

Interview with Dorothy Ching #2

3/12/90

They used to pick lemons for Hilo Hotel on Kinooole Street. The chef there used to make lemon marangue pies. They got \$1.00 for one hundred. They picked them up the mountains.

Her brother went to Kalapana School until the fourth grade and then he went to Keokaa. His teacher was Mrs. Weatherby.

Mrs. Ching = C

Midge = M

Mrs. Ching's brother = B (Abner)

B: Kalapana used to look like that, cows and horses running all over the place. They kept everything down. It wasn't like this.

C: The kids used to chase the cows, grab them by the tail, jump on top. You (brother) was one of them.

B: Myself and William Kaina, he's the pastor of... Kawaihao Church. We were cousins. To walk from there to Brown's Park some used to just jump on a cow, anybody's cow. One guy in front there guiding the cow, the other one in the back bending his tail so he move faster. And the old Chinaman that owned the cow used to chase us with a sickle.

M: What was his name?

C: We use to call him Yanawai but his last name was Young. I forgot his first name. Amoo was the kind.

B: Amoo she was one of those high class Chinese with the bound feet. She stayed in the house most of the time. But here again we use to pick lemons like this and sell it to her for candy. And she used to dry it on the top of the roof. They used to live in a house put together by drift wood almost. Not that bad but pretty close.

B: And I think Lani (Mrs. Ching) and Bessie (sister) used to take the ...

C: That's our secret!

B: When it's dried of course, they'd go up there with a stick and try to get them. And of course Mom would see us going down there and we'd get the stick when we'd get home. It wasn't me, I was too small then, but I remember.

M: There's about five or six years between you two ya? ← must date

B: Umm hum

M: About how far was that away from where you lived?

C: Three miles to Kapaahu where we lived, maybe about five, six miles to Kealakomo, that's where the family property was, the Kama family.

B: Long ago, they claimed, how much? About 4000 something. And when it became a national park and then they just condemned it. I don't know how much we got out of it.

C: No, we didn't get nothing.

B: I think almost 25 cents an acre or something like that.

C: Less than that. I think 5 cents or something. Lou, Edith, but Edith didn't get her money because of the reason she was living in Texas. Till today. See you personally have to claim for it. You can't send a representative. My two older sisters claimed for it. But see, at that time we were told we didn't have any thing but you know when the state condemned the highway, and they did a search, they found that my mother, we owned, see we had an older brother and he died as a minor. How old was *Manina?* Manina when he died? Fourteen? Twelve? He died as a minor and so actually his share, according to the attornies today when they condemned the state land, in the back, where the highway, they took at least six acres, almost seven acres, and they found that we were heirs through my mother. When this minor brother of ours died, legally his portion reverts to my mother. And so whatever my mother had would come to us. But see, those days they interpreted different. The interpretation of it was, well when he died, nobody got anything. So down there we didn't get nothing. Only my two older sisters...

M: The older sisters, they left. Did they leave to go to school?

C: Lou went to Kam School. Jenny went to live with Aunty Loy in Honolulu. They both went away to school.

M: The girlfriend that your mother came to Kalapana with from school, what was her name and her family in Kalapana?

C: Her name was... the daughter is Mary, Tina's sister is Mary. I can't think about it.

B: But that's Kunanui family right?

C: Ya, but she married the Kunanui's. She was, I don't know what family she was from. Lou probably knows.

M: So after they finished the school, your mother came with her to Kalapana and lived with her family and that's where she met the older girls father?

C: Yes. Kama. Those days they say, Oh I have a son or like the Japanese or the Chinese. They say I have a son and I want a certain girl for (my) son. I'm not sure, but just listening to the stories that the older people...

M: So the marriage was just like arranged?

B: You could say it in a way. Well it was not by her choosing. She forced her into marrying her son.

C: Well, maybe, I don't know. We don't know. You see, Mamma has never spoke about things like that. Like I said, those days when we were growing up the little ones had to be seen and not heard. This is how we grew up. You can walk into a living room, like people sit in the parlor, and there could be five, six kids but nobody say anything, but today...

M: So he died?

C: He died young ya? How old did Lou folks father die? He died very young, I think in his... bumpy you go up and look at the stone.

M: And all this time your mother, she stayed in Kalapana and then she met your father and then had you folks. Was your mother close to her first husband's family at all?

C: Well they were like, they dominated her, ya. She couldn't do anything without their permission. Not grandfather though, only gramma. She was the work horse of the family. She did all the work. My mother used to farm and everything. I remember, that's why we had to chip in and do all the chores. We had our own pigs. We raised pigs, we raised cows. My mother used to milk the cow every morning for milk for the family. There was no men to do it.

M: Did she get anything from your father's family? Did your father's family live in Kalapana too?

C: Ya, just down the road. Teresa ^{Waipa} Wipa, that's my father's sister. They just lived down the road from us. But you see, I really don't know what happened, but see my father and my mother were divorced so we stayed with my mother, lived with my mother. So my mother was the breadwinner of the family. But we survived and we had fun.

M: You mentioned that some families, the kids didn't have to work too hard. What families were that?

C: That was the Kunanui family, the musicians.

B: They were, how would you say that?

C: The parents, the father and mother would do all the work.

B: And they'd play. They sit on the porch and strum guitar. Until today, they're musicians. Most of their family.

C: That's the lady ma came to

Sara Kunanui. But

Kahilikawa

B: No, and there was another person they call Alama. He had one arm. His last name was Kahiliwa. I can't remember what his first, Albert, I don't know. But we used to call him Mumuu because he had his arm blown off by dynamite or something like that. In those days I guess, that the story went that they went fishing, and you know how if you can't catch the fish you use dynamite to blow em up. And they claim that he used to smoke a pipe and he threw his pipe and hanged on to the stick of dynamite. How true it is I don't know. And he was a steersperson, he steered the canoe. Of course he had only one arm but he was a good fisherman too.

M: So one person would steer, one person would bail

B: and one person would paddle. Of course the steersman paddle too. We didn't go too far out when its nice and clear but everybody knew we were out there, the family. And when you come back in, especially we you go out for opelu and stuff like that, Kini would get all the bait and all that, they used to use taro and ulu for chum to bring the fish up. Earlier I think, Lani was still here, I can't remember, this was much later, after Lani left I think. And we'd go out and when we'd come in everybody would be on the canoe landing. Anybody who helped grabs the canoe and bring them up then they had one ka'au of fish, that's forty, one ka'au. And usually it's all family that comes down and help cause they know you're going out. How the word gets out I don't know, that's the Hawaiian wireless. They call them coconut wireless. Certain days they know well Kini's going out. We'll go out and help him bring the canoe in. We get one ka'au of fish.

M: What about if you don't get that much fish?

B: Usually those, Kini and the fisherman down there they docatch. Most of the time when you come in with a canoe like that the canoe is just full of fish. I don't know how you get it in but it floats. It's one of those old big canoes that he built along time ago.

M: Oh, he built his own.

B: Yes. I remember him building it and I'm over there with a piece of rock trying to make it smooth. Never have sand paper then see. You go down the beach and find this coral and you scrape it on one side on the pahoe'hoe (?) until it's flat onside and that you use for sandpaper. It's just like a rubber. Just like the old Hawaiians that they use. Rub it until it's smooth. And then he dyes it with kukui nut. You have to boil the thing up until it comes to like dye and it preserves the wood and it gives that black look. He stains the wood black. But most of the canoes that he built and left on the canoe landing out there stayed there a long time, never cracked. They were good seaworthy canoes.

was the only one that had canoes. Longer than that I remember when I was a little kid when they were making a movie down here on Black Sand Beach. Use to have a whole bunch of canoes. But they had another person from Opihikao anyway, he used to make canoes too. But I think Kini was the last that I know that made canoes down here.

M: Did he used to teach?

B: Yes. And I built canoes in Honolulu. (little more about that). Now there's hardly any canoes that's made out of one log. Because usually the old canoes, fishing canoes, are smaller. They're about 30, 32, 36, about that long. But the racing canoes

M: So mostly what you remember is repairing walls.

B: Yes. Or sometimes where the walls is low and there's no rocks then we'd string barbed wire over the top of it. That way your animals don't jump over. Some of the walls get down to about this high (3 feet). And pigs, tame pigs, they won't jump over, but wild pigs will jump over. And they'll break the stone wall so you'll have to go fix it. And to stop them from jumping over, you string barbed wire over it. You dig a hole in the, well take the rocks out from the stone wall, stick a ohia pole in it, put your rocks back and string wire over the top.

M: Did you folks do much hunting besides for goat?

B: We trapped 'em in the ulu groves and stuff like that. Kini did trapping. Usually we won't trap to kill, sometimes, but most of the time we just trap to tame the pig or bring back the wild pig. We usually, a certain time of the year where the mother pig, the sow, has babies, we trap the mother pig and we take half of her liter and leave her the other half. Then we bring the babies and feed them until they're tame. And they make better pig than tame pig that you buy. They last longer, they don't catch any kind of disease or something like that. They're much more hardy than the tame pig. Then you wait until it's, her son did it and he, how many pigs did he have one time? Leslie.

C: No. Actually, those are domestic pigs that got loose. You know, in Kalapana area we very seldom have the kind real wild pigs with the razor sharp hair like you find at National Park. Most of the pigs that you find in the area, is all that was domestic but got loose and then they got raising a family and stuff like that.

B: But most of the pigs are tame at one time, everybody had. But they just got loose and I guess they, very seldom you see a wild pig, one of those old pigs that snout this big and tusks sticking out. Most of the wild pigs you find out here, they have markings on them like black and white, brown and black, so you know is, very seldom you find one that's pure black. You got 'em, but those are the better pigs, they're sturdier. They live off anything. You can feed 'em anything, stone and they'll eat it. And they'll peel their own coconuts.

M: One of the questions I wanted to ask you from the last time I was here is about is you said the old folks were the ones that used to prepare the medicines if you were sick. What were their names? Who were the ones who knew about the medicines?

C: The old man Kini used to make for my mother. I never seen Gramma make anything like that. It was Kini or Auntie Kapu. When I moved back here she was still making it. She made for Russell. I think Russell had a dislocated shoulder and they would go out and gather their own medicine. What she did was, she told me that was kowali, that morning glory, that vine. But you have to

B: He used to make me eat kukui nut, that sap from the young kukui. It's bitter.

C: Some children when they're little they get sores, like coldsores or something like that. Well the Hawaiians call it ea. And so they just dab it in the mouth, on the tongue like that.

B: He used to make me chew that pualoa. (little more on that) And of course noni. I've taken noni. Noni is an indian mulberry. And it's good for ulcers and dibetis. It's a tree, a fruit from a tree. I've taken that and my stomach don't bother

2
and we'd let them go. And one day you'd come home and there's this puolu on the porch or by the steps. Usually that's the person returning. They'd bring taro or potatoes or whatever. And usually you'd know where it came from. Or dried fish. I don't know because the way they tie their knot or what they use or what they grow. And we knew who came. The coconut wireless, oh certain certain family was here.

M: The principal of the school, the one who used to take a nap with the kids, what was her name?

C: Mrs. Holiko, that was Bessie folks time. Her name was Miss Evaliko (little more on that) That's the same family in Keokaha they have one street named Evaliko.

(little bit about speaking Hawaiian now. How University teaches a different Hawaiian and Niihau. Also correcting misspelled Hawaiian words on the first transcript.)

M: What is this that you say you feel more?

B: Certain places you would go, like Kine would say, like sometimes you'd be talking and certain places they call moo, keep it down, no loud talking, and he'd tell you to kuli kuli ka waa, don't make any noise or shut your mouth until you pass this certain place. And that happened all the time up by Kapahua. A certain place, and everytime I pass that place (end of tape.)