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INTERVIEW #4

LOUISE KAWELO KAINA KELI'IHO'OMALU

Interviewed by Melissa Kirkendall

January 9, 1988

M: Is this seed the one you have told me about?

L: Yes, that is Kakliao. It comes like this one here, it comes in red, it comes in off white, with those lines and grey. The red is rare. When I was in the jewelry business in Honolulu, and I got this red ones from Molokai from a niece and nephew that lives down in Kalaupapa. So she sent me a few of that, smaller than this.

M: These were Hawaiian Agates?

L: Yes, like marbles. The kids in our days, the boys especially, go collect these things, sort out the best ones, with the better shape, and round shape ones, and use them. Make a large ring and five or six of us and five of each put in the center ring.

M: Each person uses five marbles?

L: Yes, you put your five in the center small ring. Then you jan ken po, and see who goes first. The first one if he hits and breaks the pile, then what is outside is what we gonna shoot.

M: Outside of the center ring? There is a smaller ring inside of the larger ring where all the marbles are?

L: Yes so anything in the big ring we try shoot them out of the big ring and those are yours.

M: How would you tell each others marbles apart?

L: Well, they know, they have different marking, maybe little yellow here or the shape is different, and there is some marking here, brownish or gold. Some bigger, the healthy ones. Kakalioa, Hawaiian agate.

M: Did you have a special name for that game?

L: Gee I dont know, cause I wasn't interested in those things. Another game that they use, you make a hole, another hole, another hole, another, just big enough for that agate to go into. I don't know how far from the here to the goal, maybe couple feet. To find out who is going to be first, then we shoot, and whoever is closest to the hole, then you gonna be first. So you start first, you shoot, if it goes in the puka, then you shoot again, to the next puka, and if it doesn't go in then the next in line goes. And there is a point for that.

M: If you get em in the puka, than you get a point?

L: Yes, but when you get the end, and coming back I can hit your agate cause I went through the point. YOU got to get through the last puka, then you entitled to hit the other ones agate. And there is another point on there also. There is a group here a group there we gonna challenge. Teams, maybe five on a team. We see whose team wins. And at one time we go out in this Puna area, Keaau side.

M: How as a group would you go up there?

L: Those in the group, the teachers would take us up.

M: An inter school type thing.

L: Yes, and Park and Recreation, especially on the field day. They had all these things, maybe you know, relay, jump in the bag.

M: How often did you have a field day?

L: Maybe once a year. All the schools in the Puna area, I dont know if Kauaea took part, but Kalapana, Kapoho, Pahoia. Even when I was in Pahoia, we had volleyball team, baseball team, challenge against Kapoho, Keaau, Kurtistown. The coach help with the transportation.

M: When you were a student at Kalapana school, did you go?

L: No, the boys did, for field day. For girls only race. So far to go, and the children from Kapaahu could not rehearse for the field day, cause so far. Too far to go all the way home.

M: Did the Kapaahu folks get together with the Kalapana folks?

L: Once a month, the PTA.

M: What about as a community, for get togethers? Like the Christmas party you mentioned, would the Kapaahu folks come to that also?

L: We would invite up there, the Kalapana, Kaimu, Kapaahu. If they have a way then they would come, if there was some part in the program, maybe somebody would go pick them up, bring them down here, overnight with somebody, usually we do that.

M: What kind of occasions would you have parties?

L: Christmas party, and Halloween, I know. Yeh. Some of the teachers here, we have Halloween, we have bonfires, and we get to make masks out of the brown bags.

M: Was this mainly for the children?

L: Yeh, well, big kind children. (laughter) Old already. For everybody. We have that.

M: And what would you do at your Halloween parties?

L: We have singing, and we have some games, we have contests of who had made the best mask. We have all of that. And then, if you can pick who is the person behind there.

M: Can you remember some of the games that you would play at the Halloween party?

L: Well we would make a circle, and the building was bigger than that, so we half it. In this empty area, sometimes we use this for class, take turns. Then it was blocked by partition. About three buildings, three classes to one teacher. So we had the games like that. And all along the wall, whatever parents come would be sitting. They had games in the middle and you go around and like a tag game, aand touch or put the something there, and then the other one run around until the music stop. That is one of the games we play, I forget already the others.

M: So you had Halloween parties, Christmas parties...

L: Christmas parties sometimes the Catholics had. Everybody go there.

M: The Protestants would go to the Christmas party too.

L: Yeh. And if the Protestants have, then they all come. And the children have their program going on, and the big ones have their program going on also. It all depends on the teacher who is going to run that, and she has a Santa Claus come around, and all the children you here scream! And once we had it in the church, and the Santa Claus came in up to the platform, came down again, and up again, then to the children, then over by the Christmas tree and then he did his thing and gave all the kids something, their gifts. But I tell you, how big they were, but they cry, cause they see this thing. They don't see that often. They were afraid when this big man, with the beard and the red and white outfit.

M: Who played Santa Claus?

L: Usually it was the teacher, she play Santa Claus. The kids don't know her cause she was disguised with the pillow, and the belt and she had the boots also. Not every teacher. When we had Japanese teacher, we didn't have much. Cause they didn't kind of associate with the community. But you cannot help, maybe they're

on their own kind of way. Their religion also not the same.

M: There were Japanese people that lived down here?

L: No, but they have only the man that lives down here, and he married or lived with this Hawaiian woman, and that was it, no more children. Only Chinese.

M: Do you remember the name of the Japanese?

L: Morimoto. The teacher, she lived down here. But that man I was telling you about, he is Yamakami.

M: Married a Kalapana girl?

L: Yeh.

M: What was her name?

L: [Mailohi]

M: Last name?

L: I don't know. Kimokea I think. And they live behind my Grandmas house. And in those days, its not like today, the greenery, you could see right through to the next property, no way was like this, the bushes. So you can see what they are doing, not today, it is different. So this couple, what they do is plant, farming, and raise chickens, I don't know what they do with their eggs, but its a big farm, and I think they sell it.

M: In Kalapana? Or somewhere else?

L: Yeh when ever the people in the community need eggs, they know where to go, Yamakami. Eggs or chicken they go over there. Every house raise chickens, I know we do, at least for cooking purposes, and we raise pigs and we raise cows. But all that 488 acres of my fathers we raise cows, and whatever time to sell, well we have somebody to corral the cows that is to sell, come down to our yard and put them in, the men, the buyers come down with their truck and they just pick up what they want, put it on the truck and they going. And also the pigs, the hogs, we raise them.

M: I have heard that in 1922, an ash fall from the volcano? Can you tell me what happened?

L: I was kinda little too young, but I remember that.

M: Did it kill the animals?

L: I don't know. But I know that in those days my mother used

to bleach our clothes on the outside on the grass, to get them white. They didn't have clorox those days.

M: So she would lay them on the grass?

L: Yeh she lay em on the grass, and maybe at night there is the dew, and a little sprinkle of rain, and that helps clear out some of the stains on there and when that thing happened, that thing spread all over the yard, and even went into some of the peoples water tank. But I didn't hear of any that had damage. But I know when that happened, we heard a big loud sound up there. And all that I know, I remember we look up where Pu'u O'o and little more further, ashes all fly, just like that atomic mushroom. Yeh big explosion, and that thing had spread I don't know how far. Some of us went out there to collect those ashes.

M: What did you use the ashes for?

L: Oh just for souvenir, just keep em for souvenir.

M: Did it leave a layer over all the ground or...

L: Just sprinkle, fine ash. Grey.

M: And your clothes?

L: Oh we gotta go soak all again in the water, they were all out when it happened. Somehow, I don't know, we did not hang clothes outside. Your clothes supposed to be in, under the. I don't know why, they never tell us. But I know somehow, in the early days, I don't know in what year, but we do not hang clothes outside. In those days there was some evil, and jealousy sets in. If I don't want you, and anything that belongs to you, then I go pick up one of your garments, and curse and cuss and everything, or whatever, and burn it, like what you call hocus pocus.

M: Is it like Kahuna?

L: Something like that. And then you might get sick, or come into an accident.

M: So you would keep your clothes inside.

L: Thats all what I heard, my mother said, "Don't leave the clothes out there, make sure its dry and in the house and if it is not dry, well run a line in the house and dry in there. Especially when you had babies. The innocents. So I did that, I don't know for what reason, I don't question.

M: Did most of the other people do the same?

L: Yes, and they usually do it [wash clothes] in the morning early and throw it on the line and by ten o'clock eleven o'clock most of the clothes are dry. They all have their own ways, but most do it like that. The Bible say when Jesus came he made everything new, and don't look back. What they did was, maybe it was proper for that time, what we have today they didn't have in those days. And we have more easier than then. We had to carry the water, and now turn the faucet the water come out, flip the switch, the light come on. In those days you had to go out get the wood, stack it up in the cookhouse, its hot and something like this here, you cook. And if it rain, oh gosh, all the wood is wet.

Description of household layout.

L: My father did some cooking. When we came back from the school, then already my father has cooked the ulu, cut it up and cooked, and we have to go up this land of ours, we saddle the donkey and go up there, and papayas of course, we go get papayas, and there is a kind of trough that we put the papayas in. All what you do is chop it up and throw it to the pigs. And of course we buy those stuff from the store [grains and pellets] mix it up and put it in the trough.

M: The ulu was for the pigs too?

L: We used it for the pigs, we used it for us. There was so much. Ulu, papaya, whatever we had, sometimes we had pumpkins. Pumpkins they use it for go fishing also. Sweet potato.

M: In your old house, did you have outdoor cookhouse?

L: Yes, the kitchen for when we got little modern, in the new house, but in the old house we had the old iron stove, wood stove, and the kitchen was that. In the new house had kerosene stove. But we don't cook too much on top this stove, we cook out. You know why, because we cook our rice out there.

M: So you still had the outdoor cookhouse that you used?

L: Yes, it was out here by the water tank, close by, we go down the stairs and into the cookhouse. And our bathhouse, wash house was right in the back here. [drawing going on] Rock the walls of the cookhouse with iron roof. The door was this side cause hardly any rain from that side. Lot of wind the other side. Inside only the stove. And when we had to cook our rice, or the main dish, we just set aside, it all depends on how hot the iron, you just move the pot, so it will cook. We use the whole works. Our house we had to eat meat, my father is very strict, he has to have his meat, we have it three times. Monday, Wednesday and Friday or Saturday. You know we didn't have icebox. And we preserve our meat by salting it. Fish, we preserve fish by

salting it and drying it, putting it out in the sun. Fish of course, my father don't care too much.

M: Most of the other families ate fish?

L: Yes, my father like his meat, his chicken, his pork, but pork not too much. My father is not all Hawaiian. He is only eat certain kind of fish. I notice my father's family eating don't care for the dark fish, only white fish.

M: What would by a dark fish?

L: Aku, opelu, and ahi.

M: What kind fish is light fish?

L: Moi, mullet, aholehole, even akule was dark fish. Not much fish, he would eat maybe when it is fresh but other than that. But we do, and my mother likes fish. And you know, we eat on the table, my father teach us all these table manners, to my brother and I, my brother don't care for that kind of a style, and so my mother, when my father eat like that, she don't eat with us on the table, she sits down on the floor.

M: Because she didn't want to do it that way, she wanted to do it the Hawaiian way?

L: Her own Hawaiian way, she sat down there, and my brother used to sit down there with her.

M: Did that bother your father?

L: He accept that, it didn't bother him, that she have to come up on the table. He never push it, if she don't want, she don't want.

M: And you liked to sit at the table?

L: I like it cause I know I'm going to learn, the table manners, how to set the table.

M: Where at the table did your father sit?

L: At this end, and I sit over here.

M: Where would your mom and brother sit?

L: My mom sit over there if she sit at the table and my brother here.

M: If they wanted to sit on the floor?

L: If they wanted to sit on the floor, then only my father and me at the table. And my mom and brother ate over here. [points to kitchen] If that was their way my father don't mind. And that is it. And when we had our meal, then after that we had coffee or tea, and only then my brother will come up on the table to have his coffee and tea, he always had tea, I had my coffee. But of course my father don't want us to drink coffee.

M: Who would prepare the meals?

L: My father taught me how to cook, cause my father was a cook, not for pay, but he volunteer sometimes for the church. At Haili church they used to have him and Mr. Kauhi, I remember that. We live in Hilo before we move over here, you know right where the Hukilau is, across, that all owned by my Grandfather, he deeded all to Brown, my oldest auntie, the oldest of my fathers sisters, John Brown, and all from that corner there to Suisan, where that is now was all owned by my Grandfather, and all this area here they have houses, thats where we lived, and then my uncle and another auntie, and the Brown's and then another uncle on this side to the corner. So we live there and my father works, you know before they have all this plantation strikes, and then they use my father, my brother was one of them, this kind special police that goes into the camps. On the Hilo side, Papaikou, Pepeekeo, all that area, my father works that area, and then comes home, and thats where we lived. I don't know how he goes about being the cook, what he had learned there, whatever it is, after the strike was over, so we move to Kalapana to the old house. Before, I know my mother used to cook on the wood stove we had, and I used to remember sifting the flour. It came in big bags, and every Saturday we used to bake bread, brown bread. Every Saturday, my mother used to bake. I remember going over there and sifting the flour. This bread, we eat one loaf for two days. We had five loaves, and that five loaves, each loaf was wrapped into these big flour bags, and she wash it clean, then she wrap that bread into that dishtowel. We had that kind of cupboard, and the shelf is big. There is a drawer, and we bring it out and she line up all this bread in this dishtowel lined up in this drawer.

M: And it would stay fresh?

L: Yeh, and it didn't mildew, you know what I mean, cause it was in the sack. And maybe cause of the flour, you know in those days they didn't have all these things like you know today. And when came to this Saturday, oh, she gotta bake again. I thing we bake three times in that bag before we get another bag. And that was quite and experience, I know that. But I can say, my mother don't know how to cook. She would rather have fish, if she doesn't have enough to satisfy her, she go down the beach, with this kind of basket, almost like the wicker, we have it growing, and she and her sister would use that and they make narrow, go up

about this long [two feet] and that kind of a basket. Make about two or three, take them to the beach and when the water come up, where there is a little opening like this here, then you put your basket there and you catch all these fishes. Put all these burlap bags along side so the fish can't go, and you push all these fish, and everything coming in the basket. Early in the morning before the sun come up.

M: You scoop em up?

L: Yes, and when you scoop em up the water goes and you see all the fishes in there jumping and you pour them in the bucket. We do that maybe two three times, enough, go home. Enough for that day.

M: What kind fish would that be?

L: Oh, small baby manini, small moi fish, alaihi, and this other kind small little fishes. Take it home rub everything, scale it, otherwise, just wrap em in the ti leaf, and roast it on the charcoal. You call that lawalu. Another way of roast fish, in ti leaf. And oh the smell. Put salt, thats all what we do. My mother would rather have that, or if those other small little ones, she just take out the guts and put a little salt and eat it raw like that. She'd rather have that. And the other kind of a fish, no more scales, those little small like this, and oh i tell you, when nighttime you go torch, you see that, you catch that. But you watch out, over here they just fly out, they don't bite, they just slippery, it shoot out. You have to be good. If you go with the net, you get em. There's some other kind of limu there scoop em up, they're in there. Oh thats good. Today, cannot find that, no more, the beach is not like what was, cause our beaches is all sunk down, not so much reef. Today the water just come right up.

M: Before you could go out kinda far?

L: Yes, today the water is so different, you cannot get nothing. But like before, yes you can get. And not too many people, all these guys going down there, only going for fun, but in those days, you don't go for fun, you go for something to eat. Even those Chinese families, they learn to do like the Hawaiians.

M: They would fish the Hawaiian way?

L: Yes, and those kids, they would do their chores at home and we all say we gonna meet certain place, they come down, they go under the stone, they catch crab. When they go home, the parents fix it up and its a meal and even that kind fish, almost like o'opu, like a bass, and it has a big head, almost looks like kind of a whale, when the whale swallowed Jonah, sometimes brown sometimes black, and they come big. They just love that. Go

right underneath the stone and catch it, put it in the bucket. The mother say eat with the rest. I tell you, those Chinese kids, they learn. And all these kind shells we have under the stone, they know thats good to eat, they get home.

M: So the Chinese got along good with the Hawaiians?

L: The Lee's especially, and they are there until now. And the Ho's and the Chun, there is one more of them left and he is in the hospital. Chun Fat. They used to live by the Catholic Church.

M: Those were three Chinese families...

L: Get somemore but they Young, Chang, the Hawaiian boy was adopted by the Chinese, thats the one that owned the store before.

M: Was that the one you told me the story of when he got his wife in China?

L: Yes thats the one. The daughter is in Hilo now. She married a policeman before, he is retired now. That is where he got his wife in China. He tells the story. This Hakka, she belong on a higher class, and he played the mandolin, and you know, the wife had I dont know how many sisters, six of them I think, and you know they have the walls, and on top of that thats where they live, and all the girls looking down at him and he is playing and playing his mandolin, instrument, and the sisters come, and I don't know, cause they were so strict with them. But she jumped down, and ran away, and they came to Hawaii.

M: He told you the story?

L: He told all the children, that is the story of their life.

M: How did they happen to come to Kalapana?

L: When they were in Hilo, or Honolulu, they adopted two twin boys, and kept them. They went to school. They went to Hilo, and they came with them. Those two boys always come down here fishing.

M: Were the boys older?

L: The boys are older, Chinese boys. They come fishing, in Kaimu. They come with another Chinese family. And they catch ulua. And I think one time they brought the father and he came here, he knew who owns the area here, Mr. Lalakea, I think they got hold of him and either lease or something that whole area. He came down and he built the house over there. And he used cracker box for lumber. Yeh.

M: The store was made of cracker box?

L: There was no law in those days.

M: How big was the store?

L: The store was built. [description on paper]
The sleeping house was cracker box, the store was lumber.

M: Can we talk about your genealogy?

L: My father's mother was Maria Kalehuloa, my father's father was Lord George Kaina, wait, his last name, he wasn't interested in his last name, so he cut it off. Lowe is supposed to be but it is not registered. My Mother's mother's name is Kaiulani Waiwai, and her husband, Kai'kauna Waiwai. My Grandmother's maiden name is Kahalehoe. Kawelo, is Kaiulani's mother. Kawelo Kahalehoe.

M: Kahalehoe was a Kalapana family?

L: No.

M: Where did she come from? [Kaiulani]

L: From originally Kaua'i. Kaiulani's parents. But you know how when you travel. Kahalehoe comes from Hamakua Coast. When she was little [Kaiulani] she didn't even get acquainted with her parents. There was at that time, you know Princess Ka'iulani that lives in Waikiki at that time, they proclaim that they read her deed, so my great grandmother here was called to go to Honolulu for the hearing, the reading of the deed. In Aina'hau. So when they left here they went on the boat Kamamalu, and on the way to Honolulu, right in the Alenuihaha channel, the boat was sink down, so she lost her parents there. She was very young, she didn't know her parents too good. She was at that age of eight at that time, so her Auntie kept her.

M: Was her Auntie a Kalapana girl?

L: No, I think she lived in Waipio. So she was there, and I don't know how she came here, but I know she also lived in Hilo. Then she moved over here, and my Grandfather was a Hawaiian Teacher.

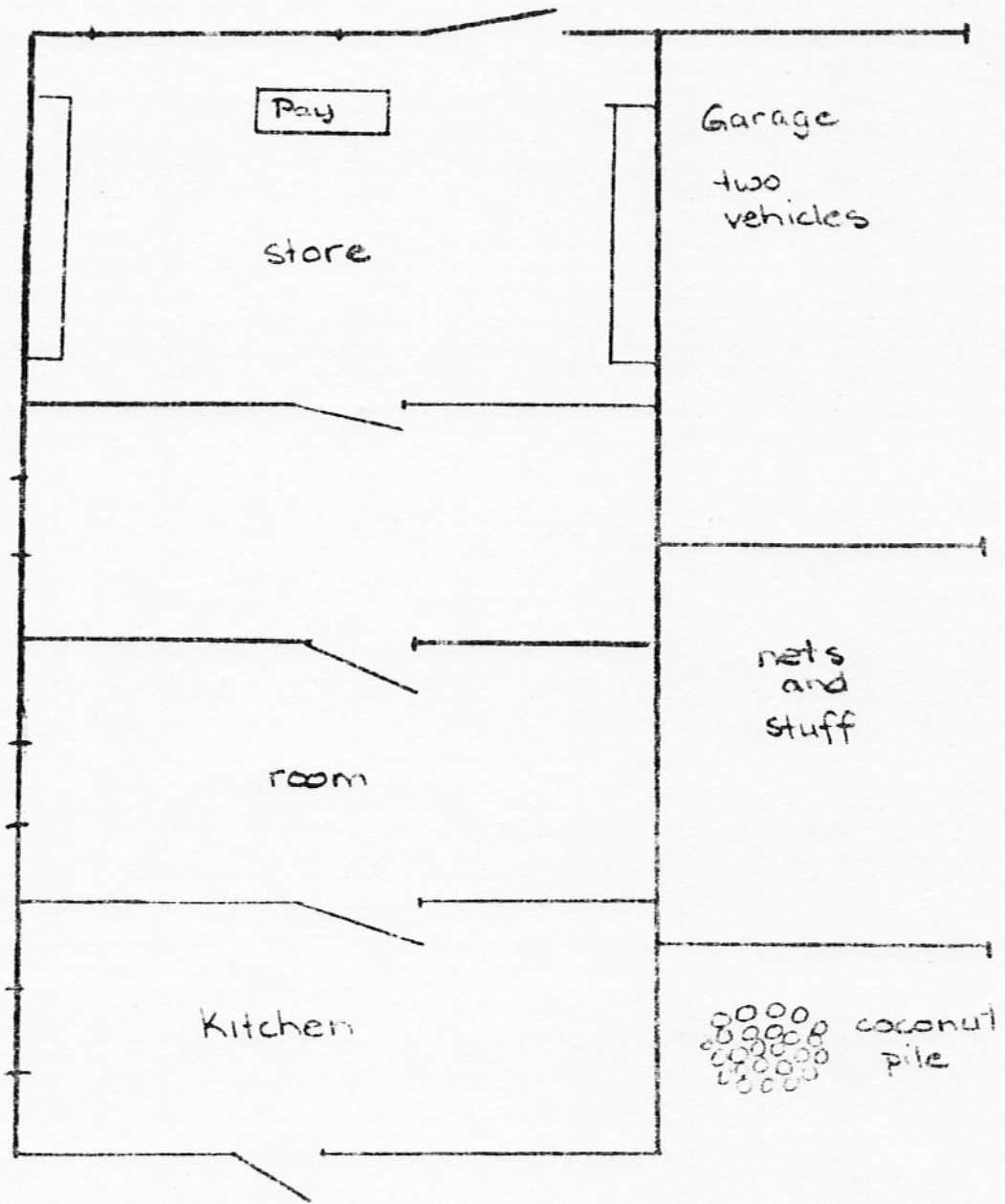
M: He was the one who traveled by horse?

L: On the horse to way down this other place below volcano. His earning, he went to teach two schools there of these Hawaiian children, and they pay him twenty-five cents a day, each school.

Handwritten notes:
20 Emma
21
22
23
24
Kai'kauna Waiwai
Auntie

Handwritten note: Kai'kauna?

Louise Kawelo Kaina Keli'ihō'omalu's
recollection of the layout of
Young Wai Store



↓
to
cracker box
sleeping
house

For fifty cents he went a long way. He saved that and built a big house, three bedrooms on this side, and three on this side, a long veranda, and at that last bedroom, they had built almost like a bridge, from here to there, this house is an older house than the one I showed you. In the back of there is a house to cook and a dining room, the table is long, and bigger than this, [the picnic pavillion at HVB]. And it was so wide, that you could put two tables, but they use this area for sleeping, move this table there, then the food safe, and a table for the coffee grinder on this side. A low bench for your crocks, for your poi, it doesn't sour fast.

M: Oh, the crock was ceramic to keep it cool?

L: Yes keep it cool, and it doesn't come sour, not like today, you make and put aside and tomorrow it come sour already. But not in those days. It has to almost pau, and then it comes sour.

M: So your Grandfather had this other house down the other side before he married Kaiulani?

L: No, they were living in the grass house before, then my Grandfather used to go to the schools, and my grandmother and some of the families go up to the mountain, and plant their taro. They had trails to go up and each family goes up and digs their area to plant the taro. And when we came, then my Grandmother and Grandfather have only one boy and three daughters. My mothers brother, David Kahulilani Waiwai, Michal Mikala Waiwai, but she married a Kama. And Deborah Kepola Waiwai Ah Tai. These are her own children, not the hanai ones. First David, then Mikala, then my mother, then Kepola.

M: Then after these grew up she had hanai children?

L: Yes, Kuulei Ah Tai Pa Lai, and David Kawika Kauhi. She married Pa, and then Lai. She divorced Pa. Lai is Chinese. That is the genealogy on my mothers side.

M: Did your father have brothers and sisters?

L: Oh, plenty, but too long, I'll give you the next time. There is George and Jeremiah and...

M: Big family, did they all live down here in Kalapana?

L: As they grew they went on their own, but were all raised here.

M: But Lord George did not always stay down here?

L: No, up Volcano, but the mother didn't raise them. You know he has, he married another lady, but that lady didn't produce

children. Kahilihiwa, but no children, so the family, of the first wife, they got together, and you know she not producing. And I think my Grandfather was kind of high class in those days, and the family started think, gotta have somebody from this here. I guess the wife had agreed and this is a cousin to her, so when he come back they just lie her over there, and of course she produces all, but she didn't take care of the children, at least that is what I understand, she didn't take care, Kahilihiwa, the other one did. And that is what my father said. So they called her the big Mother, Kahilihiwa.

M: Do you remember her first name.

L: Kehukai I think. They don't know much of the other one. She stayed in the area, Pulama, and we were told, the big house was here, the wife's family have house all around the big house, and they have a big cookhouse that will feed all these other houses here, and I don't know where she live, we weren't told, but she takes care of all the children. But you know, he never takes her out, either one. Even when he was in legislature. So, this kind heebie-jeebie, my grandmother tells us, of course no one else is going to tell us but she would tell us, about him. At the time they move from Pulama, where the Lee's place before, where the flowers was blooming on the wall, and my grandfather was here with her, the other lady had died already, and out of their last sibling came my auntie Helen, then they moved this side. My grandfather was a judge at that time. He serves in the legislature, and her brother, sort of on the kind Kahuna, I don't know what kind word to use. But he is going out there, and they have all these kind parties, in the legislature, and they are afraid he might get tangled with somebody else. So they do this kind of thing, that when he goes there, that he doesn't have any passion for any woman.

M: So her brother did that so he wouldn't have any other ladies?

L: Yes, words come back, because he enjoy women, but you know, he goes with them, but he has no knowledge of liking them. But that was it, they wouldn't tell us but my Grandmother on my mother's side would tell us all that. At that time, my grandmother tells me and my sister what my Grandfather was like. And she said he is a very prominent man. and a gentleman, all the kind words she used to describe, we feel kind of [laughter] of what was. So she told us all that. She tells us they have this kind of a ironing of the collar of the shirt with the button on the back, but she doesn't know. And her family, Maria's family does all of the laundry, when my grandfather comes back [] and that is to supply all of these families.

M: So her had to support two families, Kalehuloa folks and Kahilihiwa?

L: Not Kolehuloa folks, but all Kahilihiwa, the married wives family. I think her family [].

M: Did it bother the Kahilihiwa folks that he took the second wife?

L: No they didn't mind, the children were like the Kahilihiwa any way because she raised them.

M: How often did something like that happen when maybe one woman could not have...

L: I don't know, not too often. The family just wanted him to have children, because, on his side family, we only know little bit. They belong on the Hamakua side. And on his mother we know, she is higher, the bloodline on the ali'i, but that is as far as we know. And all the families that exist from that side is that. But on his fathers side.

M: His father was a foreigner? [Lord George Kaina's father]

L: Yes, he came on the ship. Captain Byron. He was a captain.

M: And he married the ali'i girl?

L: No he didn't marry. In those days when, Russ Apple has a nice journal of my Great grandfather Lord George Byron. You know that Byron ledge in volcano was named after him, now the ledge dropped I think. So we got all that background work from Russ Apple. We brought him down to be our guest, and brought him all around, from here to volcano.

M: So he came off the ship and met one ali'i girl?

L: At that time was different, the ship that landed in Hilo bay, it wasn't Hilo bay, was Byron Bay, after him, cause he came him with the body of one of the Queens of Hawaii. And I don't know what made them bring him in, and then the story is so unique, in that time, they wanted to get hold of the captain, of the ship and invite him to be in that gathering. One announcement that the chief made, so all the community they built this grass hut, and all was set up ready, and then they had invite the captain and all on the boat to this big feast. They had them overnight, and they chose out of so many girls to be in that group, that is what they did in those days, and the highest percentage of royal were chosen.

M: So your great grandmother was chosen?

L: Yes, was chosen, and when they left, well, there is the seed that they throw over here.

M: Did he ever meet his father that you know of?

L: I wonder, I don't know. Every two years we have a reunion. But I know my grandmother say he is a mean man, Lord George Kaina. And the pulu factory was kind of important.

M: What do you know about the pulu factory?

L: In those days the pulu was important, in these ferns, the thing burst with this pulu, kind of like a cotton. At a certain part of the year they harvest that in the mountain area, and somebody cuts it, just like cotton, only it is brown, so they pack it up and ship it to Germany and some other place. They use it for mattress, and stuffing the body, some kind of a thing, you know, a dead body, they stuff it with medicine and pulu. Not here, other places. So they harvest that up there, so my grandfather built a factory. Up in Volcano. Two years ago they had a hike to go up to that area with a guide of the National Park, a ranger. Some went. To the site where the foundations are, and they said they saw the foundation, and they didn't destroy that. The rangers said it was the site of the pulu factory that was there before the National Park took over that. So they preserve that area. Some of the family went up there and ate their lunch and have their imagination running wild how was the factory look like. Then they came out of there, with the ranger. They wanted to go another time but the weather did not permit it.

M: Were they still harvesting pulu when you were a child?

L: I don't think so, cause my grandfather had died. It was interesting, cause from there, they pack all this pulu on the animals, and took it way down in Keauhou Bay, this side, and that is where from the pulu factory, on the animals and load it on the boats and ship it out. And someone had said they want to go down there, but you won't see nothing down there. There was a wharf down there that load up on the ship and went out.

M: Was there a community living at Keauhou at that time?

L: I don't think so, very few.

M: And in the 1900's?

L: No.

M: Your [maternal] grandfather didn't go down Keauhou to teach?

L: No, I think Kealakomo. Was far enough. He used to leave home four o'clock in the morning and he gets home seven o'clock at night. And when he gets home, he just gets off the horse, his children will go unsaddle the horse, feed the horse, and check

his feet, and they rotating the horse. Then another morning, he get up the horse was ready. All what he do is get up saddle his horse, go. Five days a week. And then my Grandmother would stay home, either do something around the house, or in the afternoon, she said, when the kids pau school, friday, they would all go up the mountain. They had a shack up there they can stay up there. And there are some families that live up there and some families that live down here. Kalapana mauka. There is a Kaaukai family, a Kaheiki family, some more other family, they have their own taro patches up there. So, if my grandmother and some other family is up there, then my parent, my mother, her sisters and brothers, whoever is down this side, if they going up friday, then Thursday, they go out catching crab. In the night. After school, they just come home, pack up whatever, change their clothes, everything is ready. Pack up what they went to the beach for the mountain folks, and when they come back on the Saturday, they come down with poi or taro, what ever it is for down here. And if they went hunting up there, well, whatever they have up there, they come down with it. I guess they adjust to that life. But other than that.

M: Did you like better staying in one place, or did you like going up there some times yourself?

L: Well, I went up, but my father used to tell me, " you don't belong up there going into the kind, you stay home, clean house or do this or do that." I never had too much time for clean the patch to plant taro. I like to go, cause I like to ride the animal, but my father tells me "no, no no you stay home, look after the house, take care of the chickens and do what ever." Okay, I stay home. And only by myself, sometimes I love to sew, sometimes the things I cannot do when my mother stay, I go do. Sometimes I get my own money by taking people up Hakuma cave, I save my money. We used to make some runners, some bags, dinner mats. The tourists come and they buy it and you can make up to twenty dollars or over in that. When I get my money, then I go Hilo, I buy my own material, and I see all these quilts, my grandmother show me how. I stay home by myself and I sew and do the ironing, and make my own. By the time they come home, then I put em all away.

M: They didn't want you to do your sewing?

L: Well only me, my mother is more on lauhala, my mother only does mats, no knowledge of learning of doing other kind. Like my grandmother, I learn more from her, she teaches me to do all, even the basket weaving, and the lauhala mat with four edges on one mat, and that kind of mat is made on the white ones. We usually boil it. My grandmother in their days, they made a fire, and throw the lauhala over the charcoal, then the both ends, and dry it in the sun. But after that when came to my time, we learn how to boil the water in the pot, so we use outside fire, big tub

with water, boil it up, when it is boiling stick the lauhala in. Of course you have to work with gloves cause of the thorns, and then when it goes in the water, use the edge first, put it in, when it goes in it withers, easy to work. Ease it in, with a stick of wood, press it down in the water, leave it there, and about every five ten minutes, pull it out, throw it out there. I did that and it is much better that way, and then it comes white. Later on you learn, you put some chemicals there, so much of clorox and I did too. It comes whiter. Then you dry it out in the sun and when the rain comes you take it in like this here. If you have a room like a garage, you just run the wire and pin it on the line. When the sun comes out just throw it out. When it gets kinda little dry, roll it up. My grandmother used to teach us a small little weave, and early in the morning when you sleeping, you can hear the nail.

M: What is she doing?

L: She weaves with the lauhala, skinny kind ones, and that kind is not for step on, only for sleep, that kind of mat.

M: So you had separate sleeping kind mats?

(2) L: Yes, only for sleep and when you through sleeping, you fold it up and put it up. Just like how you fold the blanket. That's how flexible the lauhala, soft. So you put it all in the corner, piled. The lauhala that you pick up from the tree, dry, use it, that is for on the floor. You walk on that. But those mats that I am talking about is not be just stepping on. When you finish sleeping, you use that as covering. And my grandmother said your body is not suited for what the feet everyday going back and forth and back and forth, and you going sleep there, your skin is not touch. So you have this mat. When we go her house we get about three of those mats and she tell us go roll it up, put your pillow, and your blanket. And when you get up, fold up your blanket, fold up this mat also, put it away. Today our kids just step on the pillow, oh, in those days we cannot step on the pillow, my grandma would tell us like "look, your head is something high, and when you sit down on that pillow, you lowering your own head," and we did not catch on what she said. Your head is high alright, you treat your head as something that no body step on your head, and no body sit on your head, as far as where you are laying your head, your pillow, don't sit on it. Some people, their head is kapu. Us Hawaiians, we don't believe in slapping the head. The head is something high. We respect our head. [] they slap the head. I told them, my parents, my grandparents, stop us, not to slap the head because the head is something high, like the King, not for you to slap.

M: Did most of the Hawaiian families feel that way?

L: Yes, if they did that way was very different. But I know,

all their family, that's where they hit the child first, on the head. Sometime you come with something wrong you hit, especially over here on the temple. They always said not to hit there on the head, it might go out like that. Some families there are, don't like to hit the head, and I know we are one. You don't want nobody to slap your head, and when I see that, those kind do that, I tell em, thats why you folks family come not all there, cause you hit the head. When you do that it goes hard on that, and maybe they run away in the bushes so many days, they need more food of thought. Maybe so. And then they come home, and then of course they are not going to come home, and guilty like that been away for a couple of days, and I think because of that, there is some other things we don't know.

M: Did you go up to the volcano when you were a child?

L: Yes, us folks would go there and just stand there and just sit there and looking.

M: You would drive there?

L: We went with somebody that had car, Keaau side all the way up. Long drive. But there is only one time that we went up there and we were told by my grandmother. She said when we go up we were going to take some food for us, if there is anything good, don't say that this is ono, this is good, just eat. And don't say something else, but as the years went by everything is not like it was, before, up here you would say oh good, you would see the fire. Before, my grandmother say, you can go if the fire is here, going down, they would bring those sacrafices, the pig, chicken, certain kind of a thing, you go over there and just put it right in. But if your heart is not good, the thing just fly up again. It throws back sometime to you, if your heart not all there, and she said, when you want to do this kind, you have to do with your heart, so when you think of the Biblical days, that is what it is. You not supposed to give a blemished animal, and you doing it with a clean heart. And that is the same thing. The only thing is if your not giving it with a good heart, that thing ricochet back and you know it was your errors. If you put it right in there, she just cover it right up. Thats how we were told but I didn't see it.

M: Did your grandmother go with you when you went up that time?

L: But not that time with the fire. People before used to have a trail, to go down to where the fire was, and then you come out again. You go down only for do that and then you come out again. But not everybody go down. You gotta go down with the animal because there is so much stuff to take down there. But we only go up there and look at the fire and all what she gives out, actions form.

M: Lots of times you went?

L: Too far, cannot see eruption from down here, only in the crater, I never see anything like we have here. This is the first time since they had it at Holei, in 1960 something. That's where I saw, we came over and I saw it coming down. Everyday, the cousins, we stay up there and just look at it, and then tired come home, and if you have urge go up early in the morning, she still there flowing down. But in my days I didn't see this, this first time I see it coming down. Before only in the crater, and whenever we have going up to the crater. Plenty people have cars going up. I think the only one I saw down in Kona, Ho'opuloa, the one going down Miloli'i, that's the one. We went over there. We see the thing coming down, the trees coming down, just like waves, the fire. A lava flow going down, she catch the roots underneath there, all what you know, the back one coming back, you see the trees going over. Just like the waves, one underneath, one on top, another one on top. Oh my. Can you imagine if was a house? That is steep, fast go down. As she coming up like this here, the road that going to Kona, if comes out not too bad, but when she falls down, oh gosh, it went fast, you know more the pressure from mauka coming down, pushing em down, and so was Holei was. And it last kind of pretty long you know, at that time. And I have a son came back from Viet Nam, and you remind him Viet Nam and everything, so the sister told him come here and he forget all about Viet Nam when you see all these different environments, instead of stay Honolulu. So he was here about a year, and he became alright. And the father put him to work and that motivate him. At that time he was here, so this time when he came back, this is only tickle of fire things. But as far as when I was small, we went up there only to see the fire in the crater. It is so funny when you see it flowing out of the crater. And that was the first flow I saw, Ho'opuloa, going to Miloli'i. Was way back 1928 I think, or '26. We were there, that was something. Plenty people went there, they had blockade, everyone park along the road, and you walk and look all these things. And there was an area, that a Chinese man had a house. And he just stayed in the house, but the fire just went around.

M: He had ti leaves or something?

L: I don't know, but they got him out of there. The lava never took his house. But they got him out. Maybe cause...I don't know, cannot say about it. Oh gosh, that was something. When I was in Honolulu, I never saw the Kapoho one. Even the Kamali'i, I didn't see that, only that Holei one I was here already. And we had the National Park in here to remove. That was down Kealakomo side, then came Keone one, I was here for that one, but I didn't go up there to see, you could stay by the Catholic Church and see it coming. Then we had a meeting here, they told us to remove things out of our church. My husband was so mad, we

had the meeting here, and then a meeting of our church group to remove the books, especially the books, and all these important things, so when I came back the car, my husband, I told him we gotta go do the church. He said, oh no, if she wants to take the church, that's her business, she take the church, we don't go and block there. He tell me, she is part of God, only if God love his church, he spare his church, but if she wants to take the church, thats her business. So I cannot say nothing. So we went home, we go home and say a prayer. If God want to take Kalapana, that is his business. But he didn't. She came about a mile and a half from the church, she divert on the other end. So all the pews were removed by the Civil Defense, without our permission, and the rest, somebody remove, take up Leilani estates longhouse, our pews up there. They brought the pews back, but they set it back, it was not the right pew in the right position, they should have mark it. That pew, mark down, that pew, mark down. But they were so in the rush, without saying to any of the church officials about it, they just went remove it. So when they sit up now, you sit on one end, the other end come up. They are loose, cause they are not in the right place. My husband said, that pew moves because it is not in the right place. Before they took them out they did not move, but they didnt mark the chairs, or pews. If they did that then we wouldn't have this problem. But now it is better, I hope the next time they mark it.

M: Maybe there won't be next time.

L: I know it, but because already it is coming taking some of the areas in Kalapana Gardens, so it will come closer, no future. I telling my kids, don't look for it, cause you might only be safe, only for temporary, no future generations here.

L: [description of Waiwai house] So there's a parlor, a long livingroom, for weave lauhala, or use it when the larger family come in and there is a kitchen in the back. All these rock walls were here, but it was dirt road, and all of this to way over here was Kaina. I think my father planted these ironwood pine trees, all this was my fathers land, my brother got it, sold to this company.

M: Was it the usual thing to leave the land to the sons?

L: Yes, they didn't leave it to the daughters. Ours, was to the two brothers, the sisters didn't get anything.

M: Was that the accustomed way for all the Hawaiian families?

L: Some, not all but.

M: Wasn't there something that when somebody was born, you would plant a coconut?

L: Yes, you would plant your child's piko under neath the coconut tree, but I don't think every Hawaiian does that.

M: Do names have signifigance? And where do they come from?

L: Yes, a place, or a name of a person, or maybe they are after the [] also. Or a fish or something.

M: Did your parents give you your Hawaiian name, or did your Grandmother. It all depends, sometimes it takes from my mothers side and some from the fathers side, not all one side. Kawelo is my grandmothers mother, that is her mothers name. You see before, in those days, sometimes the family, if the father names the child, maybe the mothers family wanted that child to be named on their side, and then the feelings of the person, it affects the child, and then sometimes the child don't live. It troubles the child.

M: So they have to be careful where they take the name?

L: Yes, it must be agreeable. Just like if we having a child, before it is born, if it is a girl, well, I have a name, but if the other side agree, that is fine. But if you say, if it is a boy then it is mine, I don't want to agree, they must agree, cause you are not supposed to argue, because it belongs to both of us, our families.

M: So the family would discuss it ahead of time?

L: Yes. Or sometimes it comes from the elderly. Then she or he dreams that the child is going to come, and to be named, so you know who is going to bear children, you ask, they tell you if it is a boy it is named so and so.

M: Did your grandmother give dream names?

L: Yes she did to my daughter. Louise, because everybody was Hilo. Since only she and I, so I gave her to name the child, so she didn't have a name right then, and she slept, and then the following morning, she told me the names. So when my husband came home, I told him I gave my Grandmother permission to name the child. So he said okay. It was alright. But I named her Lorraine, put it in the paper to go and register. He changed that name. He came home say he changed the name. I said why did you change the name? He say, who is this Lorraine, I don't know this Lorraine. I said its a name. Well, he changed it to Louise.

M: Grandma Waiwai gave the Hawaiian name?

L: Yes, the Hawaiian name. Kaleinani, she said Kalehua or Kaleinani. The lehua lei is Kaleinani. So we name her Kaleinani, so all the people down here know her only as

Kaleinani. Then Carol, the second girl.

M: Was Grandma still alive?

L: No, the second child was boy, she past away. My third child boy, then another boy and then a girl. Then my husband ask me to name her after his mother, I said okay, [] but he told me you can name her naole name. He wasn't interested in English name, if I have any. Because she was born on Christmas Eve, I name her Carol. So came a boy, I gave him, and the one before I gave him, because I had dreamt. Right by this house, in my dream, I was coming up and this lady was going down, and she was dressed in white, and she get ehu hair, so she told me as she was coming, she was holding something like an umbrella, and as I was coming up, and we met, she said, to call Kalaemakani. Then on top right where the Mormon church is, I saw the man, coming, and I was passing him and he was in white suit, and he told me to call Richard. So I came to here, by this area, my Grandmas place, and I woke up. When I woke up, you know, I fell from the bed, I fell out, and hurt my stomach.

M: You were hapai?

L: And the bed was low, so I got up and stood up and then sat down, thinking, gee, how come this kind, I saw this lady, and I study my dream. I imagine how my grandmother said what she saw how her mother was, the last time she saw her mother. The lady is tall, and has ehu hair.

M: Kaulani's mother?

L: Yes, that is Kawel@. She had ehu hair. And her father is short man, not tall, a small man. That was him. When I thought, who is this lady, who is this man, I haven't seen them before. But from the description of my Grandmother, I knew who it was. So I gathered that name, that was a family, I heard my Grandmother say that was a family name, and so unique, they gave me the Hawaiian name and the English name. Richard Kalaemakani. So I got up, and when my father got up I told him, and he said, that is ohana name. I said, yea I heard my grandmother say, mention about the name. This is my third son, fourth child. I was living here with my father. When we had Carol we moved to Waimea, my husband had job with contractor. Two years. And Louise was here with my mother, so I had only these three boys with me and Carol.

M: So Kalaemakani is ohana with you folks?

L: Through my mother, related to the Ahia family, was a Kaimu family. That name comes from Ka'u, Kalae. The point of the wind.

M: Were any of your other children named dream names?

L: Kaleinani, Kalaemakani, and my second boy Charles Napuaikawekiu.

M: His dream...?

L: Well, when I was sleeping, my father walk inside our room with this baby no more name, and I heard him call him Charles Napuaikawekiu. I woke up and he was standing there by the crib, and calling that name. I sat up and he said we call the child that. My fathers name is Napuaikawekiu o kailihou. He was named Kailihou in the beginning, and after we found out this through the genealogy. When this man George Awai was working with the state, this property my father had up in the volcano area, and what my grandfather had done he had jotted down their children name and it was registered in the state. And my fathers name was Kailihou. He told me that. He said all the names of these children is so beautiful, this was the first time I ever heard it cause my father never mention to us. Maybe it was not for us to know. So he gave me some information of some people that live down here, and I am so glad that I learn all of this. My daughter went to research in Honolulu to find out the genealogy, and back and forth, contacting all these different people, and the third circuit court, and he have some records there, where he [father?] was educated. All written down. So we were glad to have Russ Apple do about my Grandfather.