

Index to Interview #2  
Auntie Louise Keli'ihomalu  
Melissa Kirkendall, interviewing

- p.1 Kalapana School
  - physical description
  - teachers
  - curriculum, morning
- p.2 Kalapana School
  - lunchtime
  - curriculum, afternoon
- p.3 County Fair Projects
  - Classmates
  - WPA/conditions for applying
- p.4 Husband's Grandfather Waiau
- p.4-5 HKB park tourist display
- p.5 Aukelenuiahiku Heiau, HKB, story
- p.6 Mermaid
  - Washing Clothes
- p.7 Wahine Mo'o
  - Queen Emma
  - Punalu'u
  - Ka Niu Moe, the sleeping coconut
- p.8 Fresh water limu, Kaimu
- p.8-9 Night Marchers
- p.9 Personal experience with night marchers
- p.11 HKB Hawaiian display (Mr. Hall)
  - Ranching
    - water troughs
    - longhorn cows

Index to Interview #3  
Auntie Louise Keli'ihomalu  
Melissa Kirkendall, interviewing

- p.1 Marketing produce (thru Gabriel Pe'a)
  - Lauhala lease land
  - Kaho'okaulana sisters/lauhala picking
- p.2 Kshena
  - coffee field
  - fishing
- p.3 Father, camp policeman
  - Making spending money as children, collecting coconuts
- p.4 Father, postman
  - Household composition
    - Kaina
    - Waiwai
- p.5 Mother
  - Grandmother
- p.6 Sheep Wool
  - Lauhala processing
- p.6-7 Depression
  - Kalehuloa
- p.8 Hanai/adoption
  - Discipline
- p.9 Hansen's Disease
- p.10 Death of Ku'ulei's father, Chinese man (Ah Tai)
- p.11 Punilima homestead
  - birth of first child in Gals (later present) house 1939
- p.12

INTERVIEW #2

LOUISE KAWELO KAINA KELI'IHO'OMALU

Interviewed by Melissa Kirkendall

October 24, 1987

M: Would you tell me a bit about Kalapana School, how your day went, what you did at school?

L: Well, it was a two story house, there were two houses, and we had only up to sixth grade. First, second, third in one place and fourth, fifth and sixth, up on the other side. Cause you know the older the children, it's hard to control.

M: So the older children were upstairs, and the younger children were downstairs?

L: No, the older were upstairs, and the younger were in the lower building, and the downstairs where is the tools, storage, supplies, and the books. I started there in first grade, second grade, third grade, fourth, fifth and sixth grade.

M: Do you remember your teachers?

L: Yes. The first one, that's my cousin, Mrs. Pa. Then Mrs. Kealoha, Francis Ho was a teacher, but before that there were other teachers. But anyway when I was there, Mrs. Pa, Mrs. Gussong, you know the Lee family, she married into the Gussong family, but she was from Honolulu. Her name came from Kala'i to Mrs. Clarence Gussong. And she was the principal then. One teacher for the lower grades and one for the older. Then Mrs. Pa transferred to Kauai, and Miss Alapai came over and taught for three years and then a Japanese teacher came over, Morimoto was her name and she was my fifth and sixth grade teacher. Then we continue on at Pahoa. I think was only three of us from here, me, Robert Lee's sister, we boarded up Pahoa, and weekends we come home. For two three years, and after that we split. To go to Hilo, you had to either ride the train, or move there, and later on car pool.

M: When you were in Kalapana School, what kind of subjects did you study?

L: Hygiene in the morning, clean your nails, checking your physical, your clothes, keeping yourself clean, as you were taught in school. And then the next, we'd go into arithmetic, and then we get recess. When we come back, it is reading and language, English, was no Hawaiian, all English. Then we had lunch and you know there was no cafeteria, either you bring your lunch or you don't have lunch.

M What would you bring?

L: At times we bring poi and in those days, the poi we brought, there was Crisco, the cans, the bottom is small and the top it goes out, but nice little can and our mothers saved those for put something in cause it has a cover and we put poi in there. The weather was not always [ ] and we put the lunch in the cupboard and oh the poi is all bubble up. You know in those days, to stretch, for bigger family we put flour in the poi, and the heat made it bubble. Sometimes it depends, if your water is not hot enough and then you mix your flour in until its kind of hard, and you let it stand and on the board and mix in with the poi. Then you put it in the barrel. But its alright that way cause its kind of hard. And we take a ti leaf and cover to keep it cool, but if you mix it that way and put it in the container and you take it to school like we did, and the heat is there, oh the bubbles. Sour, not too good it taste, so either we don't eat it or run it under the water or something. Or sometime the big family have pancakes, and they take two three pancakes to school. That wasn't too bad. When mango season, we run up here, where the Kaaukais live, those homes over there, we go over there and get mangoes and thats your lunch. Or around the surrounds in Kalapana the guava were in season and we go pick guavas. And get stomach ache few days afterward. And some kids they don't eat at all, they don't have anything to bring at all, or they go down the beach low tide, and pick limu. But if you have good breakfast in the morning, you not hungry. So thats what we had. Then we have little break before we go back to school, but if the mangoes so great, forget about school you can here the bell ringing, everybody run, and we get back, well we had double our punishment, gotta study more hard, and plus that, gotta get homework. So when we come back we have history, then geography, and maybe we have some handwork to do, girls was sewing a project. And the boys go out in the garden, you know they have those home garden and they make it in school with the teachers, somebody comes in from the agriculture. We have lecture. And the boys do their garden over there. They go home and these people go and check up on their garden. Thats for the boys, and some kind of a project, they do, and the girls sewing. We make use of those pine trees, we use the needles and make a basket. Mrs. Kealoha was really good at that. Even my cousin too. We did Hawaiian crafts in school. But of course we know them from home. Because the material was there and in the area we had trees of that, lauhala in the school area so we gather it up, roll it up, and make napkin rings and you know before we have that fair, the county

fair. There is a portion for us and we take our things, what we make and out to Hilo, lauhala work, beads, the children make that too, and what else. Oh some is very unique, these carving, boys make nice carving, make a canoe out of the hau wood. Take it to the fair for display. Even what ever you did , the plants, take good care of it , you think its a nice plant.

M: What was your favorite part of school?

L: History of the world and geography of the world. I like that because we have those maps and you can look at where you studying. You locate it on the map. But I love that.

M: Do you remember some of your classmates?

L: Kini is one, then after that he went to Kam School. Emma Kauhi, those are the ones around now. Some of them pass away, some on the mainland. And those Chinese that were with me are in Hilo. One is the co-owner of Sun Sun Lau Chop Suey. The ones that left here, the Lee's children. Someone else from Kaimu, the Waiiau's became a fireman in Hilo and now retired. Still there. This is all I can remember that is still going now. Our playmates. Mostly the girls on the mainland. Not very many, only 7 of us in the class. The lower grades not too many, the Kama's children in Hilo now all married now, thats part of my family, nieces. They are all split all over now. But come summer time this was our center, Waiakolea. The swimming hole over there and on this side and all the lauhala bush this area, HKB. The whole park was lauhala and kukui trees. No more clearing until 1930 became the park. When my husband started working on it was 1931 I think. Between '31 and '32.

M: Were there very many familys working on the WPA project?

L: Yeh plenty.

M: And they all had to get their own home, couldn't live with family?

L: Yes accordingly. But in the beginning they wanted to pick up anyone, even if three families in one home. But after the project go go go go, then they bring in this thing, you have to fill application. Like how they do now, like where you live, are you living alone or how many families. They sort out all these applications and tell you that only one family can be in the home. Even if you staying with your parents

until you get settled and you go out, so they let you go like that until such a time that they see, well too many, so they break it down by filling out all these application, each residence. So if there is two in one family living under one roof, one gotta get out. So thats how my husband go out. Cannot stay with my father, cannot stay with his father, so we go to Puilima. In the meantime he had already filed in with the park. Waiau is my husbands grandfather, he was taking care of two parks, and the pavillion was right there beside the heiau where that pavillion is now. Looks like that one, little bigger with store room. And all in here was clearing and they had those stone tables like over there. The stones came from Kapoho. They brought them here to make the tables, something Hawaiian, and in this area right over the fence was a village they built, grass hut and everything else they make poi and that kind. Once a week was a display over there.

5  
3

M: This was aimed at tourists?

L: Yes, pretty good amount, not like today but. Once a week as long as it could last. In the thirties. And then, when the war break out, then is when we left. Some stayed, some left. But our house was up high so they have to look over the ocean [the army] so they work it out but before we got to get our things out, they invade our house already.

4

M: You had moved to Mokuhulu during the mid thirties?

L: Yes, after we got the job here we lived in Puilima, but little strenuous, cause our children go to school, so we had to move up to the mauka area. Then the father wasn't working because he had taken ill. He was in and out of the hospital, they needed us. So we moved up then he was alright but we have to watch and he had to go for check up and sometimes maybe you lonely or something like that and he was a very big man, was hard like that. We went like that until life left him. When life left him we had our third child already. Now, with our three children we brought them with us to the park to work. We left them to sleep in the car. I have the car go in and out of these little roads, and where theres a table here for you to eat, and a lauhala tree. Thats how the park was, little tables, little roads around. Right around the area trees hanging down around the table where you can go to have your lunch, vine. It was a pretty site. Not like today, you can see one another.

M: What all did they have in the exhibit?

5

L: All kinds of plants they had in there, Potato and different names and taro, a little garden of sorts. Sugar Cane, all Hawaiian things. Even the museums come down here and set it up. Somebody else came to handle the exhibit, somebody from down here. One or two hours, that's all the tourists were here for, because everywhere they go there is a time limit. The tourists came in the bus, not the modern kind, but you know they come through the tourists bureau, and they let you know a long time way far ahead of time that they are expected so. Sometimes there would be weaving. It was interesting to them, taking pictures. Right around those wall fence, my husband take care, and there were ilima plants all along the wall. We took care of that and all the ti leaves.

There is one story about the heiau [at HKB]. There was an old grandmother who lived in a house there right by the heiau is. She had one grandson that lived there with her, and see, he liked to fish alot.. So the grandson told the grandmother that he was going on a long journey. So the grandmother quick lookup, I don't know how to put that they see it but they look out there at the sky, at the heavens. When they look, then she will tell him if it is proper to go on a journey. So it came to a time when it was proper for him to go. So he said it would be a long voyage, he and his canoe so the grandmother had prepared for him a calabash of water and a banana. She told the grandson, when he's hungry, the banana, do not peel the skin of the banana. There is an opening there and he just squeeze the banana soft and it comes out. Don't peel the banana. Until he ate it all up, and he put the banana on the side, and it fill all up again. So that was his food, the banana. And his calabash of water, when he drinks it all down, it fills up again. Some kind of miracle. Right there they lived. So the name of that boy was Aukelenuiahiku. So I think this heiau is supposed to be named that. For him, cause this was the ground he was brought up on. This is long time ago, I don't know when, and my Grandmother told us that story.

This is where we come in and pick our lauhala. These are the babies from those trees, cause they were really big trees. We used to go there and dive into the pond, and the branches are big. And sometimes late in the evening, but the sun never set yet, when we come over here, if you can see, but sometime it not meant for you to see, the others maybe, maybe only you see and I don't see.

M: What do you see?

L: Well its a mermaid. Thats what they tell us. I didn't see. But I hear it from one place to another place to another place.

M: What was the story of the mermaid?

L: Well she was on the tree. And when we are coming in to go take a dip down there, well if they want to show you they show you. But I cannot see, only one of us see, and when you see and you telling us "you lie" I never see em. "You never see em?" I say no. How come only you can see em? We used to say those things like that. And when we go home, and talk about it, my grandmother say, "well It is possible, its been like that." And then another time you know somebody else see them, and when they saw them she was sitting on the branch of the lauhala tree, and she was swinging her feet in the water. That they saw and they talk it out, so if you hear all these stories, and everybody saying, it must be, anyone of us, either we see it or not. So if more than two or three saying the same thing only in a different kind of a fashion, well you gotta take it. There must be something. And it doesn't happen only here, it happens in all this kind of a water. Sometimes you coming in wash clothes and you coming in quietly, not thinking you gonna see some surprises, and you see this lady sitting down on the rock combing her hair. Long hair. And when you make a little bit noise, they make you blind, or you didn't see, forget about it, but when you come to your real senses, you did see it. But thats what they say, but I cannot prove it but if more than three, four talking about it, you gotta think twice, must be. Behind all that of all that, the Hawaiians they do have it and even the stories of other places, they do. Mermaids, because that happen too on our property. You know across the Duff's place, that belongs to us. Right there to the Kuanones there, in there we have a little pond and because the cracks come right under the road other side there and we had that pond . When we need water, we didn't have running water, and sometimes the weathers dry and sometimes the weathers permitable and we save all the water that we can and we gotta do laundry, so you gotta save that water for your drinking. And then you take your laundry to where that water is. Not a very big pond but it helps. In the upper area we have a rock for wash, then we carry the water in the big tub and we wash the clothes, then we want to rinse the clothes, we fill the buckets, carry to the tub, and rinse the clothes. We have to wash and rinse, and if you want to make them a little bit nice white you put a bit of bluing in. Whew, hard work, but you have to go through that process so its like nothing. But I didn't see it but my mother and my auntie next door, they both

6

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came with their laundry to go wash over there. The bushes were not like this where you cannot see through, but you know kind of clearing, and they come to the trail and then they saw... this lady, was sitting down at that time and she was combing her hair. Its like their mind was closed, that they saw that, all that they knew was that they reached back to the house. But its not that far, just like a walks. They knew who the lady was, anything like that, they don't want you to remember what you saw.

M: Who was the lady?

L: They called that the Wahine Mo'o. We don't know. And sometimes I hear, you know where that round house is, there is a crack under there under the ground, it is about six feet, seven feet. The crack comes right there cross the road and to that pond and go until it down to the canoe landing. And that is the same crack that branch out behind where live. There is a mango grove, my uncle them had opened up loose stones, there is a pond there. That is where Queen Emma came, that is what we call Queen's Bath. Not the other one. The other one is from the soldiers from WWII, they named it, it was supposed to be Punalu'u. There is a story to that, there was a man, a strong man, he was turned into a stone at Punalu'u. His name was Punalu'u and I guess some kind quarrel and she turned him into a rock. And she threw the rock down there. Before, my grandmother said, the rock was high, but the rock came down. And when we were swimming there, even then the rock was a little high. And when we dive, they say you have to go and kiss that stone before you see Punalu'u. Today no more with all that earthquake I think. Even before the lava. But the real Queens bath is over there. According to Lum HO's, he knows the story of the area through his mother, and the Ka Niu Moe, the sleeping coconut, thats in the back there. And heres the story, the Queen was coming over so they wanted the Queen to dedicate or something and they knew the Queen was coming and they prepared this coconut tree. Ka Niu Moe of Kalapana. The sleeping coconut of Kalapana. She came, they brought her up to the tree and all that she did was hold the rope and help the men to lay down the coconuut and she sat on the cocnut tree and a trail led to where that pond was. They had a big flat stone, it is still there, big flat stone. They built her a chair and wag her feet in the water. Thats the story of that. The pond is still there, maybe need alot of maintaining. The mango leaves and all that is falling. Nobody is taking care.

M: Is it a very big pond?



L: Well it is a crack. But there is a bottom, and theres and opening under there someplace cause sometimes you can see the mullets come in. Way down in the cove overthere when the water is nice and clear, you look is like a puka going to the ocean. Somewhere along the line there is some fresh water. Cause its brackish water. Where the crack is before was nice and clear, we go and wash clothes there. So it happened that when we were there in the evening. Mrs. Sweezey, her adopted father and her uncle and sometimes my older brothers go down there in the evening not when it was too dark but when you could see your way. Take a bath before they go to bed. When they reach there, they see all the water splashing up from where they are, like a couple of them in there. They turn around and say what is that? The Mo'os is over there playing in the water. And if you see one of them, it scares you. There is a kind of history around the area all that kind of brackish water. But there is some kind of spring someplace on the other. You can tell by the kind of a limu there. Only the limu from fresh water, the spring is under the ground. It comes up in Kaimu bay, that kind limu gotta have fresh water, so get spring. This was before the Pea's property. That is the story of this area.

There is another heiau way down the other end, in the back of the cove. Walk all the way around. Its far, but its a little heiau. We not afraid. Sometimes old folks don't want to tell us what those are for. My grandmother wants to tell but you have to dig it out from her, and if you don't dig it out from her, shes just going to give you a little surface. We used to do that, ask ask ask, ask her in the earlier part of the day "Oh grandmother, we like you to tell us a story of the early days, and that kind of a story, how you folks live and all that. What you folks did." So she told us to come such time and bring our blankets, But it has to be when the moon is up and shining. The only time. And in one room she get all the pillows pile up on the bed, and she has the mats, and everybody has their own pillow, looking at the moon and telling her we like hear her story. She tells us a story, and sometimes my nieces they tell her you can tell us the kind story, you know, the parade in the night. You kind of scared uh? She said those things only happen on night when there is no moon at all. The kane night, and she tells us, thats the kind of a night when the marchers come around. If you were to go down to the beach, any kind signs you might see down there, either you see a black dog or white dog or you hear some noises, and all that kind stuff, and certain time of the night, that is when they start coming. If you are out there fishing, torching or something, you not having nothing, it shows you have lights in the water. When you see those kind

things like that go home. Curious. Why? Well if you not going to listen to the sign showing you to go home you know what is going to happen, the parade is coming when they come [ ] on a certain night what kind of a parade will be. Maybe they have a musical parade or walking parade. They have different kind. They talk in their own language. The people in this parade is probably a family of yours. They can sense it is a family. And the ones in the parade will tell the head person thats leading. And if youre in their way and they have those kind implements you get all cut up. When they are going on top you, you have to lay down and your face has to be down on the ground, hold your breath, when they go by. As much as possible when you can hear them go on the side as far as you can and hold your breath until this thing pass over you. When you hear it is kind of far away, then they will leave you alone. I went through that.

They do come out in the day. Thats what happened to me.

M: Where were you?

L: You know where Minnie Kaawaloa lives? Further more on the other side, there was a sweet potato patch. This sweet potato patch belongs to my brother-in-law. In this area they planted sweet potatoes, cabbage, onion, you know, a garden. In the middle of this area, has a lauhala tree. And the tree is not that high, is just perfect. Branches. When I went to that lauhala tree, I had a purpose. I had my first baby already. I told my Grandma, "you watch the baby, I'm going up that area walk and look the lauhala, if plenty, when my husband come back we go up there pick it up." And you know because the area was clear and the animals going in, keeping the bushes clean. The trees are not that tall in those days. That area belonged to Henry Lyman but next to him was the Kaawaloas. And the family had cleared to plant and they were raising pigs also. So the area was not isolated. In the back there towards the beach, there is Kini Aki. He has working men working for him, one Filipino and one Japanese. They raise watermelons. They are all connected together, you can see over the other side so it was not too lonely. So I went up there. I stand under that lauhala tree, oh boy, lots of lauhala. Down on the ground I say, I am going to climb up. I climb up and I look, I can see the ocean, and all these watermelon patch. OOh the watermelon is so big, and I see the Filipino man is in the field. The worker. So I didn't bother. But I heard this noise, sounds like two coconut trees rubbing together, and was nice wind blowing. There was that noise and I thought, oh those two coconuts making that noise, the wind blowing and

they are swaying I didn't bother. I look up and I want that lauhala. I pull the lauhala, and I bunch it all up and I tie it all up and I drop em down. You know it is nice and clear. Gee, I kind of noticing that noise is getting closer, but I didn't bother, just keep on picking that lauhala, and dropping em down. And the noise was under the tree now getting closer. It was there long time. When you hear that kinds stuff you go, get out of the way, but no. My mind was, I want that lauhala, so the noise was right under there. When it came to my mind, I don't know, the only thing that I knew was that I jumped down from that tree and I found myself out on the government road. And in this area that I went, has lot of lantana trees and I made my way without me knowing, I found myself out there on the road. When I was there my mind came back and I look at my self and oh gosh, my dress all ripped from that lantana. I walk straight on the road, when I reach home my mother tell me, "What happen" and I told her the story, and she said "Oh but you have ohana in there, thats why they spare you. Cause when they were there and they saw you, you heard the noise, but you just ho'okuli, you don't like to listen." I said "Well how should I know." And then she said, "Well they have a family thing there thats why they struck you but you never pay attention until they come right under the tree and then you notice it." She said, "Plenty lauhala?" I tell her plenty lauhala. When my husband come home, and we tell the story, well we go up there and clean all up that lauhala. That was the experience I had. But this area (HKB) I heard the music from the drums. One morning we came up early to clean the park. We use the lantern, cause about 4:30 we get here and still dark. We have to get the leaves off the tables and the walls. So the lights of the car they shine over there so we can see in the dark. I was working over by the pavillion and my husband was working over there in that area. And I heard it, and when I heard it I came back by the car. Sat down by the car. There was no moon early morning, still dark. And I heard it from there. I wasn't scared.

M: Why weren't you scared?

L: Well, cause of the heiau, because you hear the music because of the heiau. I knew that the music went far. I keep working, then I drive the car to where my husband was working, and I ask him "Did you hear what I heard?" He told me yeh, he heard also. He told me was I scared, and I said no I wasn't scared. That was the experience when I hear the music.

(one more story of night marchers by Kahena Beach)

11

L: Sometimes my husband likes to go get the ocean kind food. He goes with my neighbors, the Kahookaulana, in Puilima, Sam's father.

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(Took a walk over to the site of the old park exhibit, where the thatch house stood and the old Hawaiian gardens.)

L: In those days was the road overseer, he wanted all this over here, because he has a Hawaiian wife. And the wife is close with Mary Kawena Pukui. Bishop Museum, so they come over here. And all along this wall was ilima, my husband took care of. Here was the grass hut, but there were more stones than this. There was the garden over here, and there was a well, nicely made. In the back here was sugar cane. The palm trees, lolu, (date). The display was here. But these trees were not all here, the coconut trees were much smaller. Back there is a pond too, used to have clear water, but now they just let it grow, everything go wild. No more ilima. Olena. There were some high stones, they are not here anymore. Mr. Hall, the overseer, before the thirties, everything up up up with him, plenty energy. You tell him what you need he get it. I scratch your back, you scratch my back.

I don't know why the park people don't keep this nice. If Mr. Hall was living, he'd get them to clean that pond. Make something out of it. You know, the walkways, something like Liliuokalani, had little bit over here. Too much grass all around

All this is Keone and below there and behind Kalapana gardens is where we had a gate, and there is a place, a waterhole overthere, we stuck a pipe down into the water, and had a pump, and we pump the water into three concrete troughs for the animals to come down and have their water. We had fenced up and plant grass, and we go up open the gate and get them down for drink water.

M: Did anyone else ranch?

L: After that the Lee's had over that side. But you could tell ours cause ours the only one had longhorn cows. The others had wild kind, no more horns. Those longhorns belong to Kaina, he brought those in, my father. He communicate with someone in Honolulu, in Hilo, brought them in from Hilo, and a Chinese family also. And we raise our cows and when time to haul it in we had the cowhands bring all the cows down to our lot, and they (buyers) choose whatever cows they want

and they pick them up here. And also with the pigs. That area that I showed you was all for the pigs. And we used to feed the pigs, my brother and I. We used to carry water, my brother and I, Get up have our breakfast, run to the little pond I was telling you about, fill up all these water drums, then either my mother or my father at home would feed the pigs. We feed once a day, then we have these big water drums. Two buckets. We used to race you know, to fill up the buckets. That was fun to us.

This one over here the Lee's leased. Our gate was in the corner. The area that the Lee's are, that was not theirs before, was my uncle's, the Kama's.

M: Did you have a catchment up mauka for the cattle or did they have to come down for the water?

L: They had to come down to the spring. The mangoes in here, on the cliff up there is our graveyard, the family graveyard.

Here is Fidelia', Kaleihulooa, she was adopted. She is Chinese and her father didn't want her, so the mother came down here and when she gave birth, they took her in. She became Kaleihulooa. That's where the sleeping coconut is.

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Over there, (left point Kaimu) was a church, same like ours, Congregational, and then a wave came and so the church sold the property. One of the Ahia boys bought it I think. so the road came behind the church. So they broke down the church, brought the bell over and they sold the bell to Puula, in Nanawale.