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Melissa Kirkendall interviewing

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at [Waiākolea] - hala tree mauka to diem in front
Wai'opae w. coconut island, dairy there
& good for smaller birds
Wahyer (SOTS-3:4)

Kuwalei Pan, supported Gmo
1928 Aunt Kauai

b. 1916

1922-28 Kae. School
1928-30 Paloa school, 1930 Kula

1933 canitship, making lauhala & showing tourists

mid-1934

W. applied WPA but gave up (6:2)
H worked part sw. days, county roadwork sev. days (not WPA) (1:4, 6:1)
built Makenohu house & trades into few furnitures

1938

H worked const & stayed in kits during the weeks

1941 - move to Paloa, then at Waikua

1943 moved Honolulu

INTERVIEW #1
LOUISE KAWELO KAINA KELI'IHO'OMALU
Interviewed by Melissa Kirkendall
October 9, 1987

M: I'd like to take a little time to get to know you, Auntie, and maybe you could tell me a little bit about yourself, where you were born, your parents names, your full name. Tell me about your brothers and sisters, and your family life in Kalapana.

L: Well, my name is Louise Kawelo Kaina Keli'ihomalu and I was born in Puna here, Kalapana, and my parents were Charles Napuaikawekui Kaina and mothers name, Miriam Na'aliokakai Waiwai Kaina. I have four brothers, and four sisters. Four of them had passed away and four of us lived. Two boys and two girls and also two boys and two girls had passed away. The oldest is Mary Kaowikapuokalani Kaina Kahilihiwa. The second is Charles Kahalehoe Kaina. The third is myself, Louise Kawelo Kaina and my brother Harry Kaohai'ulamalumalu o Keoua Kaina. And my brother Harry had joined the National Guard and became one of the companies that went down in the South Seas with the rest of his company and before the leaving they had an accident at Schofield Barracks and he died three days before his company left. And so there's just three of us. Charles, my brother, passed away [unintelligible]. Mary, my sister passed away two years ago, so it leaves only myself now. So that is part of my family. We had been brought up here in Kalapana and because my brother was taken hanai by my grandmother Kaiulani Waiwai and my sister after she grew up she went to live in Hilo with my Auntie Mary Brown and went to Hilo High School, graduated and she continued on her education at the Territorial Normal School.

Our life here in Kalapana was not an easy one but we enjoyed everything around us. We didn't have the facilities of today, but we tried everything to survive, and it wasn't much of money that we had in those days. We worked hard for it and the life here, its hard if you think its hard, but then you do it cause otherwise you wouldn't be surviving. Up the mountain, clearing for your taro, and down the beach, thats where you go do all your fishing and around the home, thats where you do another garden, like potato hills, or raising tomatoes. You know, the weather is good, meaning we'll be raising sweet potatoes, cucumbers, and what we get out of there, we sell it. Someone in the area who comes down and the farmers they bring their goods and we get some extra money coming there.

In the morning we feed the animals, like the pigs and we had lots of cattle and you know the area where Keone is? That whole 488 acres belonged to my father, so it was ranch land. You have it all fenced up, area, area, and with a gate that area the grass was green then and you let the gate open and they may come down to have water, because we have pump fo brackish water, and you pump the water, put it all in the trough. Open the gates and the cows come down, have a drink of water, graze around. Some interesting. Like us, we were kids, we love to ride the horse you know. After school change your clothes, saddle the horse, go up and open up all the gates, pump the water and all the cows would come have a drink. Very late in the evening you go back, they all go around, but thats all right, let them go. And sometimes we had to plant grass, those kinds maize and [unintelligible] beans.

M: Which kind of beans is that?

L: [unintelligible]. Its a Puerto Rican kind of bean. I have a plant of that down there.

Thats the kind of a life, we raised our pigs and we sell it to the market. Also our cows, we sell to the market. See my father is a kind of a person, he was a post man too. He goes down and every twice a week, he goes to town, he do all. There were only two persons down here in the area at that time that had automobiles. A Chines man and my father. He was the postman and he has to go get mail. Ane he brings the mail to people and people who want to have their groceries and my father has a list of these parties that need food or whatever they do need and my father goes to Hilo, he gives the order to the store. They will fix that all up and when he is ready to come back, he loads them up in the car. Coming down this area, you toot the horn cause their house is way far in. Toot the horn and toot the horn and there they coming out with all the kids to carry the things. Its kind of amazing in those days.

M: You went to Kalapana School?

L: Yeh, I went to Kalapana School. Its a two room school house at that time.

M: How many years did you attend Kalapana School?

L: It went up to the 6th grade and then we'd go to Pahoa.

M: And how many years did you go to Pahoa?

L: We went up as far as the eighth and ninth grade. And then you'd have to board a trailer to go Hilo.

M: And you stayed in Hilo?

L: No, I stayed in Pahoa. Three of us board with this Chinese people that owns the coffee shop. The coffee shop is still there yet. The building still there. You know the Filipino store? Right across, and there was another room on the side and they were renovating again. Part of that was a warehouse and in the back there's a room, only for us girls. The bosses daughter, the Lee's daughter and me. Three of us we lived in that room there. Not a very big area we all studied there. The girl thats parents was the owner of the coffee shop. It was convenient for us. Not of the best but then... There was a cottage in the back that father, mother and sisters and brothers and one of the Lee boys. We board and all three of us board there with them. For two years I stayed there.

M: And then you came back to Kalapana?

L: I came back to Kalapana. One whole year, two year I was in Hilo. I took hula lessons, stayed Hilo. Then when I came back I started helping my mother making these Lauhala mats. Thats another income where we get our money. At that time, you see this Kamehameha stand, sign for the tourist bureau, right up on the hill behind our house, thats a cave. And that cave is called Hakuma Cave, cave of refuge. So we get to take them guys [tourists] up there. The tourist bureau knew there was a cave up there. They asked if they could have that sign pointed up there. My Father thought it was a good idea cause we could do all this kind lauhala works and the tourists would come buy, and they really do. But only the trail to go up there, you have to climb the cliff.

M: And the tourists would do that with you?

L: Well, they did, we told them they gotta climb the hill to look at it, if they can't, they can't. They're not very old. And we got them up there, and the more younger types that they dare to go in there, we go, to the other end looking over the ocean. Its not that easy going in there but we go prepared with the light.

M: You were a young girl at this time?

L: [nods assent]

M: When did you meet your husband?

L: 1933. You know I met him in our church. We sing in the chorus, we have alot of young people and we go around the island to church activities and thats how I met him. Because other than that, he was outside in Waimea or Kona or I don't know where. 1934 we got married and then from there on, life has changed, life has changed and we moved up this side.

M: To Mokuhulu?

L: To Mokuhulu, but it was not this house, it was the house before this. A low house. At that time there was kind of a project, President Roodevelt was the President at that time. You know all these kind projects came out, WPA, and people had jobs, but in the low wages. And they come in, and like this, two families cannot live in one house, who work for this kind of project. So, where my husbands father was living, we cannot stay there, and can't stay down with my father and mother. There's a place, you know where they're dumping our rubbish now? Okay, way in the back, Puilima. It was homestead and he applied there before because they were raising tomato, cucumber in those days [unintelligible]. That was about the lot of work. So since they have that, we moved there.

Kinda hard you know, cause he was working at the park. Harry K. Brown park, it was the beginning of Harry K Brown park, and the Grandfather was working on the Kaimu. And it [Kaimu] wasn't like this. It was better than this. So the Grandfather's work was taking two parks, so he told him to go apply f9or that other park [HKB]. So he came, he got to work in that park and the Grandfather work on the other end. So many days working in the park in the morning. Spend so many days on the park boundary, from one end to way on the other end and you fix the road, maintain the road. This what he do, take care of the park. And you go and work that job, thats not the kind of a job you like. But anyway, we were raising our kids also.

M: How many children did you have and when were they born?

L: My oldest one born in Kalapana, the second one in Kalapana too, the third one in Kalapana. All in Kalapana except for the two last in Honolulu.

M: So you kept busy raising children then, while your husband worked in the park?

L: Yes, he worked in construction on the outside, and I am here with some of the neighbors, the ladies of the neighbor[hood]. Because I drive, they cannot drive. We get our kids, the rest go school, and the one who's not in school, we get in my car. We go down to Kahena,

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and pick our lauhala. We pick our lauhala and leave it there. We come home with our kids, then we have her husband, a Filipino man go down there and get that lauhala for us to work on. And we clean, we work the lauhala, everything, then on weekends when my husband come, we go down there again and get some more. Mrs. Hudson was the owner of that area, where that subdivision is in now? All lauhala. And anybody could go over there to get it. But I'd lease the land because I was in business. Richard Lyman Sr. was my boss. Every two weeks I's supply lauhala. Two bags. And thats an income you know. Then business was going on good at that time.

Now another man, I don't know him, he doesn't know us, he came and to our door. He said he had something for us to promote. He wanted us to make lauhala. I have this order and then I have this man coming and he wants me to make those purses. He showed me, he spent about two nights with us to sho us how to prepare. He brought all the material, except the lauhala for me to make. And you know, I have to go and see my neighbors to help me, and they get paid for and we supply all that. It was a big, big order.

M: How big is that?

L: Oh, plenty hundreds. They have people to do the lining and the zippers. Sent them all out on the mainland, even Europe, he said.

And not only that, you know these seeds, Mauna Loa seeds, Kakalio seeds, any kind of seeds, Job tears, yeh. Then I have to get the man folks to that kind. I place some orders down here and some folks go and gather. And Mauna Loa [seeds] was so wide, in the bushes and even those Kakalio. You know what is Kakalio? Almost like an agate, its the gray one, thats a Hawaiian agate. And that grows in here in the bushes. Thorny kind thing. When comes in the pod, ready to burst and all those thorn fall down. And there's another one, that flat one, Kae'e. Flat black and red seed and some black with the little dots inside there. All of that whew! By the bagful.

M: You'd go collect these in the bushes?

L: In the bushes. But we'd get the men folks. Because the demand is so great and its not only me now, to do all that. Even we'd go as far as Kona. They have these little [shipeye]. You know what they'd use that, by the zipper. They'd weave something and you know, you decorate with those. Or they making a lei, use for the zipper like that. And gee, we were going so good until December 7th came around. Hoo, the bombs, Pearl Harbor. That went corrupt us [the business].

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- M: How long were you in business before that?
- L: The lauhala was two years. That seeds and purses, no more one year. So corrupt, cannot go in the bushes. Everything all froze. We have to move to Pahoia, because the army took over our house.
- M: Why was that?
- L: Because they build up all these look out points.
- M: Right here in Kalapana?
- L: Yes! This is where the enemies would come. That's right.
- M: And so they took over your house and...
- L: Took over my house because my house is high. Can see the shoreline.
- M: This is your house in Puilima?
- L: No no, up here in Mokuhulu, we built this house here. And we got the plantation to supply us house. Then before we got everything of ours out of the house, they move in, no, they move in and see us later. And sure did alot of damage to our house
- M: They didn't take care?
- L: No, what I mean, they took some thing. Personal, like my pictures, like all my feather leis. Its all gone. When I came to go look for it, everything they had was all jam up in my room.
- M: How long did they have your house?
- L: Just about a week and they let us know what was going on. And it seems you cannot complain nothing to the uh...[army]. So you know, we have to do something, so we put a complaint in the office. Even my baby's bathtub. I look at them, they're using it for shaving their beards. And I say "Hey, thats my baby's bathtub, you folks move here, its not everything that goes with the house." So we had to move everything, down to my father's house, leave it there. We went with what we needed to Pahoia and stayed in one of the plantation homes here.
- My husband nighttime goes to the lookout Kapoho side. Him and many more others go out in the night watching all over the lights. We have the privilege of having free water, free kerosene, kerosene stove and

the wood, and we pay [\$19] a month for the house. They had the electric light in already, but for cooking the house is not built with all the facilities of electric. We have these kerosene stoves and the wood we needed for the hot water heater. For the hot water. Because they have this kind Japanese Furo. In the wash house there's a furo, there a wash tub. So thats every day we're using that wood and once a month we come bring the wood to the house and our kerosene when they come around. You need kerosene, bring your can or gallon for fill up. That was the life of plantation life. So when my husband had noticed they were recruiting these men to go to Honolulu for U.S. jobs, my husband was one of them who applied for it. He told me one day, "I think we'd better go get your license now".

So we had to get used to that lifestyle too. So what we did is to rent the stove, rent the icebox and a few chairs and the beds, thats it. When we were able to go look for ourselves we return back for whatever. For quite a while we stayed there and then they passed the paper around on your income, you make so much a year that you are available toward your own. So when those days came around its about time to go househunting. [unintelligible] office job as a secretary cause he was teaching Hawaiiana. So much of these children in the area and you cannot go too far, [unintelligible]

M: This would have been about what year?

L: [1942] They started recruiting ladies because everyone was down Pearl Harbor, then the canneries had no workers. Couldn't recruit, so they came to mothers. Well, I applied, I said why not, but what I going do with my two kids cause the other one goes to school. And I get these other two here. So my son goes first, and he comes back, and the other one he goes down to collect golf balls around or newspaper, and all this kind. That way they learning how to earn their money. When my daughter comes home, she does her cooking, then I go and work. So I am working. Gee whiz, I am working my life and this is the first employment I going to. I guess he didn't understand [unintelligible] cause I go in the nighttime [unintelligible] until such a time. I been working their twelve years.

M: Since we have more time, maybe you could tell me about some of your early family life, what you did, early school days in Kalapana, memories of Kalapana School.

L: You know where the canoe landing cove, we go in the back, when the tide is high, thats where we go. And at the same time we get our cans, catch crab or even the fish. The other kids know we going down, and we all go together. As they coming, they all get together you see. And right in that area the water high and then we go swimming. We get all kind of small little fish, bringing home. We make plans. We going down Harry K. Brown swimming. Right down there is a tunnel under the road. Then way further mauka, there is a hala tree, climb up on the branches and we dive down cause there's a deep area there and nice underneath.

M: Which pond was that?

L: Oh right at Harry K. Brown there be the heiau is. They fix up the heiau there. In those times we didn't know was a heiau, they fix that. Always just rocks scattered here, there. But the idea is the water always clean. We were there swimming. The following day we gonna come back again. Then we some of us go in the bushes, get coconut tree there, we split up, get the meat out, get the oil, put em all on our hair. And that was fun to us.

And you know, the area of the grass area? Was water there, not like now.

M: Is that what you call Waiopae? [shrimp pond]

L: Waiopae. There was an island in the middle there with one cocnut tree. Cute yeh? That island and when the tide is low we carry our clothes over, and go where the deep is and wash our clothes, other than that we rather stay on the other side. But what I mean is the kids, smaller kids, thats where its good for them to go in and wade around.

There was a Chinese man there who raises ducks and when he raise those ducks and open the house, then the ducks marching down there to the water and he let them go all day, lay their eggs all around. [in the ponds] Yeh, they come up and there's a little guava bush there's shade there, they lay their eggs there. When we wash we see that. We go over there pick em up. I'm sure the Chinese man don't care, we pick the eggs up and when he call the birds back, he gets a square can. It hangs up, he hits the can and all the birds come back.

M: And the eggs?

L: We go take em home, cook em. And there was another two Chinese Men have store in the back. There was one in the front, one in the back and them too, they go out too, cause the bird scattering the eggs all around.

They go walking around, collect eggs. They like to make that salt eggs. The Chinese man. Before that was a Portuguese family that called Paulina, English call Pauline. They built the kind Portuguese oven on the outside. I remember that because his wife, they gather all the wives in the area. Interesting, making the bread. They go up there bake the bread in the oven. Portuguese oven. I saw that you know. And I know. My mother every Saturday we make the bread and the bread last one week.

M: Everyone would use the oven?

L: There is a big oven. There's a flat thing and you put your bread on the shovel and you put it down.

M: Did all the members of the community take their bread to bake?

L: There's only three or four mothers. But those ones. My mother was one.

M: Where was this [oven]?

L: The Chinese store was? When you make the road going up to Ka'aukai house. When you make that bend right there there's a fence going straight to the Peleiholani house. Right in between there and otherwards where the grove of coconuts, right straight the back. And I think the [Dunn] boy is living there and that's where the Portuguese Family lived. And as they move out then the two Chinese move in there. I don't know whose place is that. [unintelligible] But anyhow, that I saw. And I remember. My mother used to knead the bread, carry this pan up there, then knead em again, then put it on this board and they put em in this oven. Then we stayed there till the bread is cooked, then everyone coming home with their bread. Six, seven loaves. Yeh. Fresh bread. Each loaf was wrapped up in those big flour bags, empty the flour, clean it. That's where they fold the bread up. And we had those big drawers. And my mother laid the bread in the dish towel, lay it down.

And then we got one wood stove after the Portuguese family left and we bake our own bread in our wood stove.

M: You had to chop a lot of wood?

L: My father in those days had that buggy and drive by the horses. So we go up, cut the wood. And you know what kind of wood we use? Lauhala. We go into where Harry K. Brown now. That was a grove lauhala. All the way in. So that's where the men go and get the wood for

kalua the pig. For church function or even your own, they go in there. Look for the older tree, cut it down and what they do, they didn't have to carry. The horses, tie em down to the train and drag it. The whole tree, cause no more traffic. Yeh the whole tree, they drag. The horse drag that to the destination and then [cut em up homel. And we bake our bread, that was so good and we raise our chickens and our own pigs. We go Hilo buy poi 16, 18 pounds for one dollar, what can you loose?

M: How oftern did you go to Hilo?

L: My father would go to Hilo Saturday and Wednesday.

M: You would go along?

L: Sometimes when we nothing to do we go along, anyway we don't want to go with him because he stop the car and go I don't know where and you gotta wait and wait. So as we grew up and understand, we... The Mamo theatre came on and we have all this kind stuff. My kids were growing up already. We go to town, look this Mickey Mouse Show. My daughter was in the Mickey Mouse Club. In Hilo. And thats where she learned, she went on the radio, KHBC Hilo station. Ther had this talent show, she played the piano and the father accompanied her with the [untelligible]

M: In the thirties?

L: Yes, so when we move to Honolulu I continued with this piano lesson.

M: What kind of music did you have in your house when you were young, growing up? Did your parents play music?

L: Well, I understand my father plays the guitar and the ukulele, but when we were brought up don't see any of those. But when my grandmother was still living she told me my father plays the guitar and my mother knows how to play the ukulele.

So one day when we working on lauhala mats and when I get my money I went downtown to Arakawa's Music Store and buy me a ukulele. I brought em back, my brother teach me how to play. And when I'm upstairs, hoo- my mother gets mad, tells me, "You have nothing to do with that ukulele, you cannot eat the ukulele. What you playing ukulele for. When you down here working the lauhala you working to eat, the money here. That ukulele making you lazy." They don't get this background stuff, only one thing. They not broadening the mind. So I don't listen, when I take a break, my grandmother always tell me, "You cannot be sitting down

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and working, working, working all time. You have to have some rest, half hour or three-quarters hour for sit down or walk around, then you'll come back again." So thats what we do. Even after the lunch she tells us, "Don't go there, rest the body, half hour, rest the body," She get her lauhala pillow, lay down. Gotta rest the body. And we learn that from her. But ah, you work with my mother, you work from morning until night and pau the night, you work till ready for go to bed.

M: What did you use for lighting?

L: Kerosene and when you working you have your own light. Then even if you reading the paper. My father, you know, he gotta read paper! Books, he gotta read. That's how I learned. My mother goes on the ancient, the Hawaiian ways but not my father. He teach us, my brother and I, our table manners, setting the table, that was us.

M: Did your Grandmother live with you or nearby?

L: Nearby, you know Walter's store, the next lot, the house further in, where Kalima used to live.

M: Ka'u side of Walter's?

L: Yes Ka'u side. That house belongs to my grandmother.

M: The red house, old one, still there?

L: Still there, but its not well kept. But still there. Two story house with kitchen in the back and big rooms, weave mat, and she had a bedroom down there, two bedrooms down and you go up stairs there's some more bedrooms upstairs.

M: Your house you grew up in was kinda close to your grandmothers?

L: Kinda little far. You know where the Duff lives, right across. That's a Kaina house see. Next Fidelia Swezey. Swezey's father is my uncle, so the next, all that there is my fathers. So thats where I live, not too far. When we want to go to grandmothers we just grab our blanket, loaf of bread, or whatever is around. Just tell my father and mother I going to sleep at grandmothers. Even my other relatives from behind her, the Kawas, they know that somebody coming. They want to come too and we all pile up with my grandmother on the veranda. She has a big veranda and

we sleep out there. When the moon is shining, thats when we go and she tells us all kind of stories. She tells us all. So interesting. Until we fall asleep.

Cause there's no nothing else, there's no radio, no TV like today and so we talk story. And like her, what kind of story do we want, and we tell her we want to listen to story of the old times. And she used to tell us how our grandfather used to go down, he's a school teacher, a Hawaiian scholar, in those days. Gets on a horse and early in the morning goes down Kealakomo side, and teach school. In those days there's families all along to teach schools and for \$.25 a school. And he goes to two schools and makes \$.50 a day. Every day, so thats what they do. When the father [grandfather] comes home, something about 7:00 or 7:30, the minute the father get off the horse, they take the horse, unsaddle the horse and feed the horse and they have to rotate the horse, not only one horse. Rotate horses, when he's tired out. And he has to go wash up and they prepare his food and he has to have his rest, before he go out the next morning. While they preparing the horse for him to saddle. For 50 cents and with that earning of his they built their home. Its a big home and there's a big parlor, two three bedrooms on one side, two or three on other side. There's a veranda, there's another house, just close by, they have a little bridge like, thats the cookhouse, kitchen or something like kitchen. Thats a big room too. There's a long table, and in the back is where they stay prepare the food, and the stairs go down. They have this water tank and you have to go down stairs to bring the water up to use for cooking like that.

M: Wood stove also?

L: Yeh. And later on after my cousin graduate from Normal School, she went in teaching and got little bit modern, she bought a kerosene stove.

M: When would this be about?

L: Okay, I think it was before the thirties. '28 something like that. I remember that she was teaching Kalapana.

M: And was she your teacher?

L: Yeh she was my teacher and then she teach there for I don't know how many years, then she applied for Kaua'i. But she supports my grandmother. My grandmother raised her and educate her so in return, she takes care the grandmother. She supplies all that. See that my grandmother is well taken care of.

And that kind of a life you know, no more pipe water and there's no [sink] and they have kerosene stove upstairs and it at times you can get the kerosene, at times you don't. They don't cook downstairs on the wood stove. So they have to have the cookhouse outside to cook boil the taro to make poi, see. Other than that they have to cook in open air, but they have to have the house in order to preserve the wood from the rain. Because in those days when there was rain, two weeks, also month, just steadily the rain come and every day you have to go work with the rain coats. You know, we used to go make our own rain coat.

M: Tell me about them.

L: You know this white muslin? Unbleached, the heavy duty. That's the one you buy. And then if you know how to sew the pants for the men, same white muslin, you know, like the cowboys used to do yeh? That sort they can tie em up. Then they have this kind of an oil, rub it on the material, put it on the stick lik a hanger, long hanger, more so the sleeves go out like a scare crow. I don't know what is that oil. Paint all that and let it hang to dry. Three coats, let it dry, dry. Gee that preserve you from the rain and top of that with your hat yeh, follow same for hat.

M: Muslin hat?

L: Muslin hat, you cut, round narrow to round like that in quarters. Its much easier. And you join it, use a different kind of a stitch. Then you cut it round for the brim yeh? That's how. Just sew it.

M: Was stiff?

L: No, not stiff, not stiff, yeh. Have to go with that raincoat. It rains for two weeks and if it wear ous, you have to go paint again.

M: Raincoat last a long time?

L: Long time. I sew but I didn't ever sew a rain coat. When my husband was, he make me sew the rain coat. Try to make me sew pants, I had to go take a lesson. Just take off one of the pants and follow pattern. And then my friends up here in Pahoa, they say so easy to sew pants. I say, to you its easy but me I haven't done it. So I just let it go. It's much cheaper to buy. That's true.

It was a hard life, those days, but we learn something. The kids today, they don't learn. We know what is hard, and then they don't blame us if we don't

want to go back to that kind of life. But gee. Look at all these other guys, they want to go back to that kind of a life. Why go back to old life when modern coming up. Make use of all that. Sure then you spending lots of money but you gotta work.

And another part, you know when come to holidays, my father is so good on that. Christmas. Politicians have something to do with this life because now, the politicians running for office, they looking for people for voters. Then my father he corral all these people down here, and he bring up christmas party and he get all this stuff from those guys.

M: The politicians?

L: Yeh. "You folks must show them guys what you folks can do for them." We had one pretty good Christmas party. Christmas tree, but not the kind tree, this kind pine we have. Decorate it, of course we had no lights, but thats okay. And we had shining things on and Santa Claus. Our school teacher Mrs. [] was Santa Claus. You had to work with them [].

And all these politicians they running for office, they all donate, maybe candy, maybe apples, nuts all that stuff. And he so smart those days, my father. Somebody gives face towels, he brings it home and tells us to roll it up. He brings to give Christmas gifts. For family that really needs. And everybody has a package and that was the main thing. Everybody have coffee, music. So he told all the families go up participate in singing or storytelling. And other times they come up with some ideas, the portray the Christmas play.

M: Where did you have the parties?

L: Sometimes at the school, sometimes at the church, Mauna Kea Church and all the community, cause it was an activity for all the community and our religious people, they come to us, we go to them. Its a family, only we are different in religion and even theres someone whose house get party, everybody go and like that. Even if theres a canoe going out there, everybody out there, and everybody go home with fish. Every day you see the people out there. Night time fishing every house get. One time my husband had this net. He made this net and his uncle had put the lead and set the net right there in Kaimu Bay. When they know they lay the net everybody go out and lay the net and when the fish coming up everyhouse had. Even if they not there, cause you know whose missing there. Sent the fish up there two or three.

M: Everyone shared with eveyone?

L: Thats what we did, share, and theres another way too, the families used to do. The families live up the mountain, yeh, and when they come down to the beach, they bring the taro and to make thepoi, bring it down for the families down here. []

Doen here they get dry fish or salt or something like that they take up there. And going up there to share with the rest of the families. Thats the beauty part of it. Everybody had. Not like today, to each his own.

But that is one part of our life. We look to our neighbors. We share, and all around. But thats nice when we have Christmas time and New Years is for adults not for children too. Oh you hear "Happy New Year" this home, "Happy New Year" that house and then if can reach to the other house, they go up there. I guess like today too.

In those days they raise their own pigs, they raise their own cows, so its right there, but what I mean, they raise their own food, sweet potatoes, or banana, or even, what you call, yams, yeh.

We all had that for Thanksgiving. You know, all my life I never taste a turkey. Until I went to Pahoa School and took homemaking. When I took homemaking, and we had a Christmas party. Future Farmers of America and Homemakers. We made a Christmas Party Dinner and was baked turkey. We baked the turkey. First time that I ever learned to bake the turkey, and oh I like it. And all the time I was brought up I never had it and we had chicken or small baby pig for Thanksgiving. On the day of Thanksgiving, La Ho'omaika'i. But on Christmas day oh no, gotta bake pig or laulau, making all those stuff. But I really enjoyed it for those times. Maybe we never get all the facilities but we sure enjoy it.

We used to have this bringing up my small boys. And they didn't have toys. And I told them, "you know we didn't have toys' but because I have a rich auntie, she always sending us something Christmas, so I have a doll. Other than that. So I told my kids.

We save sardine cans, I showed them. Make a hole here, make a hole, heree we tie the string, put the string and make a knot here and here and you tie the string here and you pull that car, that can. And when they grow bigger and want something else, they add a can and play train.

M: With the sardine cans?

L: With the sardine cans. When they grow bigger, you know the kakalio [seeds] thats the marbles. Thats the Hawaiian agates. Thats the Hawaiian marbles. Then

they look for the round, cause they come all other shape, they want round ones. And if you know you can spare some few pennies, you can buy those store ones.

Thats the game we used to play, and other games also. Kind of dangerous those other kind games. Those Bull Durham bags, they stuff them up with old cloth, there's two of them. You get one team, I get one team. We go and play. And get my ball, I get your ball. I'm gonna hit one of your men or you gonna hit one of mine, and they are out. You going to run around and hit anyone of my gang and when you hit my gang, thats out. You know the older ones, they play with you, they stuff them so tight and they soak them in water. Hey, that thing burn you know, when it hits you, wow! It hurts!

One of those other games, and we play this is a goal here and maybe five of us here, five of us there. One goes out. Who is going to chase who until the last. Thats another game they do play. Thats Kamapio. Two rocks, you put a stick over and they have a stick here pointed so you just, a gang here, a strike this out there and if they catch it, well we're out, and we have to go out there but if they do not catch it then you have to go there.

M: They're trying to catch the wood?

L: Yeh, the wood with the point on the side. Okay, if they didn't catch that, so I'm going there with the stick. The stick lay down, cause its pointed here, I hit here, the thing going up, come back too. If I can aim that, strike it back to where we are or far away, then thats one point. The measurement of that stick you go count to your goal, then thats your point. Everybody on that team, thats our point. And then the other one they have to catch it before they get the two feet. But you know, ther's no reward to it, its just a game.

Or steal eggs. Its a ring with eight or ten stones in there. And a gang there, a gang here. If I want to get in there, then I'm gonna try to go out and if you follow me to get in there and they are trying to catch you, and while they are busy with you, you go around the other side, somebody goes in and your feet is in there then you going to take those eggs. Somebody in your group distract and if I have a chance to run out with your eggs. Steal the eggs.

We have one store in Kalapana, across the Puna Canoe Club, in the bushes. Young Wai Store and its the grandfather of Mr. Dunn, Chinese boy is married to Robert's daughter. His grandfather was the owner of the store, okay, he used to have the store there, and what was I talking about?

M: The games?

L: The Chinese man... yeh. Okay, the chinese man. He was something part of our bringing up too. When he first move here, they had an old house so they were there. But , they had little shack somebody built for them to start have the store, until they got a little bigger one. He used to have his nets set inside the sand hills and early in the morning the Hawaiians is out there looking at the water and waterever. See all the turtles get tangle in the net and the man used to come and bring in the net with the turtles and he used to carry that turtle. Six turtles. He go ask for help to carry the turtles. Big yeh. [] Get the awful smell. But he takes that in Hilo, sell. But the idea of the shell. He keeps the shell and makes nice turtle shell []. But we didn't know that until a couple years we are in Honolulu and my son goes out and catch turtles, sell the meat, save the shell and I think I have something. [] They have that kind chemical to kill the smell, and then polish it up. Oh how pretty the design.

But that man, I tell you. We were so rascals even in back of the church. He used to set his nets there early in the morning he goes and we see the fishes. We look, we look, we look around. Someone watching for us we go swim in the water, get the fish, take out the fish. When the man coming to go look the net. No more the fish. Hear them talking chinese and we don't understand. We just mind our own business. And my parents, Grandmother, oh "kolohe, you go get the fish out the chinese man net. Hey shame you guys go get the fish." But you know, we just rascal. And he go home, he so mad, he take his net home. We never realize until we on our own, we don't want anybody do the same trick. Yeh.