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Interview Release Form

Hawaii Volcanoes National Park Ethnography Project

I, Robert Kelihoomalu Sr., hereby grant the right to use of information from tape-recordings and/or notes taken at interviews dated Sept. 15, 1994 (Int. / by Rita Peregona) to Mr Charles Langlas and to Hawaii Volcanoes National Park (of the National Park Service). I understand that the interview records will be kept by Mr. Langlas and Hawaii Volcanoes National Park, and that the information contained in the interview records may be used in reports to be made available to the general public.

Signed & Dated

Robert Kelihoomalu
(Interviewee)

Charles Langlas
(Interviewer or Witness)
2/10/99

The following optional conditions may limit the release of information if signed by the interviewee.

Only an edited version of the tape and tape-transcript (or the copy of notes taken) is released by me, with sensitive sections deleted at my request. The un-edited tape and tape-transcript (or notes) shall not be used or kept by Mr. Langlas or by Hawaii Volcanoes National Park. (Signed) _____

The interview records may be used only by Mr. Langlas and by National Park Service personnel. The records shall not be made available to the general public. (Signed) _____

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(Signed)

Robert Kelihoomalu

September 15, 1994, at Keauhou with Uncle Robert Keli'ihomalu.

This is the first interview.

R: Uncle Robert, maybe you can start with where you were born, and when, and what life was like growing up.

K: Well as you that Rita said my name is Robert Keli'ihomalu, yes and I was born and raised here in Kalapana. I of course I went to school to Honolulu and graduated in Farrington High School, but before then, we used to come down here at Keauhou, Apua, Halape, to fish and it's a life style of ours. That's how we lived. We either go to the beach or we go to the mountains, and that's where we get our food. I was fortunate that I get this opportunity to fish in this area.

his FS + his SD

Of course my dad used to come down here before, and ah, used to stay with the Pe'a family. His cousin is married to Pe'a. So I just picking up where he left off to learn how to live off the land and make good use of it and like how I say, I'm fortunate. At that time when we used to come, we used to ride on horse back, and horse back stuff from Queen's Bath, that's where the road ends. And um, my cousins, my brothers, we all come down and fish for the weekend, we come in friday, saturday, sunday, sunday pack up and we uh, when we leave, we leave like maybe friday evening, say about 6 o'clock, pack up all our animal and everything, and head on in. If we going go to Apua, we reach there, I'd say about 9:30, 10 o'clock in the night. In the dark. But, riding horses, you, you have to know, because dark. You can not see the trail, the horse can, because he's used to coming down this way, and he'll smell where the trail is during the night. But sometime they play tricks on us, yeah. You coming down, you hear the ocean on your left side, then all of a sudden, eh, something went strange, you hear the ocean on your right side. You know the horse is turning around, going home, instead of coming back (laughing). So, we turn that horse around and give um good liken, (laughing), nah, actually not liken, you give um da gas. He go back on the trail and after that they don't fool around. They come straight down. And when they stop, you know, that they at Apua, or Keauhou, or Halape. Usually, they stop at the first place, like Apua, and if we heading down Keauhou, just give um another jerk, we don't want to be at Apua. We want to be at Keauhou, so he'll take us all the way until Keauhou, when he reach Keauhou, he'll stop. Then we shine the light, oh! okay, we're here in Keauhou. Yeah, and uh, it's a good life. When I come down, chee, I wish I don't have to go back for maybe 1 month. Until the supply run out then have to go back.

R: But down here they supply neva run out.

K: Neva (laughing).

R: What year were you born?

K: Oh, I was born in 1939. Now I am 55 years old and I retire from the County. And never thought that I would see Keauhou again. Because, health is not too, like how it was when we was young. If we do come, then maybe it's a possibility, that we can come on the boat. Yeah. And um those days when we come we reach during the night, we unload everything. Then we go holoholo, catch crab, time we get back to camp maybe, 1, 2 o'clock in the morning. We neva waste no time, when we come down here, we always doing something, of course, we give time to rest. Sleep early in the morning, saturday morning we wake up, pound opihi, go with the tide. When the tide is low. Then after a while, we feel that we have enough, we come back to camp. Then we put the opihi under neath something that is shady, then we grab our nets we go throw net, then we usually go with the animal because those days, you throw, you throw until you tired. Actually, sometime you figured on the packing coming back. So we bring animal with us, load um up, 4 bags. Coming back, come back to camp, ready for lunch, we eat everything, then, we either going poke opihi, but most times we man the fish first. Clean the fish up, split um open, salt um up. And those days we didn't bring no ice, or thinking of bringing any ice. Just recently. So that's how we preserve our food. Dry the fish out, maybe about a day would be sufficient. Then after making the fish, then we tend to the opihi. Poke the opihi until all pau.

And if there's spare time during the day, I usually saddle up my horse and head up to the hills with my dog. Hunt goat. 2, 3 goats that's good enough for the family, and what I do is come back and my brother and cousin them help me skin, take out all the meat, and we salt um too, and dry um out. When sunday comes, we usually go early in the morning throw net and bring home the fresh fish. Without ice.

R: How you keep the fish from spoiling?

K: Um, we dip it in the salt water with the burlap bag. Cause that burlap bag good aeration go through. But if we put in plastic bag, ah yeah, by the time we reach back, no good, we gotta turn the fish to hum gee (laughing). But that's how we used to do, preserve our fish like that all salt. I guess that's why we Hawaiians have high blood pressure, too much salt.

R: You brought in your own salt or you go get um?

K: Um, usually we bring, because we can not count the beach salt. Sometimes there is, it all depends on the weather. If it's rainy weekdays, you know already, the salt is not going to hold in the pukas. So what we do is bring and at the same time, when we down the beach pounding opihi, we see salt, um pukas like that what we do is scrape the salt up on the side so all the

water drain out, by the time we reach down the other end, we turn around, come back, we pick up all the salt, by then most of all the water is out. Then we put it in the rice bag. What ever left water, there is will drain out through the rice bag and what we do is hang it up under neath the tree. That's how the rest of the water comes out and we bring home that salt.] Ho! That's the best salt. Natural.

R: Sounds like no time was wasted?

K: No, no, and like how Aku doing is making that ulua with the ohi'a pole, that's what we usually do to. Go out there with my uncle. Big kind ulua. 90 pound.

R: Which uncle is that?

K: Elia Kaho'okaulana. Yeah. He was known for his ulua fishing. And I usually follow my uncle and watch and see how he do. Then after awhile I picked up all that. And I still remember till today how that thing is. Rigged up and everything. So, not too many people know that. I'm glad that Aku does carry on that tradition. Culture. We figure, that ohi'a pole is too big, but when it get a hold of one 90 pounder, that pole, he bend like this regular bamboo pole.

① - damn it
Halape?

R: No snap?

K: No. Never did I see any pole snap yet. But I see um bend, ho, you think going snap. But oh, that thing holds the ulua. And uh, when we catch the ulua down there what we do is bring that back to camp and we start fillet all the meat and everything. The bone we can not bring home, because there is no ice to keep it fresh yeah. So what we do, we only take the meat, cut it in strips and salt um up and dry um out, ho, broke mouth. Yeah, ono.

And so with the turtle, when we come down here, especially Halape. We swim across the island, and on that island has a hole, when low tide the turtle stuck inside there. Sometime we catch two, three, what we do is also salt and dry it up. We use the fat from the back of the turtle as medicine, and that's one of the greatest medicine that I have ever known for any kind of burn. Yeah.

R: How did you use it?

K: Well um, what you do is rub it on. You see when you have a burn, the first thing to do is go and get that turtle oil and rub it on. Yeah, don't wait maybe oh 2, 3 hours, no no it will form a blister and ho you gonna suffer, but as soon as you get burn, you put that turtle oil on. And I tell you that turtle oil won't leave no scar, no sore, no nothing. Skin come out natural. But

now, they tell us Hawaiians we can not go and fish the turtle. Those days, we don't abuse, we just go and use for home use and that's it. We no take um for sell, like how all the rest of the people did before. Take it to the hotel, take it to the restaurant, and sell, we don't do that. But know they come up with this law, \$10,000.00 fine, eh, how come they taking away our lifestyle? Yeah. That's how we used to live, off the turtle, off the fish, off the mountain goats, and that's sad we don't have goat in the National Park. Because they did that. Now all kind grass grow. Yeah, all kine, can not even control the grass. But the goat knew how to control it. So, well, that's how we was brought up and raised.

R: Uncle Robert, on the turtle, how did you use the turtle, what, say if you caught a turtle, what would you do with it and all the parts.

K: Ok, what we do is cut his neck off first, so he won't be in the way of taking his head back in and out the shell, because sometime you hold the back side of where his neck is, he squeeze your hand in there, so what we do is cut the neck, then follow the side of the shell all the way around, then we get the wing, the lines on all of those wings, what we do is follow that line all the way until one side, two side, three, four side open. Then you have to go back side of the turtle to cut off the wing because it's stuck to the back. And what you do is take it out then, we don't, we hardly throw away anything, except the head. The guts and all, we eat um. Because they only eat limu. Oh, beautiful, the chest, the wing part, we make turtle stew, and ho, it's so delicious. The meat is better than steak, ho, boy. I talking to you, my mouth stay drooling. I wish that was turtle on there. What brother John cooking.

R: The oil, it didn't go sour, it didn't spoil?

K: No. That's one thing with turtle oil, will never go sour, because it preserve itself. Yeah, usually the people boil it or else, they put it in the sun, let the sun melt the oil. And some people say that um, the sun melt is better. Yeah, instead of boiling it. And that's one of the best medicine that I ever have known and seen, because, it had happened to me. I was on the bulldozer, tractor, and I started to lean forward and propped myself up to get out for turn off the motor was still going on so I grabbed the smoke stack and it burnt my hand boy, all I heard is pssshew, oh, boy. Soar! I come down from the tractor, I ran home as quick as I could, got to the turtle oil, soak my hand inside there. It bites! But after that it goes away. No blister. No soar. It healed natural. No scar.

R: Was that your left hand?

K: My right hand. I'm a left handed. But I went out with my

right hand. And it burnt all my hand inside. But turtle oil is the best oil.

R: Your hand looks good.

K: Oh yeah, no moa nothing, no scar. So if I hungry turtle, I go eat um. Catch me. laughing That's our livelihood, that's our lifestyle. Don't take that away. What they rather see us go steal? For food? So, that's how our living was before. From the ocean to the mountain, but those days before my dad was saying that people they live up the mountain usually go down to the beach people and they swap, some bring taro down, poi, or banana, sweet potato, but the people that live down the beach before here, especially down Keauhou, here and Apua, they raise water melon. And you would be surprised that water melon grow over here. And they say that's one of the sweetest water melon. Sometime you don't know if get water melon. Over there, you go, you step um. Stay inside the sand, eh, the sand blow, blow, he cover the water melon, when you see the hump, you know it's water melon, so you cleaning around.

R: People, when you used to come through used to have people growing water melon around?

K: No, at that time, pau. People died and only the goat left. You see there was a saying way back before, when this priest came through the area. I think he was Puo'o. And uh, he came to let everybody know there is service sunday. Call all the people that raise goat down here before. Say, ok, they came, they came alright. So he said ok, let us prayer. Everybody put down their head, he put down his head and he started to prayer. When he got through praying, he put up his head, no body was there. And that was a disappointment for him and he felt hurt. He said, well from now on there will be only goat live this land. And that for sure, all the people gone, one by one. Who was left? The goat. And that was a saying for this area.

R: What priest was that?

K: Puo'o.

R: Puo'o?

not Ke'ena?

K: Yeah, maybe I get the pronunciation wrong. But uh, sounds familiar. And also too he went to Kalapana. And there was a big luau from here. We call this Kekaha that's the whole area. From all the way Ke'ena, all the way to Halape. We call this place Kekaha. Everybody tell oh, we going Kekaha. We know where, you know, but what area, we don't know. Whether Halape, Keauhou, Ke'ena, or Kealakomo.

R: Why was that?

K: It's just like letting them know that they going holoholo. They ask oh, where you guys going? Ah we going Kekaha, but usually, you no ask no question. That's kapu. You know he's saddling up his horse, and getting his fishing things ready, so don't ask no questions.

R: Why was that?

K: It's hard luck like. It's hard luck. Even when you go crabbing nighttime, you know he's grabbing his bag, his flashlight, and he's going crabbing. Don't tell him, eh, you going crabbing, ho, he like punch you head. Because they said, the crab, the fish, get ear, can hear. Oh. Dig out, and that's true too you know, those days, like the spirit go first. They chase um. Chase um. You go you no get nothing. Because you spoke out loud, too loud. Yeah, so that's what they call this area. Kekaha.

R: Do you know what that means, or just kinda, oh we just going ova dea.

K: Yeah, it's just a name of the place yeah, the whole area. Kekaha.

R: When you were young and coming into the park, didn't have the road yet?

K: No. No our horse back rides start from Queens Bath. Sometime it start from home, up Mokuhulu go all our brothers get together cousins, uncle, we pack up saddle up everything. From ova dea we ride. Ho. But good fun. And like Kainoa now yeah, he have all this experience and ah, it reminds me of my time. And my children, I used to bring them in too. But we didn't have nough horse at that time, so they walked. They reach down there way before we reach.

R: When you was travelling through, did you guys stop anyplace, like in the old ruins or, ..

K: Well coming in we see all the old ruins on the side, house foundations, like that, and uh, sometime it gives you the funny feeling yeah. You know like the spirit is still wandering yet. Yeah, but we don't bother. Just pssew, gone. But sometimes when I go hunting, goat hunting up the pali side, I see, and um just, I mean broad day light yeah, ho the hair stand up in the back my neck boy, ho, eh, anybody around. Funny feelings boy. You gotta talk, tell um, eh you know what, I'm not here to fool around or what. I came here to get what I wanted so, please! don't bother me. But as you leave the area, then the ting fade off, yeah, you can feel the ting just fade off. So what I do is I come across those ruins, even you would be surprised. This pahoehoe here, some of that pahoehoe is shaped like a funnel. And it runs good,

about maybe ten, twelve feet this here. And it runs into this puka in the ground. And in that ground there, that's their water tank. The coral, what they do, they get all the coral from in the ocean, put it in a basket, they weave it. Weave the basket from ah, coconut palms yeah, then you put all this coral in then they take um up to where they are going to make this water tank. They kalua the coral. Put um in the ground. Imu. And that coral melt like cement. That's what they do, they paste um all on the inside. And when it gets cold, harden up. And I seen that for myself this trough run right into this water tank, in the ground. I look and I tell, my gosh, they so smart, they know how to, I shake my head.

R: Whea was this at?

K: This is behind Apua. You go back, almost to the pali of Apua then you swing to your left. Go slowly you going see this foundation and in the middle of this foundation, it's stone that makes the form of the house. It's not too big, maybe big like this tent here (roughly 10' x 10') the foundation of, yeah, square. And in the middle of that foundation house, is a fireplace. You can tell it's a fireplace. Flat pahoehoe rocks, put one here, one here, one here, one here, they box it in. Square. It's right in the center. I look at that I say, my golly, what a hard living they had yeah. Way up there. And that's how they used to cook. Right in the middle, yeah. I come to the foundation, ho, I feel funny kine too.

R: Yeah?

K: Yeah. But ah, I pass um. The goat. The dog barking so I reach the goat. Dog get um by the troat already. So what I do I jump down I cut his troat. He goes to the next one. One, two, tree, eh! Come hea! That's enough. We go home! The dog come. I cut his neck, hemo his guts, hemo, throw away the head, tied um all together, throw um on the horse. Two one side, one one side. The horse go li'dis, saddle (laughing). One side heavy so I gotta off balance myself eh, coming down so comes back again. All the way come down. I look down the beach, from on high, I see all my cousin them, walking down the beach. Just happen they turn, they see me coming out. They all come up. Then we all skin the goat.

R: Everybody all work together?

K: Work together. Open all the meat, salt um up, let the salt dry. Rinse um in the salt water, get the balance of the salt out and put it all on the pahoehoe, oh, half a day, good enough.

R: And no moa mongoose, no moa rat, or cat?

K: Well we no leave um close to the house site where we camp.

We take um way outside like out there, so mongoose no go way out there. Get cat too those days.

R: Oh yeah?

K: Yeah.

R: Long time then had cats running around in the park. Always problem eh.

K: Oh yeah, the cat you gotta put your food things, hang um up on the tree. Yeah, that's what we do, hang um up. Or else we dig in the sand.

R: Dig in the sand?

K: Put plastic underneath. Then put um in the bag, cover um up.

R: How long that last?

K: Oh, that last long, long time.

R: You know Uncle Robert, you was talking about the cave, where get the coconut basket where they put the coral inside and for collect water, where was that at?

K: That's in the back of Apua.

R: By that house site you was talking about?

K: Yeah, you have to turn,

R: That's the place get the big round area?

K: No this is way up, you know, almost to the pali. And you gotta look good. I don't know if the grass had grown over it or what but, oh, I tell you, amaze. It's all nice and round inside. I say it's about good thousand, thousand five hundred gallons that ting can hold. I had to stick my head inside and look how they made this. Wow.

R: Okay, so if you stay with your back to Apua

K: Yeah, Apua, you shoot straight to the pali, go out and before the pali then you huki to your left. Yeah. Then you watch good, then you going see this funnel, where this big puka inside the ground, where they went coral inside for make water tank. Yeah, you look good. Even the house foundation is back up there too. Couple places you know I seen that. That ah, water tank inside the ground. But they coral it yeah, they kalua the coral, pau, they plaster all inside, round. Ho the nice. But you wouldn't notice, until you come to um, you look, wow, one water tank in

the ground! Smart these guys they find one funnel like yeah, the shape of one funnel. The pahoehe go right into there.

R: How did you guys get your drinking water when you come out hea?

K: Oh, Apua had da kine puka already.

R: The kine like ova hea, brackish kine?

K: Ah, yeah, yeah, Apua had one puka inside there. So what we do is, dip for coffee, dip for rice, but if you not used to, you get the diarrhea boy (laughing)! Ho, run. Some time we gotta preserve our water yeah, we drink that brackish water. Ho the next day, heading to the bush (laughing).

R: Oh, no, we wen make that kine coffee this morning...

K: Ah, but this nothing, you boil um eh. You boil um, us guys drink um straight. But you no get used to until maybe the second day kinda used to.

R: You gotta acquire the taste for that.

K: Yeah, so the second day, you going run to the bush. And then the third day you ma'a already, you no run (laughing).

SIDE TWO

R: Continuing with Uncle Robert at Keauhou. So we were talking about Apua and the water, and travelling,

K: Yeah, and the travelling, yeah. The travelling coming down from, come back home, coming down on the trail, and who ever is the lead animal, ho, sometimes they hold up the kine, the going, because the animal in the front, he no wanna go. Ho, he blow his nose boy! You see the air going back and forth he like go backwards. Ah, you know, you know something in the front. So usually they she-she um. So, whoever is in the front. Sometime you talk um. Tell um eh, you know tell um, you know how, we not here to fool around. You know, we came here to just do our ting and not bothering you. So leave us alone. You gotta talk, or else sometime ah, too heavy you gotta she-she. She-she in hand, pau, throw um. Throw um on the horse. And the ting go. Yeah, and bad, bad. Because sometime you can get hurt. That horse he back up. Sometime he stand up and you fall down. Oh, sometime he dig out. When he dig out, you know as bad. Bad. But when you do that, well then, everything clear, ah, everybody gone. Yeah, everybody follow each other going down. Like how I say sometime we come in the night like that. We leave home I say about five, six o'clock. Still can see yet. Ho, when come seven or eight then dark. But we used to already, riding coming, we

know how the horse going an all that balance and you gotta keep one balance boy. The horse going this way, you going the other way, eh, you stay on underneath the stomach (laughing). And just hope the bugga he no drag you. Happen to my cousin. He was in the front, lead man, so I was behind, ho, boy the saddle went go one time under neath, and good ting that horse neva run. He stood right there. So he had to straighten up his saddle and every ting. Make sure he shake um and all. Jump back on top and keep on coming.

R: What kine saddles did you guys use that time?

K: We had Hawaiian tree saddle. Yeah, Hawaiian tree.

R: Who made the saddle?

K: Oh, we went buy um. We had to buy.

R: So when you had to buy things, what did you use, how did you get money?

K: Oh, we work. I was working at that time. When I came back from the army I was working contractor. Glover. Then I worked for the school. Yeah, we like ride horse so we gotta buy saddle. Neva mine how much the saddle.

R: You father, what was your fathers name?

K: Henry Keli'ihomalu.

R: And where was he from?

K: He is from here, Kalapana, born and raised in Kalapana.

R: And your mom?

K: My mother also too. But because he goes to Panau every time, his cousin married Pe'a. My aunty. I don't know her name. I really don't know. I neva even ask.

R: And your mother's name was?

K: Kamala. Kamala Keli'ihomalu. But she was a Kaho'okaulana maiden name.

R: She was Kalapana village too?

K: Yes, Kalapana, up Mokuhulu. Yes.

R: What is the first memory that you have coming through the park?

K: First memory coming through the park I had my own mule. At that time, and that mule was just right for me. Was a small mule. My brother said, yeah, this is your animal. Oh, man, I took pride in that animal because he was all white. A white mule (laughing).

R: Your brother gave it to you?

K: Yeah, yeah, so it was a treat. And uh, I enjoyed that moment because it was the first time. I was say about nine, ten years old at that time. And it was good experience for me. I watch what they do, how they do, I give a hand when they come down. But I don't go to pound opihi, I was little bit too small then to know the danger.

R: About how old were you then?

K: About nine, ten years old. That's what I remember the first trip was, and we had to ride it all the way from Mokuhulu. Ho, mo betta yet I went like the ride because long eh. But after awhile, you come, reach down there, bow legged. Ho boy hard time for walk. All night yeah, almost all day. Eh in fact almost eight hour ride from Mokuhulu. Almost eight hour ride. We had to take the back trail. All the way until come down to Ke'ena. We not going Ke'ena, we still take the back trail. All the way.

R: Which trail is that? The back trail?

K: Pu, Pu'u Loa.

R: If that's the back trail, what's the front trail?

K: The front trail, you, if you come to Kamoamoa, you cut go down, then you cut go back up again. Take the up trail. Then when you come Ke'ena, you cut go down. Then you cut go back up again. Then when you come Kealakomo, the Kealakomo trail pass right there. So that trail comes back down a little bit when you come to Pu'u Loa. It comes back in. Then when you come to Apua, right there already, then of course if you want the county road, you take the trail again. But there was no up or down coming back this way. But as we leave Ke'ena it was all up. Of course you can go down. In and out. But we took all the ones back one.

R: You know some families they say oh, we neva went to Keauhou, or we neva went hea or dea. Sounds like you came all the way yeah.

K: Oh, I went all the way to Opihinehe. But we took the other side trail.

R: You go from up mauka.

K: Yeah, up side, come down.

R: Ride horse?

K: Oh, that time we had to trailer. Trailer the horse, back up that way. Yeah, all the way to Opihinehe, Kaki'iwai.

R: Kaki'iwai? Before you could go right down on the coast?

K: Oh, if you get good mule. You can. And this only man I know who made it through, was ah, we call him Ula. Kamelamela. Good mule, good. He go all dis kine big round stone, he walk on top. No can animal do that kine. Whew, up side down. But this mule, I see for my own eye, he walk on dis big kine stone. Jump jump. Ho, I shake my head and chase goat too with the mule. He run like one horse and betta. Because he smell the crack before he reach. When he reach the crack, whew, gone (laughing). Ho man I laugh. Mule, you can not beat. Even this kine place hea. Tangle (lots of bushes) he smell the crack and he no going go, and he ain't going go for nothing. You better go check what ova there get. He get one crack ova dea. He smell um.

R: He know eh?

K: He know. That's why night time when we come, you get good animal, you just let him go. He smell the trail, whew, all the way, but you get green horn kine, he going take you one circle and he going head on home. You hea the ocean left side, bumby you hea um on the right side. Eh, how come the ocean on the right side, you heading home. So, that was a good experience, yeah, and like how I said yeah, last night, I wouldn't thought that I would see ova hea again. But through you folks with the helicopter, I go. Not every time ride helicopter too eh. It's a trip for my wife. She tell oh daddy, you going, yes I go, can I go, chee I don't know, I betta go call Aku. I pray.

R: So how dis place from the last time you been hea?

K: Oh, just a little, the bush came bigger, yeah, and moa bush. More bush.

R: This trail going from Keauhou, from the shelter ova hea going up to Halape, go up the fault, on the down side, get planny ruins yeah?

K: Yeah, piled stones hea, pile stones thea, yeah. Sometime some people say why they pile um up, sometime they have sweet potato or something like that so they pile the pohaku all one place yeah, pile hea, pile thea. So the pohaku no stay anyplace yeah. Like how I say they plant water mellon down hea before. I say, nah! They tell me yeah. Plant sweet kine water mellon. And you wouldn't tink grow ova hea, hot like hell yeah, but they

say that's the best water melon. Especially down Halape side. Said ah, sometime you no can see the water melon the sand he cover um. So when you see one mound you know get water melon inside there. Ho, the sweet.

R: Who was telling you the stories of the water melon?

K: My dad. Yeah. My dad said they plant water melon down there.

R: You was, you said you was born 1939, so when you was growing up, already these lands was National Park lands.

K: No. Oh yeah, yeah. It was. Ah, yeah, I give our people credit though. And luckily, whoever was at that time, had agreed, that they would give us the rights to come back in to fish this ground. No one else from the outside could. But we could bring people from the outside. But I think this is the only place, but what we wanted to do, is make homestead up hea. But these guys, they give us the run around. They say, yeah, yeah, I had enquired in the National Park. Because there is a homestead place up there at um, where that place was, Pe'a?

R: Panau?

K: Panau. Yeah. That's homestead you know. And they say you can not take no vehicles, we will neva make no road, you have to follow the old trail, in order for you to build house you gotta haul your own material up there with the animal, eh, you crazy! Eh, they make preservation for the Indians, why they no make reservation for us in the National Park. They are subject to us. But they don't want no body know eh. Maybe now because, now get planny homeless eh, maybe they reach up there. So no body.

R: You talked alot about the medicine, down at the ocean,

K: Oh, yeah, get planny medicine right around us. You see the uhaloa?

R: Yeah.

K: Ho, I neva see no haole medicine compared to that uhaloa. Don't cut it. Sore throat, tonsillitis, cold. That's the medicine, the uhaloa. Eh, what you do is you, sometime you huki, ho, hard time eh foa huki. Ah, leave that bugga. Because he ain't going come out. You go the next one. He come out, ok. And what you do is go get the pohaku, stone, pound, pound, pound, pound all that roots. Then he start, hemu, you peel um off, peel um off, throw away, wash um, if you like wash, or else just go like dat (motions to throw it in his mouth).

R: The outside bark?

hemo

K: Yeah the outside bark. And when you take that, you can feel the bitterness and you can feel just like its grabbing inside yeah, whatever is inside that is no good, this medicine take care, sore throat, cold, bronchitis, you feel your chest heavy. Planny mucus inside, the only medicine he broke um. You take um five days straight, monday, tuesday, wednesday, you see the difference. You cough, eh, junks come out. Yeah.

R: One time a day you take that?

K: First thing in the morning before you eat. Usually what we do we make planny. We pound um. Hemu hemu. Go one pot like so. Take um home wash um up take um home, put um inside one big pot, put um inside, put water, cover um. Maybe one inch more. Boil um. You boil um the ting turn red. Red. Let it cool off then after awhile you get a cheese cloth, you strain um. Put um in a bottle, put um in ice box. That stays there for a long time. But you see the ting after awhile it settle yeah, down below. Come to one cake. As the medicine, I mean all medicine, but before you take um you shake um up. Broke loose that. Big t spoon. No drink um. You gargle. Clear your throat first, gargle, gargle, gargle, gargle. You figure nough, spit um out. The next big t spoon, down. Then you go eat. Yeah, but that's how, that's the rules of taking this uhaloa. Five days, Hawaiian medicine always five days. But before you take, say a prayer. This is for my health, thank you Lord. Yeah, that's the rule, you acknowledge him like that because he made it yeah. And how they found out about that medicine ho I don't know but I tink they smart, they tell eh maybe they had guinea pig yeah those days. If you make, no good (laughing). But they know, they know.

R: You know, funny, Aku went pick up the lobster head?

K: I seen um over there. Yeah, that one is a good medicine! That lobster shell, you take um home cause when you get fever like that. You boil the lobster shell, the water, you drink. For fever. Good medicine that.

R: Is that what, five days too?

K: Ah, no the fever is for that time, you drink morning, afternoon. It still goes on, take it again. Morning, afternoon. But this uhaloa is only once a day. But this kine other one is different again, morning, afternoon. That's how.