were living here. There was a house here. And the store was here, some place.

CL: The Alina?

LK: Alina and ah, it sort of like they gave that area for that Portuguese family. And they built the house and everything there they feed their pigs and their chicken, whatever, you know, and all of a sudden. I don't know how many years did they stay there. And then they had move out. The minute they moved out this two Chinamens came.

CL: Oh, they weren't living in Kalapana before?

LK: If they did, I don't know. I think they brought it in. Maybe some of these Lalakea's, yeah, maybe they did. Because to have people to stay on the land.

CL: Oh, yeah.

LK: I think in those days, they accept the place if there is somebody living on it, you know. And there's, if their's is Lalakea's here, where this Chinamens were living, same thing. It's not very far, up couple of walks and they had over there.

CL: And then about the time Young Wai came, where they the one?

LK: Young Wai came and he built here. And was living in ah, kind of, something like a cracker box house. [laughter] Putting all, every pieces together, then he built the main, the main house, you know.

CL: The main house was next to it?

LK: A store like, yeah. And where he lived was in the back, and in the front portion, that's where they did the store and his garage for his cars and his nets. He's not only good for store. He's a fisherman also. He used to catch lot of turtles, you know. And see him with lot of nets also. Carry um down to you know where the sand hills, the sand dunes, carry over there, going down there, and set it up the net. And then in the morning time, the turtles all tangle in the nets. And then he goes go and get it. Sometimes there's more turtle, and he going to ask for help. And get the stick with the turtle, tie all up, carry um on the shoulder.

CL: Does he sell um?

LK: Well, he sells the meat, yeah. He sells the meat. And huh, I tell you, hoo, the hair. Well he takes it out and sell it. But you know what I mean, as you ah, skin that thing, separate from the shell, you save the shell and you dry it out. Oh, the

stink. [laughter]

CL: Was that the kind of turtle that has the shell that they use polish shell?

LK: That's it. They make those ah, combs, and everything. Bernice has some. You know the husband, the first husband had that. And we used to peel, you know that section, and warm it over the land. And he make a bracelet. You know you peel that shell, yeah.

CL: You take the top away?

LK: Yeah, that other part. And then you have to polish it. And then it has a design.

CL: I have a turtle shell that someone gave me from Micronesia, about this size, not too big.

LK: Oh, small one. This is a big.

CL: Yeah, 'cause I wondered when I looked at that, the individual pieces are not very big on the one I have. If you get a big turtle, then they're big. And what about that Japanese that you folks mention, Yamakami.

LK: Yamakami, yeah, Yamakami.

CL: Where did he live?

LK: He live right in the back of my gramma. And where is my gramma's house is?

CL: Somewhere in here.

LK: Okay, here. They live right in the back here. There's the house here, and that house go up. From the ground, you go up, about 2 feet, and there's a veranda. There's you know, a house and then the veranda, the first floor. And there's a step going up and to the second floor and there's a veranda also. And then the house there. I don't know if he built it that. I doubt it, because it's Kahili. Kahili owns that lot, but ah . . .

CL: Oh, so would be back. Not on your grandmother's land then?

LK: No, it's right here.

CL: Oh, this one here.

LK: Yeah, yeah. Because Mikala is right above them.

CL: Right there.

LK: Yeah, Yamakami. And his wife name is Ma'ilohi.

CL: `Ae

LK: Ma`ilohi.

CL: Do you know who owned it? He didn't own it or did he?

LK: No, Kahili.

CL: Kahili still owned it.

LK: But now I don't know. It says "Lee."

CL: No, not there. Lee's here, but it's crossed out. Can't read it.

LK: Well you gotta go look again.

CL: Kaheiki, I think.

LK: Kaheiki?

CL: Can't really read it. I know where I can find it though. Hold on, hold on. [tape off for short period]

Int. 7?

LK: I was small, but I was told that. Oh, not unless they wanna scare us, you know. The ladies sit down on a big high chair. She's a big woman. And there's `Ili's mother. And she was big, him too.

CL: So he probably died after, were you still here when he died?

LK: Yeah.

CL: Before World War II sometime.

LK: They buried him . . yeah, before the World War II. They buried him in the back.

CL: On their land?

LK: On their land. It's not where all the other graves were. It's on their own property. Even his mother is buried, right in the back of Ka`aukai's, not unless the Ka`aukai's would preserve that area, you know.

CL: Ka`aukai's must be related to them somehow.

LK: Yeah, they are. I don't know by how, but they are. And that man has a big portion of land, you know.

CL: `Ili? Yeah, yeah because that grant was originally to an `Ili. I guess his father or something, his grandfather. And there was an `Ili was a school teacher.

LK: Yeah, Hawaiian scholar, yeah, yeah. Something like my grandfather.

CL: Yeah, I don't know whether his father or his grandfather, but . . .

LK: His grandfather.

CL: His grandfather.

LK: Something like my grandfather.

CL: Yeah, because your grandfather must have wrote and stuff too.

LK: You know, I feel sorry, you know, of not knowing of all these things were to, about, you know. When my grandma was still living, and she was telling us the story about my grandfather, you know, about earning \$.50 a day, teaching two schools, coming back and ah, you know. We were too young to ask her of those things, about you know, the books. They must have been have books.

CL: Yeah, must have, must have.

LK: Because I can hear all that alphabetic music sound coming out of her, must be some kind of written language. But at the time, we think about those things, too young. But you know, now you come to think of it, you know, even my grandmother didn't keep all those things. Maybe she did. I don't know what happen to that other old house. And you know, I know they have those kind trunks, you know those hump.

CL: Right, yeah.

LK: And they had whole books, and books in there.

CL: In Hawaiian?

LK: In Hawaiian and English, you know, and maybe when they went broken down the house, I don't know what happen.

CL: That's like Kini was saying too about stuff, well, Kini Aki's stuff, but also ah, at the Pe`a house, there was stuff apparently that was taken away.

LK: Well, yeah, some of the Pe`a's books . . .

CL: He said went to the library or maybe Helen has some too.

LK: Yeah, Helen had brought to my husband's son, you know, and then she said, she brought it to the library. That was the best thing to do.

CL: Yeah, it probably was.

LK: Not if she place some in the Lyman Museum.

CL: Never to be seen again. [laughter]

LK: I don't know.

CL: Someday they'll get it together, I guess. It's hard to get anything out of Lyman right now.

LK: I know, I know.

CL: But I guess that the guy who is in charge of it is not very friendly, that's what they say. So the other questions I wanted to ask you is um, the Supe house, where it was on the lot, if you can tell me?

LK: You know where the road going, as you pass Harry K. Brown?

CL: Uh hum, uh hum.

LK: There's a road going up, on your right side, okay. As you pass that gate, there's a road going on the right to that house.

CL: So right close to the, once you hit their property line, is the house real soon?

LK: Ahh, you know that state, Harry K. Brown. Okay, the Harry K. Brown, the boundary, you go to the boundary, the next land, the next property is the Supe.

CL: So actually that's right here is the Supe's. This is the Harry K. Brown. And you're going to go up here on the road.

LK: Yeah, this is the road that goes up.

CL: But where on the lot is the house?

LK: And what is this line?

CL: This is the line for the Supe lot.

LK: Okay, here, right here. See this is the gate to go up. And this is the road you go in, here, this direction. The house is here.

CL: Okay. Must be on this side of the, this is still Harry K. Brown here though. Must be on this side of this line.

LK: Yeah. Now where is it now? Oh, yeah, this is the road and now this is the Supe land.

CL: Yeah, starting from here on up.

LK: It's from the gate, there's a road going into that area. The house is here. I think it's still there, the house is still there. Because if you go on this road, it's so visible. From this road, you could see the house, so about maybe I'll say, about 25, 26 feet.

CL: Oh, so real close.

LK: Uh hum, real close. If you go up on that road, you could see on the right hand side. And right here the house, and then there's another pond here where they used to wash the clothes. And there's another twin pond over here. They call it "Waipalua."

CL: Yeah, yeah.

LK: And then the park.

CL: And the heiau . . .

[End of Side 1, Tape 2.]

[Beginning of Side 2, Tape 2.]

CL: Okay.

LK: There's Kaipou`ole. There's a big heiau over there.

CL: That's the one you talked about the other day.

LK: Yeah. You know I talked about, you know that heiau and when they went to fix ah, build this road. They hit that heiau, you know. And I think they remove some of the stones because some of the operators of the thing got sick. Broke the machine.

CL: Oh.

LK: So they came here, the, what you call, the inspectors came here and get my husband to go over there and ah, say grace for over there. And what he saw was all this stepping stones, big ones, you know. And then he say, where did they get that, and they was pointing there. So he say, "Well, you go and get all this stones and put it there."

CL: Put um back.

LK: Maybe you, maybe ah, you didn't have to put it exactly like how you found it, but bring and leave it around there.

CL: Yeah, yeah.

LK: He told them to make a fence that nobody will go over there

and go get it, you know. He said, "Ohh." We heard lot of story on that heiau.

CL: Do you know the name of it?

LK: Ohh. Really I used to know, because we don't talk about it, you forget. I think somebody know. At certain times, at certain time, it pops in. Isn't it funny?

CL: Let see if I have it. Poluki? Poluki?

LK: No.

CL: Napaalua?

LK: Napalua?

CL: I had both of those names written down.

LK: This is the one in the park, `Aukelanuiaiko.

CL: In Harry K. Brown, yeah. And it's funny, you know, then somewhere else I saw Niukukahi.

LK: Niukukahi. You know where is that?

CL: No.

LK: Down here at the ah, there's a hill right by near the rubbish dump. And you go up on the, you go further to Opihikao side. Then you see a hill, `a`a, not `a`a, but pahoehoe. It usually has a stick with a flag on it, the white flag. That's Niukukahi.

CL: Oh, okay, okay.

LK: That's where Kini goes and cook the ulua. And he usually get it, you know, good luck over there. And he used to have us go help him. Because he usually have sore back, eh, from bending down so much, eh. And when he get, get those uluas, he cry out for help, you know. And if my husband is around, then you know, go down there and help. Yeah. Kekoa one, I don't know, but ah.

CL: Well, that's the one we were talking about, I think.

LK: Maybe, I don't know.

CL: The reason I thought that, I think I found it on a map, and I thought that sounded like Waipalua, so maybe it was associated with it. But I didn't know that the heiau was far from Waipalua. This name, I think, Herbert Ka`aukai said that name one time.

LK: Poluki. That must be oli.

CL: Not to me, but to somebody who was in archeology.

LK: Because you know the chief, the chief of that heiau is related to him. Yeah. So, we were told that the heiau is strong. I don't know. I think this is it. Poloki.

CL: Poloki.

LK: Yeah. Because ohh, I told you the story. Eh, I think come from over there, that heiau. And I think that's why that Chinese man, got spooky. Cause he went drink that day, you know, that kind of marching unit goes there. I had one time that experience. Ah, that's terrible. During the day! I don't know why they happened during the day, but . . . I was told they go at any time. Not only in the night, the day too. Oh, yeah? Yeah! Hoo. But I tell you, this Kikoa one, I don't see any spooky in there. But they said, they say it wasn't a heiau. It's just a pile of rock. I don't know. But somebody say, "That heiau kani." You know what is kani?

CL: `Ae.

LK: Make noise.

CL: About Kikoa they said.

LK: Yeah, Kikoa one. But to us, it didn't. Because we go down there and ah, you know, in that evening. You know when we go torching?

CL: Yeah.

LK: We reach that area, we go over there, just get in that water and come out rinse yourself, come out. And it didn't get that kind spooky. Yeah, that heiau.

CL: I wonder. Maybe Herbert Ka`aukai knows something about that other heiau.

LK: Yeah. Some time he will tell you, and some time he just keep it to himself. Yes.

CL: The only interview was Gail went over there with her mother and her father one time. So I thought I might go over there with Makuakane's sometime.

LK: You know he has some good old stories too.

CL: I think he does.

LK: Yeah, because he was working together with my husband. You know about all this road here, see, you know. Because there is some things, you know. If you had read that Ku`ula Rock book.

CL: Yeah, I've read it.

LK: You did?

CL: Yeah.

LK: You see, if that is the direction of that road, and then that cave must be underground.

CL: Oh, yeah, the one where he went into.

LK: Yeah, but he didn't go it, but he had marked the area where they went.

CL: And then he couldn't find it.

LK: And he couldn't find it. Isn't that amazing, yeah? Hoo. Today's people cannot understand that. That's the, you know, the two of them were talking about that. My husband and Herbert was talking. And then with that heiau over there, you know, if they going and construct here and cut, they not going only do this. They going all over, yeah, all over that area, they going to need to pile here and this one here, pile there, you know. And naturally it's going to interfere with something else over there. So, that's how all those stones had come about. And my husband say it's an unusual stone beyond the rest of the 'a'a's, you know.

CL: Yeah, yeah.

LK: So, you can see that special stones must have come from some place. And how come the machines always broken. So, he blessed it over there. And he told them to all this rocks, and they went pile it over on the other side, you know of the road. They pile those rocks from here on this side. And then he said, "No. All these stone, you folks go get it back and put it where you folks found it and leave it there." Because he get some experience with that kind stones in the island of Maui, yeah. It happened over there. Not to him, but to the boys.

CL: Yeah.

LK: You see, he goes home, Honolulu. But the boys stays in Maui and they use the company car to go fishing and do whatever thing on the weekend. And they happen to see all these rocks in the water. It's shiny, maroon, smooth, so they took, picked it up. And was big rocks. And they piled it in the truck, and they took it where that thing that grinds the rocks and mix it with the oil in the plant. Where they had it all the fence around. So they put it there. When the trucks goes back to Honolulu, they loaded up those rocks on the truck and loaded it on the barge.

When he came back to work, he saw all those rocks. He say, "Where did you guys get that?" "Oh, way down Honomanu." You,

way down. "Was in the water, and the stone was so shiny, nice. As why we pick up and put rock garden." Fine, you know they took it home in Honolulu. And the Japanese boys had set it up for their yard for rock garden because you never see one maroon rock. So my husband got one rock. He took it up to the museum. He said, well for experiment, for them to try to "What makes this rock this color and what makes it shine? Is it some kind of a wood, up in the forest that drop in the water that makes it?"

So, they did. They gave him about 2 weeks and get the answer. So, he was called up there, so he went. And he said, they told him, "This rock, is this a plain rock?" But maybe the saps of those woods, whatever woods was coming with the rock, but there's no any other mineral in that rock. So he came back with that rock. And then couple of months after that, this Japanese family, they had trouble with their kids getting sick. And then he walk around ah, those rocks, it's just like the rock telling them something. So they went to Maui. He was telling my husband that. My husband said, "I think you folks better get all those rocks and bring them back."

So they did. Put them all in the truck, send them on the barge, went back. But he didn't tell them, "When you folks take back that rock, put it like how where you found." They went down there, stop the truck, they just dumped the rocks right in the water. You know that truck cannot move. Yeah. That truck cannot move. And they don't know how. They don't know what's wrong with the truck. It brought them there, and then they empty these rocks in the water and they cannot start the truck. And they have to call in to somebody in there to come out and see what's wrong with the truck. And you know, when they, when the mechanic came, he went to fool around in the front, you know where they put the water there. Pssst, flow. You know, they have to tow that truck back. You see, so many spooks, I don't know.

That's all about heiaus. Maybe those were heiau rocks, I don't know.

CL: Yeah, maybe.

LK: Yeah, could be, yeah. Never can tell. See even in South Point, my grandaunt, my husband's aunty, old aunty had mentioned this to us, "When you go down South Point, don't take any rocks home." Okay, all right. We came back and then we told her, "Why you say that?" She say, "Because had one family came over here and the girls, they went down to South Point. And the rocks there, on the beach, was so nice for their uliuli, the hula, so they took these rocks, put them in the plastic bag, and they took it home. And they took it home there in Honolulu so there was a pipe water on the outside. So they took the tub under that pipe water, open the water and wash that stone. Put it in that water, soak it up all the salt, come up. So, and the grandmother, I think they had an up and down house, so the grandmother was underneath the house. Towards the evening, she say she heard so much people talking. So she don't know who they are. So she went outside look. Probably somebody out there, but

nobody was. Then she heard again, "To take us back, to take us back." And she listen again, good, "Take us." Then she, you know, she had in her mind, "Gee, probably the girls went put the rocks in that water." Morning time she went there to look, those rocks were still in that water. She had a hunch that these rocks, she don't know where it come from. But when the granddaughters went get up, she going tell them, "Where did they get this rock?" And sure enough she did ask them, and they told her, "South Point." She said, "You know, these stones had talked last night to take them back. Now you folks going take back those stones where you folks found um." Ohhh. They did.

CL: Lot of work.

LK: Yeah. I don't know. And everybody go down to the, to the beach and get those rocks.

CL: Yeah, for uliuli.

LK: What has to be with this particular one, eh? I don't know. Hard to believe. Doesn't make sense at all. Maybe if that was ah, that particular rock, is a particular rock. And that's the same thing with any other places like Mt. St. Helen. I heard all those ashes, they have to send it back.

CL: Oh, yeah?

LK: Yeah.

CL: I didn't hear that about St. Helens.

LK: And ah, oh, well, came in the paper alright. And so as what is over, so is Mt. St. Helen, hoo. And I heard that that St. Helen's one, the ashes it comes right up and look.

CL: [laughter] So let me ask you again about Keone, not Keone, Kenawai.

LK: Kenawai.

CL: We were talking about how the old grant lines coincided with the names. So, I'm wondering about Kenawai. Does it, you know, at the top of your father's land, there's a boundary. Did the ranch go up above that too, there's some government land up here?

LK: No. Right to where the government land is.

CL: But not including the government land?

LK: No.

CL: Okay. So ah, where did Kenawai start?

LK: You know where that, you know where that government land,

that's where I think my grandfather them, my grandmother them, they had that land of where they plant the orange. The Ka'aukai's and my uncle bought some of the property. That's a homestead, you see, above that, Kenawai. You see, my father's land just went to the forest.

CL: Yeah.

LK: Beyond the forest is all that land.

CL: Okay, but Kenawai was still on your father's land.

LK: Yeah, uh humm. That name Kenawai was ah, had a big kind of hole like, you know. Let's say up to that pidgeon. It's not deep, but there was a cave like, you know, under, you know.

CL: Like a tube that fell in?

LK: Yeah, something like a boat, you know, how the boat is. But you know at the corner, you know, of this hollow thing is a cave that calls Kenawai.

CL: You know I looked at ah, there's an old, like tax thing about 1847, that has the names of `ili's and ahupa`aha's and small `ili's too, and it has um, let's see which ones it has, it has . . . Makanihalulu, and it has Mo`oloa, and it has Papai`iki. I didn't find Moo`iki. I found Papai`iki. And then it has Keanawai.

LK: Kenawai, yeah.

CL: But it has it Keanawai.

LK: Keana?

CL: Ah hah. Do you suppose that could be the same thing? The same name?

LK: Yeah, I think so. Yeah. The water cave. I think so must be that, Keanawai.

CL: Yeah, especially now that you're telling me it looks like a cave.

LK: Uh hum, because we used to go in there to pick the mangoes. There's a couple of mango trees in there.

CL: Inside?

LK: You know, and so we go in there to pick the mangoes. And you know, kids are so noisy, like us, we go over there, it's only dark in there. We don't know how deep in there. I don't know maybe others went in, I don't know. Cannot say much about that, I know that's a cave. Like that other place where Makanihalulu,

where that area where the pipe on top the water. That's Waipolu. I don't why it's Waipoli. Because there is only you know a little hole that you could see the water in there and they put a pipe you know in there.

CL: You couldn't walk in, you couldn't get in there where the water was?

LK: Ah, you can crawl though, yeah. You can crawl in, but not to step.

CL: Yeah, yeah, so Kenawai was in part of the same property as Keone?

LK: Well I don't know. Keone came later. This all Kenawai before. I don't know where Keone came.

CL: The name?

LK: The name.

CL: Oh, you think that the first name was Kenawai?

LK: Kenawai. Keanawai.

CL: Uh hum.

LK: I didn't know anything of Keone. Because when the time my brother put up this place for sale, it didn't say, "Keone."

CL: Oh, it said, "Kenawai."

LK: Kenawai.

CL: Oh, but you were the one who told us this name, I think, Keone.

LK: Keone was lately, you know, when they bought the place. Keone, that's when the volcano was start coming in.

CL: When who bought the place?

LK: Oh, one big mainland firm.

CL: Oh, so who used that name first?

LK: Who Keone? See I wasn't here at the time.

CL: Oh, oh, oh.

LK: I was in Honolulu.

CL: Yeah, so you don't know. Oh, well, that's interesting, because I didn't find Keone on that old list of names.

LK: Yeah, because Keone came lately.

CL: Okay, good.

LK: I was amazed when the time they had Keone there, so I said well, maybe because the place was sold, and maybe somebody had named that Keone. John, John is Keone. Maybe somebody named John, and name of Keone.

CL: That makes much more sense to me. Now I understand why, you know, I bet you the old name is Kenawai, Kenawai.

LK: Keanawai.

CL: Yeah, yeah.

LK: Did the old map say "Keanawai?"

CL: Umm, the maps don't have that name, but there's a list of all kind of name. Some of them, you don't hear of; and some of them you do. And it just lists, it's just a list of names that people paid taxes on, and it gives, you know, like these are small `ili's. And it gives names of `ili's, and some of them I can find, and some of them, I can't. So, but it had Makanihalulu and Mooloa and Papai`iki. And it had others, Waiakolea, and so on.

LK: And did it have Moo`iki?

CL: It didn't have Moo`iki. I don't know why, it didn't have that.

LK: Because I know there was a Chinese man that lives up there with his wife, Mooloa. And once in a great while they come down Kalapana. And they have, you know, right across you know the Catholic Church, that Kamelamela property now sold to the state, and now everybody parks their car there. They had a house there, shack there. And when they come up from Mooloa, they come there, overnight, or maybe stay couple of weeks and then they go back up the mountain. Yeah.

CL: You know their name?

LK: Akiona.

CL: Oh, yeah, I think you talked about them.

LK: Yeah, Luika, Luika.

CL: Is that the one with the eye?

LK: The wife, yeah, fishball. Cataract, I think no?

- CL: Yeah, yeah.
- LK: And gee, that cataract is supposed to come out, but it didn't. Well, you know, maybe they didn't have the, the surgery in those days.
- CL: Yeah, I'm sure that's right.
- LK: And you know that eyeball is just like the fish eyeball, that thing sure is sticking out. But I think she only could see one eye.
- CL: Probably, yeah, because it gets all, you can't see through it.
- LK: Yeah, you cannot see. It's like the fish eyeball, you know when you cook the fish, yeah, it come white like that.
- CL: So, you know this piece of property here, this is the one I think where Lee's have their ranch.
- LK: Yeah, yeah, that's where.
- CL: And she calls that one Kenawai too.
- LK: Oh they do?
- CL: She might be wrong. She just said, "They go up Kenawai." And so maybe . . .
- LK: Like around that government land, yeah?
- CL: That's over here, the government land. I think all this is government land.
- LK: Yeah, all government land. That's where our, my grandmother folks they plant their taro. And what is this area?
- CL: This, I think this is owned by the state.
- LK: State? I think this is another area too, they plant taro, this area.
- CL: Let me see if I can find.
- LK: He deeded it to his son.
- CL: Your brother deeded it to his son?
- LK: Yeah, he gave that property to him. And he is David also, but Kaina.
- CL: Uh hum.

LK: But I don't know where now, because he died that boy. Way far later. Maybe went to his children or something.

CL: So that's the piece that was . .

LK: But the other one is still that we have all shares.

CL: Oh, yeah, David Kaina is what's down here.

LK: You see um?

CL: Yeah, yeah.

LK: That was to my brother, Charles, and then went to his son David.

CL: So your uncle was um . .

LK: D. K.?

CL: Was also David, right?

LK: David Kahulilani Waiwai.

CL: Oh, you called him Kahuli.

LK: Yeah. That grandson over there is called David Kahulilani Kaina.

CL: Yeah.

LK: Something happened to him.

CL: But these two lower pieces, were they both called "Makalua?"

LK: Yeah, Makalua.

CL: The two together? 'Cause maybe there's two, maybe there's two pieces?

LK: Must be. The other one there, Kaluaki, Kaluaki, yeah, I heard that name.

CL: Yeah, that was on the grant, there was this little map, and it says "Ancient taro cultivating grounds."

LK: Yeah, well, that's where my grandmother them, they planted their taro, and then they planted orange trees over there. And I was telling you, one of our mules, I think they had taken it up to that area. All right. The next time, my husband went up there. He doesn't know that area. But that mule took him to there. Underneath that orange tree, and he stopped. And he said, "What this mule stopping for?" He look up, he saw all the orange. I say, "See how smart. Better than you." [laughter]

Yeah, interesting yeah.

CL: Yeah, yeah.

LK: Really.

CL: Well I'm glad I asked you because I didn't understand about the names there before.

LK: Yeah, it didn't have that Keone.

CL: Yeah, yeah.

LK: Lately, when that ah,

[End of Side 2, Tape 2.]