

Index to Helen Lee Hong Interview #7

Tape 1, Side A

- p.1. visit to Lalal'ole, hula Kahiko
her schooling
- p.2-3 marriage
- p.3-5 living w. her husband's family
- p.4 H on steamship, GB plants
- p.5 GF fishes, wears malo, drinks 'awa
- p.5 WW2--barbed wire on beach, blackout

Side B

- p. 6 relations w. soldiers
growing taro--by grandfather of H
- p. 7 growing taro--by she and her H
sharing food w. H GPa
- p. 8 her children, naming them
- p. 9 birth practices
- p. 10 naming again: don't give name Keakekehina

Tape 2, Side A

- p.11 names and personality
- p.11-12 weaving w. M after marriage, getting lauhala at Kehena,
- p. 12-13 birthdates of children, their going to school at
Kalapana & Pahoa, Kalapan teachers in 40's
- p.13-14 end of canoe fishing; commercial fishing starts after WW2
- p. 15 outsiders coming to Kalapana after Park road made
- p.14-15 buying poi after WW2

Side B--clarification s of Interview #6

- p. 15 old Panao house
- p. 16 dad raised cattle at Kamoamo & Lae 'Apuki, then Panao^y
Mr. Stone
- p. 17 older people; Gabriel's and Edna's dates
her sleeping w. GM
- p. 18 not close to brothers, Kini
lu'au's for her children, given by her parents
- p. 19 practices of land inheritance; Gabriel's estate

Interview 7 with Helen Lee Hong

by Charles Langlas, 10-29-88

Tape 1, Side A

C: When you worked in Honolulu, at the pineapple cannery, did you go to visit your uncle Ilala'ole?

H: Most of my time was busy workin you know, in the canneries, so...I had very little time visiting him, maybe weekends, you know when not working.

C: Had you gone to see him when you were younger?

H: No, that was the first time.

C: What was it like? He was teaching students?

H: He was still having his hula classes.

C: Did you see him teaching?

H: I watch his class, yeah. He was teaching his class that I can remember.

C: What'd you think about it?

H: Well. That was his talent. That was what he was teaching. It's the ancient, not the modern hula.

C: Was anyone teaching that in Puna or Kalapana?

H: No, no one was doing in Kalapana at that time. During our time, growing up.

C: Was that the first time you had seen it?

H: First time. I've only heard about it, heard about him teaching.

C: How did it seem to you? Did you like it?

H: Not really. First time to see it, and didn't know what it meant, you know. Not really enjoyed it.

C: Last time we talked mainly about your early life. This time I'd like to talk more about your later life, after you finished high-school.

H: I spent most of my time at home, with my parents, helping them. I mean, being a big family, there wasn't any opportunity of going to higher education, so I spend most of the time home.

C: Had you thought that you'd like to go on?

H: Had that thought of going on, like my older sister, she went on to Normal school. That was the college then in Honolulu. She went. She had that opportunity to go. Well, someone has to be home to help the parents, my mom and dad, home. And the rest of the brothers and sisters.

C: It seems to me that lot of kids didn't even go to high-school. Does that sound right to you?

H: I guess most didn't go to high`school. xxx Yes, we thank our parents for at least giving us that education. We lived in town, in Hilo, and rented a cottage, and then went to school.

C: Was it because your mother had been a teacher?

H: I guess. She wanted to give us that education.

C: Then, after you went back home, how long was it before you got married?

H: About two years. I think. After graduation.

C: Could you tell me about your marriage? Where did you get married?

2

H: I got married out there, in the parish in Pahoia. Because my husband was a Catholic and I was a Congregational, you see. It was a ruling of the Catholic church. We married in the parish Hall in Pahoia.

C: Because you were not Catholic?

H: Yeah, we were not both. That was a ruling of the Catholic church. My husband's family from his great grandparents and parents, they were all Catholics.

C: Did you and your husband go to the Catholic church then or the Congregational?

H: We divided. We shared our going. When we got married and my husband said, that's alright, you go to your church and I go to my church. But you know, when they have some occasion at his church, we go to each other's church. He comes to mine and I go to his. xxx

C: Did you have a lu'au for your wedding?

H: No. Just a small family dinner. Not a big occasion, no. No, just got married, and... We had to go all the way to Kapoho, that's where to get a licence.

C: Oh.

H: Henry Lyman, was the one that issued the marriage licence, from Puna there. So his [her husband's] dad had an old Model T, I still remember car in those days, Ford Model T, that we drove up to Kapoho there, and registered to get our marriage licence. We just had a small family dinner, not a big one.

C: At your house?

H: At his house. His parents were still living, his mom and dad. His dad was a pure Chinese, and then he did all the cooking. Chinese love to cook. I mean I've lived with them and I've seen him, everyday, his wife doesn't do cooking. He does all the cooking and everything is ready, everybody goes to eat.

C: Was it after you came back that you got interested in your husband?

H: No-oh! We were schooldays sweethearts. I mean, uh, we live in the same area, as about, in Kaimu. His parent's home and our home, and when we were youngsters we used to play together, you know. That's how I met my husband, young schooldays. Of course, when they moved to Hilo, he went to St. Mary's school, that Catholic school. And then I went to Hilo high-school. Then when we moved back...

C: He was there?

H: Then afterwards, his parents came back, to live home. And then he was working, and driving for the teacher. Kalapana had a school taht time. Miss Ewaliko, she needed a driver, so he went, he was a driver to take her around, come shopping in Hilo, whatever she needed. Yeah, Emily Ewaliko was the teacher in Kalapana that time, when we got married. Course most of his time was helpin his father, home with the farm. Doing lime farm. The father planted those Chinese limes, yeah? Hawaiian limes. They raise little pigs too. They had pig _____.

C: Did you two go out on dates before you got married?

H: Not really. (laughs) Most of the time was when, the only time when we met each other, you know, when we went out, or went to church. Not really dates to go movies or. No, we never did.

C: Did he come over to your parents' house to see you?

H: No-o. My parents never wanted him to be my...My mother especially disagreed, you know, so much. She didn't want. But we always met. I went out, and we met. Most of the time our meeting was done at the beach, in the sand beach, Kaimu, eh? It was beautiful then. Not like today. Where we would sit under the coconut palms and talk and...

C: And not let your mother know?

H: Yeah, my mother wouldn't know, but I know time to get home, well, I have to get home and do my chores. That's how.

C: Why do you think she disapproved?

H: I guess she wanted to have somebody better for me. I don't know. Yeah. My dad never bothered too much. It was mom.

C: When you decided to get married, did your husband come ask your parents?

H: No-oh. I left home, and went to stay with him. You know, when things were getting bad. I told my mom. Because I love him, and then I was 21 then. That was the adult age then, yeah. Before that I couldn't leave home, because the police would come for me. They would call the police. (laughs) So I told mom, no, I went and stayed with him, with his parents. Then my mom didn't talk to me for quite some time. Then finally we made up. You know, forgive each other. And my mom, we got together again. Then my dad died. One year after we got married, my dad passed on.

C: So that just left...

H: Left mom, and my oldest brother. [Earlier] Gabriel had to leave school to come home and help the family. You see, he didn't have much schoolin', at Father Luis' home where he stayed.

C: But he already had come home I guess.

H: Yeah. He was home to help.

C: When you got married, was your youngest brother Kalani still there?

H: I don't remember, if brother Kalani was. He probably was in the service already. xxx He wasn't home. He went into the service when he finished his school.

C: So you moved into the house with your husband's parents. How was that like?

H: It was alright. They got to like me, and of course, we got along as a family.

C: Were you together very long before your husband's father died?

H: No, no. About a year I think.

C: And then the mother moved?

H: Yes, the mother moved, to stay with another sister on Maui.

C: Her sister?

H: Her sister. She went to visit her sister, and then she met another man on Maui, in Lahaina, and she got married and she stayed there. And then we stayed home. Of course, she had made a will, everything, being her only son. She had two, one of the brother died, when he was only a young. Yeah, two boys. But left my husband all alone, that's all she had. So she had made a will on the property, and everything to the son. So we stayed at the house at home, and brought up our family. That's where I

brought up my family, in Kaimu there. Then the grandfather was workin as a park-keeper, you know, for the park. Simeon Waiiau Bill. Then when he was about to retire, he...oh my husband went to work on a boat. This inter-island boats, Wai`ale`ale, Haleakala, inter-island steamship. That's where he went to work. I stayed home with the children. Every Wednesday he would come in. The boat would come in and he's just come home for the day, and back again, 4:00 the boat leaves. Never had much time to stay home. xxx

C: How long would he actually be down there?

H: Just couple hours, not much. One good thing, I had my nieces with me, and then they help me with the housework too, yeah? We had to take, yeah.

C: Who would those have been?

H: My mother adopted some, Kaleihua and Ede, two adopted nieces.

C: Were they nieces that your mother adopted, or...

H: Grandchildren I think for my mother. The Elderts, they belong to the Elderts. Ede and Kaleihua. Stayed with mom, she brought them up.

C: Earlier they had lived with you folks in the Pe`a house?

H: Yes, when they were youngsters.

C: And then they moved in with you?

H: No, no, they just came over to help, when I needed help.

C: How long did your husband work on the steamship like that?

H: Several years I think he worked on the ship. Then the grandfather was retiring, so called him to come to take his place, park-keeper. That's when he came home. Then he only worked one year, then he got into the police force.

C: Was that the Kaimu park?

H: The Kaimu Kalapana. The Kaimu park. Because there was someone else taking care of the Kalapana park. But afterwards he had to go take over, the grandfather was workin over there too, while he was park-keeper. Both parks.

C: So then your husband ended up doing both parks?

H: Uh-uh. He was doing mostly the Kaimu.

C: While your husband was working on the boat, how did you folks, you and the grandparents, live? Did you grow taro and stuff, or?

H: Yes, his grandfather always was up the taro patch, banana. Even the grandma, she's such a hard-workin grandma that. I can picture her, planting potatoes in the yard, always doing, or weed the sweet potatoes, in their old-fashion hill, potato-hills, and fruit trees.

C: Did you work with her then?

H: She does most of it. I had the family to take care. We were havin children, babies, which was hard. Bringin up our family. But my two oldest children were, most of their time with the grandparents, with his grandparents, while they were growing up. That's why they know their Hawaiian. That's all what the grandparents taught them, was talk in Hawaiian, you know, not English.

C: Did the grandparents speak English at all?

H: Mostly Hawaiian, Hawaiian language. They cannot speak

5

English too much, maybe broken English, you know.

C: And was the grandfather still fishing at that time?

H: Yeah, still fishing. Every day after working in the park, he would put on his malo. He's one old man that always uses malo. Take his throw-net and go to the beach. He loves to do that every day, after work you know. Go to the beach, throw net, bring home whatever fish he catch. Oh, we always have fresh fish. Sometime you don't catch any. But he's a good fisherman. He knows where the lobster holes are. He would go and come back, bring lobsters home. Oh. All the sea food, to eat. But in the evening he must have his `awa root. That's one grandpa that he got to have that. The wife prepares it, makes it all in a cup, before he eats dinner. Dinnertime, then, he drinks that and go to relax. His `awa. The `awa root.

C: Only at night he drinks it?

H: Only at night, you know, after he retire. Eat dinner, and then afterwards go sleep, go to rest. Only in the evenings. Most of the time is at home. Grandma prepares that first already. Pounds the `awa and rinse it and ready to drink.

C: She pounded the fresh root?

H: No, the dried ones too. If you have the fresh, the fresh, but mostly the dried. They always kept the `awa root ready.

C: And then did she use coconut fibers to strain?

H: No, there was another type of plant, the `ehe`awa, that she used. It just like a strainer too. It's the blossom, the flowers, you smashed it up and make it like a strainer. That's what we had growing down there, down the beach. It's what she uses.

C: How long did those grandparents live then? Up to WW2?

H: Ummm, up to WW2 they were still living. ___knew when all the blackout time came to the beach. You know when everybody has to get their no lights shining out, and our beaches were all full with the barbed wires, you know. Oh, my, that was some time that I experienced.

C: Maybe I can ask you to say a little more about that.

Could you folks go down to use the, could you get through to fish, or get limu?

H: Unless where there is clear place where you go, you know, to the beach. But on the sand beach, they had it all barbed wire. But there were some areas where you could go through, to the beach. They had outposts here and there, under the trees.

C: So they didn't care if you went through?

H: No, no. I mean they know who, the people that live there, so.

C: Cause I thought maybe you weren't able to use the beach. (There only was barbed wire on the flat beach, not the cliffs, so they could use the shore there.)

C: How did the blackout thing work, I heard that Gabriel came around...

H: Well, there were, like police, eh? guards to go and check all the homes. No light shining out at night. Make sure it's totally dark.

C: Were they hired?

H: As special police? Hired or volunteer, I don't know.

6

C: I heard that your brother Gabriel was one.
H: Yeah, he was one.
C: Do you remember somebody coming by and saying, oh your light's shining out.
H: No. Everybody tried to get their house darkened.
C: Did you have to make curtains?
H: Dark, keep the light out. At least, you know, with kerosene lamp you can turn it really low. Not the electric light. All down that area was all kerosene lamp, and kerosene stove. We didn't have electricity. xxx Of course we closed the windows with dark cloth, where it won't shine out.
C: And I guess there were a lot of soliders around down there. Was there any living at Kaimu?
H: They come and go. Those that have to camp, they camp, you know on the beaches.
They come in their tents, and everything, food, whatever, for how many days they had to camp. And then they exchange, new ones...

Side B

C: Were you friendly?
H: Yes, we were friendly. One of our neighbors, that is in Kalapana, she married a soldier boy, and had her family. Fidelia Sweezey.
C: Were you folks having lu'aus? I was just wondering if you had any with the soldiers.
H: No. I don't remember we had any.
C: Was that a hard time for food, during WW2?
H: Well...food was...well, like us Hawaiians, the main thing was our poi and our fish. And if we had that, that was sufficient. You know. Not really hard time. We had food enough.
C: You were still growing taro then?
H: Umhm. Taro was important. Of course when 'ulu season was, as breadfruits, we had breadfruit to eat.
C: The grandfather was still alive and growing?
H: He was still alive, still growing. He walks up the hill, up into the forest area to grow, up to the taro patch.
C: He musta been pretty old at that point.
H: Yeah. But strong, still strong.
C: Do you know where that was?
H: It's up at Ki'ula, where his taro patch was. Now, after while, as he got more aged, he didn't do much. Then the poi, you know, was comin in from the stores, from the poi factories. So they bought their poi from the poi factories.
C: He had enough money?
H: Yeah, he had his pension after he retired.
C: At that time, did you also buy poi?
H: We do. Course we still had our taro patch, and banana and sugar cane.
C: You and your husband?
H: Yeah, our own. Me and my husband used to go up. We have a little shack up there, up in the taro patch, up there where we would go to plant.
C: Was that the same place, up at Ki'ula?

7

H: No, not Ki'ula, that was on the main highway. We had a car that time where you can go on the car. Up Kaola side, yeah, that's where our taro patch was.

C: On state land?

H: No, Amfac plantation land. We had to lease. Plantation, owned all those lands. So we leased from them one acre. What was it? \$15, lease, something like that, for one acre. That's a big area. You can't even work on that much. But that was the lease.

C: Was that dirt there?

H: Dirt. And it's forest, and good for planting taro. Potato is good down at the _____ place, near the beach, but not taro. (This was after her husband became a policeman, about 1940--just before the Pearl Harbor attack. Not clear if it was after WW2 or not.)

C: So were you growing and making most of your poi?

H: Before that. We were making most of our poi. Of course with rice. You know we had to buy rice. My husband loves his rice, being brought up with the father, eats rice. That was another main dish, the rice. That's why. He likes his rice more than poi. Gotta have that rice.

I like my poi, I don't want rice. I got to have my poi.

C: So you had to fix both I guess.

H: Yeah.

C: And what about your children?

H: They eat both. They eat both poi and rice.

C: Did you buy poi sometimes?

H: Just once in a while when we couldn't make, we bought the poi. But we had to make use of our taro when it's ready for harvesting. Use it and cook and pound it.

C: Who did the pounding?

H: I used to pound. My husband pound. Yeah. We had a board that one could sit at one end and the other end. Both can be pounding, poi.

C: And then who peeled?

H: We peeled together and cleaned.

C: And how long did you continue growing taro like that?

H: We continued till our children were still growing and going to school. You know when my husband had days off from work, we were always up our patch.

C: All the way up till he retired?

H: Until he retired, yes, we were still having that taro patch.

C: Let me go back to the time when your husband was working on the steamship, and the grandparents were next door. Did you folks get your food altogether? They grow taro and sweet potatoes.

H: Yeah.

C: I guess he had a wage and your husband had a wage.

H: Um.

C: Did you pool your food together?

H: You mean eat together? We didn't eat together, because the grandparents had their home and then we had our home. They are in their home. Only my children ran over there to eat with them

8

and came home, sleep. We shared our food, if they had fish they shared, you know the food together. That's the way we lived.

C: But I guess they were producing more of the food.

H: They were producing more, yes.

C: I should ask you about your children. I don't even know how many you have.

H: I have six children, three boys and three girls.

C: Could you tell me their names, in order?

H: Yes. Wilmont Lee Hong, Gertrude--The married name now?

[C: I guess.]--Kealoha.

C: That's the one you're staying with now?

H: No, that's my older daughter. This [one that I'm staying with] is my other younger daughter. Wilmont, Gertrude, and Peter. I just lost him. And then Helen, this one where I'm staying. She married another Kealoha brother. The two brothers married two sisters, my children. And then Clayton, he's on the mainland. And then Lizzie Pankey. Is that six?

C: Yeah.

H: My youngest. I had boy, girl, boy, girl, boy, girl, uh?

C: How'd you manage that?

H: I don't know how did I manage that, but that's the way it come, hah? Well, my mom had ten. And six was all I had and that was all.

C: Did you want to have more?

H: No. I mean, that was all we had, so we were happy.

C: Did you pass your name Haleola on to any of your...?

H: Yes, the one that I'm staying with, Helen Haleola.

C: Oh, yes. `Ae.

H: Gertrude was the grandmother, gave the name Wai`anuhea. Her Hawaiian name was Wai`anuhea, Gertrude. And Lizzie was Ku`ualoha. That's for the girls. Her aunty's name.

C: And you said the name Wai`anuhea came from ...your husband's grandmother?

H: The grandmother, Wai`au's wife's, some family, sister... Yeah, my husband's grandmother, one of her family names.

C: And what about the names for your sons?

H: My oldest son didn't have any Hawaiian name, just Wilmont. Peter, the one that passed away, was the grandfather's name, Kaleikini. And Clayton was name after the uncle Gabriel, Clayton Gabriel.

C: Did he also have Gabriel's Hawaiian name?

H: No, we just called him Clayton Gabriel.

C: How did you get the name Wilmont?

H: I don know. We had some friends I think, that had that name. And it just came, they call him Wilmont.

C: Did you have your children at home? or did you go to the hospital?

H: No, I didn't go to the hospital! I had all of my children at home. I wouldn know what hospital was like.

C: I spose in those days you folks didn go to the hospital much.

H: We didn go to hospital. The only time, when the baby was born, you register the child's birth, and get a birth certificate.

C: But he didn't look at the baby?

H: No, we didn't even bring the baby there, just bring the date the baby was born, and the time. They allowed midwives those times, eh? You know midwives, to help mothers. They were not as strict those days I think, about you had to see a doctor, like today.

C: Did your mother or somebody like that help you?

H: Yes, my mother and the grandparents. His grandparents. They tell you what to do, you know, they had everything prepared. They knew about it. They were always there to help, to tell you what to do and how to do. And then of course, we had our own. They had some kinda oil to rub on your 'opu, you know, kukui oil. They knew what to do. Even after the baby is out, they give you this medicine to drink. You know the Hawaiian herbs. That is to clean, you know, the system in there.

C: Do you know the name of that herb?

H: Yeah. Hinahina, the wild hinahina, and the 'ule hala. You know, the roots of the hala, the bottom. And hinahina ahui. Kauna'oa rather, not hinahina, kauna'oa, and these the mea. They would pound that you know, mash. Pound it and squeeze it, then the strainer, and then drink that after. That is to clean the afterbirths and all that, clean the system. Was helpful, you know, with the folks, and of course they had everything ready, the cord to tie the navel, and everything.

C: In those days what were you folks doing with the piko afterwards.

H: Burned it. Either burned it, or some put it in a glass jar and take em to some river, and throw it away. But mostly was burned. The afterbirth, they would take it out and plant a coconut tree. I know my oldest son, he has already eaten the fruit of his coconut tree. The 'iawe they call that, the afterbirth.

C: So you did that with all of your children?

H: Umhm.

C: On the land you were living?

H: Yeah. Well that's what they say, if the piko, the rat gets it and eats it, the child going be steal all his life. Because the rat ate the piko. So you gotta keep away from and put it in a bottle or what. But today, in the hospitals, I guess they just...who know what they do with all those, the afterbirths, or what, the cord.

C: What's supposed to happen if the rat eats it?

H: He'll be a stealer all his life, you know go and steal.

xxx Course before, the olden days, they used to take em down like Pu'uloa. Then they would put it in a little hole and close it up with a pebble. Those days. The pikos. Out where all the petroglyphs, uh?

C: Wonder if they did that from Kaimu too? Be a long way to go.

H: That's a long way to go, to take it way down to Pu'uloa. Maybe they did. If they kept it in a safe place, eh?

C: So the piko was not buried?

H: No.

C: With your first daughter, Gertrude, how did the naming come

about?

H: Before she was born [the grandmother said], if the child be born, if it's a girl, I'd like to give her this name. That's her sister I think, the grandma's sister.

C: Had she told you even before the first child was born?

H: Yeah. She likes to...the name for her.

But we Hawaiians, sometimes we have a ...dreams. And then you dream, and then someone tells you, if you gonna have a child, this is the name, give. Now, after you dream, and then you remember it, you have to. You know it's a custom, you have to. Otherwise, if you don't give the child that name, the child goin be...something gonna happen to the baby. She'll be sickly, and all that.

C: Did that happen with any of your children?

H: None. No, none of my children. I'm glad.

C: When you named your second son with your father's name, was there any special reason?

H: Just wanted to take the grandfather's name.

C: Was he still alive?

H: Yes.

C: He didn't ask.

H: I just decided. He didn't ask. Like my mother's name, well someone said not to give any child that name. So we didn. But anyway, Liz, my last daughter was name after the grandmother, Lizzie Ku`ualoha. Yeah, the grandmother gave that name.

C: She said to?

H: Umhm. She had asked me, the name for her. So. Anyway, she, mom, was with me when I had her. So that's how she was name.

C: Who was it told you not to use your mother's Hawaiian name?

H: My grandmother I think, my mother's mother.

C: Did she say why?

H: No, she just said don't call that name, any of the children. The Hawaiian name, Keakekuhina. That name was from Nawahi. Nawahi told my grandma, when she's going to have a girl, this is the name. Give it to her. Keakekuhina.

C: Does that name have a meaning?

H: Yeah, that's when Nawahi was going to the legislature, eh? I guess he wanted to be the governor, or something like that. You know. He didn't make it, eh? Even several times his canoes were held back, and couldn't go, get there on time for the meetings, eh? When you read in that Nawahi book, you know, it tells that. He gave that name.

C: Does that mean governor?

H: Kuhina is, some high office, yes.

C: What about the Keake part?

H: Want to, hah? Keake, "want to be", keake kuhina, you know, "want to be a high official."

C: But the name was given to...

H: To my mom.

C: Yeah, but also what about Koli's daughter?

H: Yeah, her daughter got mom's name too. But only Keake. I never here her say Keakekuhina. But maybe that was her full name. We only call her aunty Keake. Umhm.

11

Tape 2, Side A

C: When you pass names on, like I know a lot of times in families, every generation they give a name. Like your name Haleola that you got from your grandmother, since you got her name, does that have anything to do with your being her favorite?

H: You mean my grandmother's favorite? I guess so. And then what, I pass it on to my daughter and maybe my children have theirs and they pass it on. You know the name goes on to generations down.

C: Do you feel like there's any personality that goes with a name?

H: I think so. You mean the person, personality?

C: Are you like your grandmother in some ways?

H: Yeah, I guess. I guess. Yes. Personality. Kindness, she was kind. Pleasing, you know, friendly.

C: One time I heard someone say, I don't want to give a certain name to any of my children, because I don't want em to have to...cause that name brings something to them and I don't want to have to have em live up to that name. Something like that.

H: The name has some meaning to it, yeah, and they don't want to hurt the child, and the child may be suffering in a way, yeah?

C: Do you think that was something like that with the name Keakekuehina?

H: Umm. It is. That's why it was said not to give. That's not a name.

C: Do you feel like your daughter that you're living with, the one that you named after you, is she also like your grandmother?

H: Yes, She is. She is.

[Interviewer's comment: In the preceding section, I deliberately led the informant, to try to get her to speak spontaneously about the significance of names, but it didn't entirely succeed.]

C: After you got married, how much did you visit your mother?

H: A lot.

C: Did you do things together?

H: Yes. We did things together, worked together, especially our weaving--lauhala mat--weaving. I used to help mom you know, all that. Going together with her, pick lauhala leaves and coming home, and working. We were really busy. There were times when we get huge lauhala mats to weave and then, we have to prepare all our lauhala.

C: So, even after your children were born, you still continued.

H: Yes. Continued. Helping mom with her orders. She had so much lauhala mat orders.

C: What'd you do with the kids when you were doing that, take em with you?

H: Yes, we were close by, so I took it with me.

C: So she continued doing that up to WW2?

H: Umm.

C: Was it harder to go get the lauhala then?

H: Well, the land where we picked the lauhala was still open. It wasn't sold out, you know, like today. There was so much lauhala.

C: Did you have places that you liked particularly to go pick lauhala?

H: Yeah, we used to go up to Kehena. You know, where brother Kini lives. Before, when there was no subdivision there, no homes you know, there was lots of lauhala there. And up in the other end where the lava went to, up Poupou, that was another area with lauhala. We used to up there, mom and I. That's the two area we pick our lauhala leaves.

C: Not Makena?

H: Makena didn't have lauhala, just coconut trees.

C: Oh.

H: Makena, the beach side, that's all new lauhala that grew up. The areas we used to go was Kehena and Poupou, to come back with big bundles of lauhala. Gathering the leaves is the work. Cleaning and makin into rolls. Pounding--we used to pound our lauhala, to soften it up. That was work.

C: You never soaked it, did you?

H: Umh-um. We never soaked it. Mom used to get up early in the morning, you know, to do her weaving. You know, when the lauhala is soft. Then we, she would weave. We would do our weaving, and when it's too hot, we'd rest. Cover the mat up. Then in the evenings and early morning. That's why. Cool, and the lauhala is soft to work with.

C: It's get kind of, what?

H: Brittle, gets kinda brittle.

C: I guess your children, first one musta been born around 33 or so.

H: Umhm. 33, my oldest son.

C: And the last one?

H: 44 I think. Every two years was, yeah, if I'm not mistaken. Yeah.

C: So they all went to Kalapana school then?

H: No. They all went to Pahoa school. Kalapana was out. I can't remember when was Kalapana school closed, 44 or 54. I have no...

C: But the oldest one went to Kalapana school?

H: The oldest one. The elementary grades. And then the buses had to take them to Pahoa afterwards. Yeah, the elementary grades. Yeah.

C: Did you like it that your kids went to Kalapana school?

H: Yes. That was school. But the only thing, one teacher, that's all, for the six grades. It's kinda hard.

C: Oh, they had one teacher again? Cause for a while there was two.

H: There was two for a while, afterwards, then went back to one again till. Mrs. Sharp I think was the last teacher, and school closed.

C: So, when your oldest son, Wilmont, started to school, already there was just one?

H: Two I think. Yeah, that time was two. Husband and wife, had Mr. and Mrs. Matthews, they were teacher over there, Israel Matthews.

C: And after they left was Mrs. sharp?

H: Mrs. Sharp was the last teacher. Then the school closed. Due to lack of students. Was, you know, not enough. So they all went to Pahoia school, by bus.

C: So I guess the reason they went from two teachers to one was..

H: Less enrollment.

C: Would that have been around WW2 when that changed?

H: You mean during Pearl Harbor? Yeah. Was 44, 46, yeah.

C: Did it seem like a lot of people left around then?

H: The families. Most were going away to work, yeah. Looking for work.

C: Was it before WW2, or during, or after that people left?

H: Cannot remember that.

C: Do you remember when people stopped going canoe fishing?

H: When they stopped going canoe fishing? No.
I guess when there was no more canoes, to go out fishing. And not much fishermans. And then there wasn't anybody to replace them, you know, to continue the fishing. And the oldtimers were gone, and then that was it. The younger ones hadn't learned.

C: Why do you think that the younger ones hadn't learned?

H: They never went out with the older ones to learn.

C: Cause they were going to school?

H: They were going to school, they were...you know, not home. That's how they didn. Or either they didn take no interest to go fishin. Some of them, they don't like. I know my husband used to go out with the grandfather, you know, for training. he came back. Oh, they don't like it. Either sick on the canoe or...seasick you know. It's hard. He did go out several times.

C: That was after you had married?

H: Umhm. With the grandfather.

C: So the grandfather still had his canoe at that point.

H: Yeah, he still had the canoe at that point. After, nobody made the canoe. No more canoes were. So they couldn go and do any fishing.

C: Was there anybody much around to go out with the grandfather at that time?

H: They were a few. Family.

C: So he will still go out.

H: After a while he didn't go out. When he retired, no. He's too old to go out on the boat already.

C: Do you think his canoe was the last one in Kaimu?

H: I think his was.

C: I did hear that, I think, there was a couple of people in Kalapana...

H: Kalapana had canoes, yeah. Still. Kini Aki and Hauani'o. They had their canoes to go out fishing in the Kalapana landing. Yeah, they were about the last ones, there in Kalapana.

C: What about Alama Kahilihiwa?

H: Alama. Alama Kahilihiwa is a real good fisherman. Although he's just one-armed, yeah? One-armed man, you know. With one arm, boy, he can do everything. Write. Ohh. Take care his family, pound the poi. And the wife doesn't do anything. With his one hand.

C: His right hand he had, or his left?
H: I think his right. The left was the one that...so he had only one hand to pound his poi, and do everything. Strong man.
C: So, you think those folks were still fishing up to WW2?
H: I think they were up to WW2. In Kalapana. They were.
C: Were they able to go out after the war started?
H: Umh-um. No. That's all.
C: So probably was the final blow.
H: Final. That's right.
C: Before that, were they still giving out the fish on the sand?
H: Yeah, they were still. If you went down there they would. You would have fish. That was the custom.
C: Did you ever go over there?
H: I used to, several times. During those time, there wasn't much commercializin, you know. Mostly was for home use. But when lots of commercializin, you know, commercial fishing came in, oh, that was it.
C: Was that after the war?
H: I don't know if it was after the war, or?
C: Was that people who came around from Hilo side, or they put their boats in down there?
H: When they had this motorboats fishing?
C: Umhm.
H: When motorboat fishing came in, yeah, was pau. You know the original fishing was was out.
C: Oh. Okay. Was that folks from Kalapana or outsiders?
H: No. Mostly outsiders. Then they got the local people to be interested in it too, eh? So they joined. Getting boats, motorboats, and then that's how they worked in Pohoiki. They tried to get a landing, boat ramp. I mean where the boats could come in and go out. They wanted to try one in Kalapana there, but no. You know, get a ramp. I guess Corps of Engineers, no they didn't. Pohoiki, they built Pohoiki up.
C: But before WW2, were there motorboats?
H: No. No motorboats. It's all paddle.
C: Do you think that up to WW2, everybody was growing most of their food, who lived down there?
H: Yes. Umhm. Everybody was growing mostly their own. Staple food, yes.
C: And what about after?
H: After WW2, was commercializing came in, yeah. Poi shops came up. People start going buy poi. Readymade already.
C: You could buy poi from Pahoa?
H: No. There was only poi in town here. About two poi shops. Had to come to Hilo to get poi.

xxx

C: What about Ahima Ah Hee?
H: Akima Ah Hee made his own. He was doing a little business with poi. He had his poi machine, and planted his own taro. yeah. Akima was makin poi too.
C: So you could buy from him?
H: You could get it from him. xxx Sometime, if people wanted to make party, they cooked their own taro and brought it to him, the

one that have the machine, to grind the poi. He does a lot, you know. He helps a lot.

C: That was in Pahoa.

H: In Pahoa. where he is, right.

C: Maybe I could ask you to talk about how things changed after WW2, in Kalapana?

H: What ways?

C: Did people come in?

H: Outsiders came in. [not transcribed: Outsiders came in after the subdivisions were made--Royal Gardens, Black Sands, the one at Kehena.]

C: Were the subdivisions before the road through the park was opened?

H: No. I think the road was opened first, then the subdivisions start coming up. xxx

C: Was there land being sold before the road was opened?

H: Sold to the National Park.

C: Yeah but what about the area, that your brother Ulumahipua owned, that he sold?

H: The Yamada's? Yeah. That's privately owned, yeah. Right. Today they have a macadamia orchard.

C: Was that before the road to the park, or later?

H: Later, I think. xxx

Side B (clarifications of Interview 6.)

C: You were telling me about your grandmother who fell into the crack during the earthquake?

H: Oh, that's my great-grandmother. I've just hear my dad saying. When the tidal wave came, and...

CL: Was that the tidal wave that took all those villages?

H: Yes. xxx I cannot remember what was her name.

C: We were talking about the house you folks had at Panao, and you were telling me that there were separate buildings. But I'm not clear about how.

H: Yeah. There was a sleeping house, you know separate home. And then a dining, another house where we did dining and cooking. Yeah, sleeping house, dining and cooking, and then storage house. Another separate building. That is the cookhouse where we cooked our taro and all that. You know, store the wood and all that.

C: So where the dining room was, there was also a stove there?

H: Stove.

C: Kerosene?

H: Old style, cast-iron. You know, wood-stove.

C: So that was the house from before they moved over to Kaimu?

H: Umhm. To Kaimu.

C: So I guess that was more an old style.

H: It's an old-style, yeah.

C: When you were growing up, did you folks go there for weekends sometimes?

H: No. We spend most of our time in Kaimu.

Dad and Gabriel would do the work up there. You have to ride a mule or horses or donkeys. You know, travelling those much miles up the hill, and coming up. xxx Quite a while to go up there. xxx

C: Do you remember going up there at all?
H: Maybe once or twice. Never went there much. xxx
C: Do you know who built it?
H: Grandpa I think. It's Grandpa's. That was their home.
C: James said his grandparents lived down Kealakomo. His grandmother was a Pe'a, yeah? So maybe your grandparents had a house both places.
H: Had both places I guess, a beach house and a home upland.
C: James said something about Pe'a and Elderts having a dairy at Kamoamo. Did you hear that?
H: No, no.
C: Maybe just raising cattle.
H: Just raising cattle, yeah, the cattles were running, you know.
C: Were they using Kamoamo?
H: They were using Kamoamo, Lae `Apuki they were using. They had a windmill there, I remember. And used to have trough there, at Lae `Apuki. We used to go down there and pump the water for the cattle. I used to do that. That`s what I can remember. Used to go down from Panau to pump water for the cattle. There were more open land. They had cattles and donkeys, wild donkeys running around. Loose on the land, yeah.
C: All through Lae`Apuki and...
H: Kamoamo.
C: That was when you were...
H; Youngsters then.
C: Do you think your dad leased any of that land?
H: I guess, they were just lease land, yeah. And then someone else got it afterward. Stone, Mr. Stone was leasin the place then.
C: So then your dad stopped?
H: Umhm. When Stone took over, we had to take all our cattle. My dad used to.
C: Did he move his cattle somewhere else, or give up?
H: No, he had his cattle up at Panau and his ranch up there.
C: Was there anyway to keep em from...
H: No, they all going loose. All you knew was by the brand mark, and the ear mark. Then you know whose cattle that is.
C: So actually his cattle And Stone's cattle were prob'ly...
H: Were prob'ly all mixed up.
C: Were there ever any arguments?
H: No, I never heard of any. xxx
C: Cause I did hear that Stone had some arguments with people in Kapa`ahu.
H: Maybe. Well, he was livin there with one of the Konanui girls. Yeah. Had all the Konanui brothers, I think, was helpin him. He stays in Hilo. He only comes home weekends I think. Was workin then at the tax office, this Stone. Well, he had a daughter with the Konanui, with Martha Konanui, Emma Kauhi, Zulu's mom, that's Stone's daughter. So you see her, that haole in her, hapahaole. She look like the father too.
C: A couple of times you mentioned older people that seemed like they might be cranky, like Keola.

H: (laughs) Aunty Keola, yeah. They have they own personality, you know.

C: Was that just her, or were you generally a little afraid of older people?

H: Oh, that's her personality. Her personality is always that way. Gotta get used to, to know, you know. Otherwise... xxx

C: Some people have said that the old folks didn't want them hanging around if they were talking.

H: Umhm. Those days, yeah, if the big, elederly people were talking, if the children would come and interfere, they would tell you, go on outside. We don't want. Go play with the ones, don't come in here. They did that.

C: Your oldest brother and sister, Edna and Gabriel, how much older than you are they?

H: Well, I'm the fourth in the family, see, Gabriel and then sister Edna, and then John Ulumahipua, and then me. My sister is 80 now. Made her 80 in August.

C: So she's not that much older. And Gabriel?

H: 1905 I think Gabriel was born. About two years, about two years apart.

C: How old were you when Edna left?

H: To go to Honolulu? Oh, I was going to school yet, elementary or intermediate? Was in intermediate [when] Edna left.

C: Did she finish high-school before she left?

H: She finished. Then she went on to Normal. She was about graduating, and then she had to get married?

C: How many years was Normal School?

H: I think four. Normal School was just like college. Those days. When you graduated you be a teacher. How that happens. When she was gonna have a baby, then they was gonna get married, to this boyfriend she met up there, and. You know, how mom and dad are, they get so upset. Ah. But you can't help.

C: Were you close with Edna when you were young?

H: Yes. when I went there to work the cannery, I stayed with her. We were quite close.

C: Did you sleep in the same bedroom?

H: At home? No. Most of my time when my grandma was living, I was with her, sleeping, most of the time.

C: Oh, I didn't realize. So you were downstairs?

H: With Grandma. No, when she got older. But we were upstairs, we had our own room, Grandma's bedroom and mine. And afterwards, she wanted to go downstairs, where she has everything for her to do, you know. Easier to her reach and everything. So she wanted a room downstairs. So they made a room for her. Convenient to go out to the loo and all that.

C: When it was hard for her to go up the stairs?

H: Umhm.

C: When you were how old?

H: Maybe intermediate grades I think.

C: Edna was the only other girl there, yeah?

H: Yeah. My other sister, younger one, was adopted.

=C: So she had her own room, Edna?

H: Yeah, she had her own.
C: How bout your brothers, was there any that you were closer too? Or were they all the same?
H: They were all the same. Brothers. They're busy with their own thing to do.
C: What about Kini, did you see him very much?
H: No. No. Because he was completely with his adopted parents, and brought up by them, and educated by them. The Aki's.
C: You knew that he was your brother though?
H: Yeah, we knew that he was our brother. But his hanai parents were more close to him than.
C: Did they come over to your place?
H: Yes, they come.
C: For parties?
H: When we had parties, whatever occasions, yeah, they come.
C: Other times?
H: Parties, and other times, when they have time. His hanai dad was a busy man too.
C: I heard there was a lotta lu'au's, parties, held at your parents'house.
H: Birthday parties?
C: I guess. Was it mostly first birthday?
H: First birthday, that's the usual. Have baby lu'au's. But they also celebrate lu'au's on the holidays. Or some other time, they get to celebrate. make parties. The main holidays--for New Year's, Christmas. The rest is baby birthdays, or...maybe anniversaries.
C: Of weddings?
H: Weddings. We'd have big parties. xxx
C: On the holdays, was it mostly at your family's house?
H: Yes, at our house, or whoever decides to have it. They shared. Took turns. xxx
C: Do you ever remember going over to James' place, his grandfather's place for lu'au?
H: I can't remember. That's a long time.
C: To Wai'au's?
H: No.
C: After your children were born, did you have birthday lu'au's for all of them?
H: Not all. Just small little family, you know, birthdays. Not a big lu'au party. For all my children we had small birthday parties, especially when one year old. You celebrate that.
C: When you say a small family lu'au...
H: I mean it's most of the relatives from down there. We prepare enough for them, you know, to come and celebrate together. With the children, maybe 50 or more. Small family group.
C: Do you think that the lu'au's your parents used to have were bigger than that?
H: Oh yes. They made bigger parties. They would have parties lasting fopr several days. They just stay and celebrate, eating. They kill the cows, you know. They prepare food enough for several days.

C: Was it just your family who did the food preparation or...?
H: Oh, other people, friends, came to help, neighbors. Was like a big 'ohana, big family, working together.
C: Would people come from other parts of the island?
H: Sometimes, yeah, those who know, who can make it to come.

C: One other thinkg. You know, the Wai'au's land went to your husband's mother, and then to him, instead of being divided up among all the children.
H: Umhm.
C: And the same with your parents, it went to Gabriel.
H: Umhm.
C: Was that the customary way in those days, to have it pass to one child?
H: I guess. In those days, who they wanted. Who they had in favor of giving it. In those days was customary. Who they wanted to give, like how they gave this. They would make a deed, or will. Rather than giving a part to each other, they would give to one special person, favor or whatever.
C: Would that often be the eldest?
H: I guess. Yes, most cases.
C: What happend to your folks' place after Gabriel died?
H: It went to the estate. You know, it's his estate, and he had put it all into the bank, was the administrator. So we didn't know until he passed. And then we found all his papers, that he made. No one knew. His deed.
C: Does that mean nobody inherits?
H: No. The tax has to be paid. So all the money he had, he has to pay for. Has to go to court, yeah?
C: It's still in the courts?
H: It's still.