

Interview #5, Contents

- pp. 1-6 Depression
- pp. 7-8 Hula Studies
- pg. 9 Back home Kalapana at sixteen years of age
- pg. 10 Sneaking off to play volleyball at Catholic Church
Meeting husband

Interview #5 continued

- pg. 1| Singing in Mauna Kea Church choir
Catching fish with Auntie Mikala
- pg. |2 Good luck from ambergris of whale
Husband-to-be helps on Pe'a farm
Gossip about husband-to-be and Auntie Louise
- pg. |3 Gossip con't.
Keli'icho'omalu asks Louise to marry
- pg. |4 The wedding
- pg. |5 Baby luau
- pg. |6-7 Funerals
Burial of family members

- pp. 1-6 Depression
- pp. 7-8 Hula Studies
- pg. 9 Back home Kalapana at sixteen years of age
- pg. 10 Sneaking off too play volleyball at Catholic Church
Meeting husband

Interview #5 continued

- pg. 1 Singing in Mauna Kea Church choir
Catching fish with Auntie Mikala
- pg. 2 Good luck from ambergris of whale
Husband-to-be helps on Pe'a farm
Gossip about husband-to-be and Auntie Louise
- pg. 3 Gossip con't.
Keli'ihomalu asks Louise to marry
- pg. 4 The wedding
- pg. 5 Baby luau
- pg. 6-7 Funerals
Burial of family members

INTERVIEW #5
AUNTIE LOUISE KELI'IHO'OMALU
Interviewed by Melissa Kirkendall
January 26, 1988

M: We have talked about the WPA in the 1930's. What kind of different jobs did they do?

L: Roads, and well, that is the main one that they do down this area. I don't remember any other besides the road department.

M: Were there any buildings, like in the park or elsewhere?

L: Well, if it is a park, it is park business, it is not federal funding. The WPA, that is federal funding, it isn't the county's business. The WPA is one of the projects that President Roosevelt laid out. This was for the families. And I tell you, in those days, they were having this kind, what you call it, two families in the home, one has to work on that project, and two in the house can not be working on that same project.

M: So that meant that if there were two families in one house one had to move out?

L: Yes.

M: Did that change the lifestyle? Like before maybe two families live same roof?

L: Well they came around with all these stipulations, one per family to the house to work on that project. In those days was only 20 cents an hour. If you are laboring, it is twenty cents, and if you're a truck driver, then you have a little more.

M: So they had truck drivers on the WPA also?

L: They have truck drivers, mostly all road work. And who drives those other equipments, heavy equipments, what they have different rates. That was those days.

M: Were there alot of people employed this way?

L: In the community, yes alot. Maybe one in every family. And like for us we just started. We got married and we stayed with our family. Either which way you look at it, we stay with my parents, or we stay with his parents. We have to be not employed. So my husband did not work. So his grandfather was occupying this park here. It was just beginning, they needed a park keeper for here [HKB] and on the other end, the Kaimu part, the grandfather was taking care and since they did not have a park keeper to take care this end, he have to take care of two parks. So when came in that matter, my husband cannot work, cause we were living either there or there [parents homes]. So you know where is the rubbish dump, Puuilima, in the back there

they had this homestead land. Before, in the twenties, my husband's parents took up those kind lands from the county or the state, it was territory. And he applied for the homestead [father-in-law] and that is because that area is good for produce. They planted sweet potatoes, and cucumber, and tomatoes and all that vegetable things and they take it out to sell. Since he got that, was under his name, so we have to build one shack there in order to go work, because they [WPA] needed a truck driver. And my husband was a qualified truck driver, cause he used to work for Mr. Yamaguchi before, hauling groceries from Hilo to Pahoa and back and forth and back and forth. And you know they used to cut this Ohia for firewood, and he brings in the groceries and everything for Pahoa, cause they had the plantation store in those days, and going back, instead of going back empty, he goes to this area where they are cutting the wood, and load it up on the truck and go back. So after that, they wanted a truck driver. So because they told my husband to go apply for that. But in order to do that we have to move out and build the shack. It was kind of slow, of picking up drivers, but this park job came out so he took it, so when he took it he didn't have to go out there [Puulima]. He took care of this park, and he get so much from the park, this P and R and so much from this stone wall here. He takes care of the road, all until the end way of Kaimu. And then the road department pays him on that. In other words he get two bosses.

M: So he had two jobs?

L: Yes, the park and because this road is right in this park area he can go outside there and then fill up his hours. That was county road.

M: And the roads that the WPA was working on...?

L: Well, they construct roads.

M: In the area here?

L: Yes but not this road here. [road in front of HKB] Way up in that area, you know that Kamaili road? That's one.

M: Did any of the people have to leave the Kalapana area to go work for the WPA?

L: Yes, they didn't have to move, you go in your own car. Find your transportation, and go.

M: Nobody had to relocate, go live somewhere else?

L: No, they could stay down here as long as there were no two persons [working] living in the same house.

M: So if you had father, mother, son, and daughter-in-law, in the same house, as long as only one working the WPA, they could

live together.

L: Yes, could live that way.

M: Were any women working for the WPA?

L: No, only men, I don't think there was any job for them. Maybe close in town, I don't know any thing about that though. Just about every family had some one in there that worked for them. It was kind of strict, but anyway, some people were, you don't want to go too jam on the other person.

M: Before they created these jobs, did very many of the Kalapana people have money kind jobs or was it mostly subsistence?

L: All county jobs, some had. Some only fish and farm and raise animals.

M: When the depression came, how did it change?

L: You had to work, go and fish, and all that you have to go and do. It is hard at the depression time. And the ladies were working on lauhala, they get orders mats and all that stuff from the furniture company in Hilo. I know, we did it.

M: And how much would you get for a nice room size mat?

L: Well you know what I did, because we had just built the house, and I need furnishings, so this furniture man told me about lauhala, if I weave. I say I do weave. And he say, why not we do some exchange. I say I love that, exchange. He say, well why not we do that. I say why not. So I did, I weave a mat. They have an order of nine by twelve, it was not bigger than that, and a three by six, and I bring it in, and they deduct the price of the mat to the price of the either, the bed how many bed I would like to take, or a dresser, and a table. Then they deduct out of what I take. That was not bad after all. That saves your money for go on something else. So that is what I did. I don't know what the other folks. Because same thing, you saving your money, and then even you going to buy, you need money.

M: What did you need the money mainly to buy?

L: Well, you need money to buy the food, especially when you are, in those days, we need the flour. Flour, we, when we make the poi, during the week, we always add flour to stretch it out. And if we order poi from Hilo, then we'll need to have flour to stretch. So we need the money. Coffee not too bad, because people were raising coffee, in their backyard, so you could pick up the coffee, and grind your own coffee. That is what we did. Grind our own coffee. And tea, we get ko'oko'olau tea, so we didn't buy. I tell you my father's household cannot drink that kind of tea.

M: How come?

L: I don't know he is allergic, he don't want.

M: What about sugar, you folks buy?

L: Yes we do, but we didn't buy those white sugar. We used to buy those raw, the brown, not that dark brown, but you know, washed sugar they call it. A big package costs twenty-five cents. Not today. For a big package of rice, for the price of one dollar, you can live on that for one whole month.

M: Did you still shop in Hilo or did you shop the stores down here.

L: We didn't have store down here.

M: What about Young Wai, was no more?

L: You know, Young Wai, is just for the last minute things, not to have you supply, maybe a last minute, you don't have any sugar. Just run and get a little package of sugar, just for that meal. And the cars go out during the mid week, on Wednesdays and you can order, give your list to the driver, and he'll get it for you. Or anybody that is going, my father pick up the mail.

M: Did the stores give credit if you didn't have the money?

L: If you have a job. If you have a job, like some of us down here, like the Peleiholani's, he was a working for the fire department, and he gets credit. Stores is not afraid, Hilo stores, and the stores that he goes and get credit from, there was a store by the Pono Hawaii street, was a Chinese Store, kind of popular in those days. Hong Kong Si Wo [?] Store, and I know my father brings home their groceries down here, and he got credit [Peleiholani]. I don't know any other people who get credit, but later, when everything was all over, all those who were employed by the county, they are entitled to have credit. Especially in the stores in Pahoa. Close by. And when pay day, they go and pay their bills.

M: How long did the WPA jobs last?

L: Didn't last long, start 1934, and maybe 1936 pau.

M: So after that, what did people do?

L: I don't know. I went to Honolulu. But as I say, you have to go back to your own job, the county.

M: And if folks didn't have county jobs?

L: Well you know every fifteen days, they have a job. All these county men, on a certain day of the month, they start working,

and they are limited. And after that, they look forward to the next month. Doing that, you have a paycheck every month.

M: So you might not work all month, only part month?

L: Yes. They have these certain guys, work on the road, maybe five or six of them, and they work on the road here to keep up. They didn't have these oil roads, before. When it rains, and big cars, trucks, coming, all these big rocks come up. So they have to need somebody to get there and move them, then the roller will come by and kind of flatten it down. That was in those days. There is only certain guys that works on the road. Not too many families anyway. And most of the families, they own their own, they can still maintain their households, can eat, raise food.

M: Was there still plenty of exchange, still during the depression, like the taro up mauka, and the fish.

L: As long as there were still people up mauka.

M: Were there still people up mauka during the depression?

L: No more, they all came down.

M: Did any one still raise taro up there?

L: No they didn't raise taro up there, they lower down, they came down to a little lower area. Each home goes up to harvest their own taro. During those days, ah, everybody eats on the rice. Not so much poi, the kids is much on the rice. And ulu help.

M: Plenty ulu, and ulu poi?

L: Yes, so if couldn't get rice, go on the ulu poi. But they go heaven and earth to get the rice. [lots of laughter] They all spoiled.

M: What about baking bread, if flour was expensive, still bake bread during the depression?

L: Flour was not expensive, you could buy those big bags. I told you about my mother baking bread in the wood oven. I was small.

M: When the men went off to work did the women do the farm, raise the pigs and stuff?

L: No, maybe do the pigs, and chickens and even the cows, we go out and cut grass, bring it down on the animals. Feed the animals, if there is any ulu season, then we go up and catch those, bring em down, for the pigs.

M: Was ranching still going during the depression?

L: Not too much at that time.

M: Hard to sell?

L: Not hard to sell, but as you [the ranchers] grow old, everybody move away. All those cowboys, that used to ride the horse, they move to Ka'u, during, after the depression, and they the ranch need cowhands, Kapapala ranch and way the other side. Because, I don't think it was hard in those days, you accept to eat what the land has.

M: People were used to eating what the land has, and so even though money was tight...?

L: The ladies, lauhala was the substitute for that during the depression. I cannot say for the other ones, but I know of Kalapana. From where my parents live to where I live now [Mokuhulu] I know of. There are some weavers, they have to make so much during the week. To fill the orders.

M: What did you think about Roosevelt when he was President?

L: Everybody think he's great.

M: Cause why?

L: Cause everything is cheap. You know Kress store was on those days, was cheap, you can buy for one yard, 10 cents a yard for material.

M: How was it before that?

L: Well it was pretty expensive. More than 10 cents. When Kress store came in, boy, every Saturday everybody in Hilo. Everybody, because this was a project every household had, so you see everyone in town.

M: You all made your own clothes?

L: I was thirteen years I sewed my first dress.

M: And for your children, you made theirs\

L: For one two three, over here. When I got married, I bought me a sewing machine. I had a sewing machine, but you use the treadle, cause we don't have electricity. But I like the new kind, you can do maybe little more fancy, on my kids clothes. The treadle, had all those new gadgets on the new ones. Only you still use your feet. I could do hem stitching. But we learn hand stitching over here [at school]. We had a Japanese teacher and she taught us how to hem stitch. By hand, for table cloth,

napkins and all that. So I learned that, I don't know the other girls, but I was interested in that. And even when I was going Pahoā, I sewed my mother's clothes. One day I took up sewing, and I took a little bit of drafting your style. I wanted to go to Singer's sewing school in Hilo, but between that and hula, where I going to take? So I took hula.

M: When did you take hula?

L: 1930. I took hula, that kind of hula, I had to stay with the instructor. It's a sacred hula. Kahiko.

M: Who was your kumu?

L: La'anui. You know, I had to get permission from my father, because we are Christians, and those kind things was not kind of looking good, yeh? If auwana kind, it's okay, but this here, you worshipping the volcano, so that. But they pardon me for that. I just want to learn the hula, because I saw this performance, was going on fourth of July, and I really want it, because the body was so soft, these girls, was Kahiko. So I told my mother I wanted to go, and learn that.

M: How did your mother feel about that?

L: Well I ask her, and then I guess I convince her so she ask my father.

M: And how did he feel about it?

L: Whew, I get hard time to get one answer. I know, but he the dad, if he went more strict on that, then I would have gone to Mrs. Beamer, another hula instructor, but she is auwana.

M: He would have approved of auwana right away?

L: Yes he would, but because I wanted to know how, it is for my own benefit, so he let me go. He told the instructor, and she told him and me, that I could go learn under those circumstances and when I am satisfied, that means when I graduate, then I know the benefit of those things. When I leave them, then right there they gonna cut the line. That means when I leave them I wouldn't know, all those knowledge would be taken away from me. So I didn't care, because there again, I get another chance, I go learn from the auwana, so the following year I went with Mrs. Beamer.

M: So you went one year with La'anui, and then...

L: And in that one year, I sure did learn everything.

M: And when you left?

L: When I left well, I didn't care, cause already I knew how

they had all that knowledge from there. So I want to go see how the auwana goes. So the auwana was okay, when we had small graduation from that auwana, I just took it from there on. That's the story of my hula.

M: When you did the Kahiko, you stayed with La'anui?

L: Yes, we stayed, they lived out Ha'aeo, outside of Hilo.

M: Where did you stay when you studied with Beamer?

L: I go in every Saturday. Her class is once a week, no need stay. Only at special times when we are going out to a show or something to perform, then we stay in Hilo for one night.

M: When you danced with La'anui, did you dance everyday?

L: Everyday, when you hear her strum that ukulele, then wherever you are, you better go hop skip and jump.

M: They play the ukulele to call you to practice?

L: Yes, and the instructor, at certain times, she had this kind of a thinking that oh its time for. Some kind of an idea pops into her mind, and she has something for us to do, or to perfect the song, or a new idea pops into her head for a new step or motion, wherever we are, we are in her field. Her taro patch is around the house and some of us is out there, some of the students is doing the washing of the clothes. We are out in the yard when the sun is nice, she is in the house, and some of the girls is in the house cleaning too, then when we hear the ukulele strum, we know, that is the sign to get up there.

M: You danced to the ipu, and pahu drum?

L: Yes, then we have to go do our own skirts too. We went down to Ninoole side to get all those hala roots, that's the one we went and get, strip them, soak them in the water, get all that stain out. There was a stream right by the place, the water comes from the mountains, we soak all those things in the tub, then when all no more those colors, again we have to rinse it out and dry it. Then it is time for move it over there and make the skirt. We did our skirt, and we have these gourds for make the uli uli, and and the men folks they help us to drill the puka, and then you get the sisal, put it in to have it for the handle, and then we had... we didn't use feathers in those days, we used the yarns. It was yarn. Then we make our own puili, bamboo, and for the stones, ili ili, we go down the beach and find the size for your hand, and the stick, kala'au, everthing. That was an experience.

M: After your two years dancing hula, you came back Kalapana?

L: Yes, and that was when I was going school, Pahoa, I went to

school, and after Pahoa, then I was supposed to go... I couldn't go Kam school because the glaucoma eyes, they wouldn't accept you. My brother couldn't get in so he had to go Hilo Junior High.

M: You were Pahoa seventh eighth grade?

L: Summer time I stayed La'anui. Two summers.

M: After you graduated Pahoa school you were supposed to go to work?

L: I didn't go to work. I was sixteen. And I was supposed to go to Kawaihao Seminary, and in order to get in to that school, you go to the Hawaiian Board of Missions, and my father was active in those kind area, taking care all those churches Hilo side to Waipi'o side. He was working with the mission on those side too, and he told me, that was a girls school, Kawaihao Seminary, that is part of the Kamehameha School, for girls. Mission school. It was on Kawaihao property so they called it that. Now, without me knowing, he went and put my name for it.

M: How did you feel about that when you found out?

L: Yeh, I couldn't go Kamehameha School, but I didn't want to go [Kawaihao]. I don't want to go over there if I cannot go Kamehameha School. Maybe some other school.

M: So what happened?

L: I missed out. I told my father I didn't want to go, so I came back Kalapana, I stay home.

M: That is when you met your husband?

L: Yeh, and its not a very good uh, you want to go to school, but you sticking around home here, not too good. Was kind of stiff, and then they come strict on you in those days. Like you doing some kind crime or something. I think most, lot of parents do that, strict with girls. Keep them home, thats the worst thing.

M: And that is what they did?

L: Yes, you cannot go on any activities. The Catholic Church had that big gym in the back, and they had volleyball there going on every Sunday, and they had movie in the night. Silent movie, Sunday night. Now, they [parents] put a block, me and my brother could not go. We used to sneak, after church, go down there and play.

M: Where did your parents think you were?

L: Well they knew, and when we go home, well, we would rather

3
take the scoldings and everything else, than miss. You could here them all [at the C. Church] yelling and having fun, and you gotta be like one dummy, stay home and no. My brother got educated one night, see my father used to go the other end, Friday night, Ka'u, take care of all those churches. He goes Friday, house visitation, all those members, they go revive all those churches that nobody is caring before. Not a minister but a liscenced preacher, they give that kind of a title, cause hard that time to find Hawaiian Ministers, you have to go school and all that stuff. Fridays, he goes down to Waipio, and if he has to go on a Saturday, he visit three maybe four homes, then dark, Sunday everybody going church. So when he is going, somebody has to stay back here take care the animals, cause we had chickens, pigs, we had to get up, get on the horse to the ranch, pump the water for the cows to come down. I get on my horse, he [Harry] get on his and up pump the water, make sure the gate is open that they can come down come back up. We did all that, and feed the pigs. We used to stay with our Grandma, during the night. In the morning we go back home do all our chores. Then Sunday, we go to church. Right after church, we go home, feed the pig and everything else and we going. Volleyball, and meet everybody else, Kapaahu coming down, from up this side, the young people meet. Then during the evening, everybody go home, come back again for see the movie. My sister was living right across, and we go there have dinner, then everybody all go down.

M: Your father didn't know?

L: They come back we not home, they know already. When we reach home, well we let them talk, we too big already for them beat us.

M: Is that where you met your husband?

L: I met my husband when we were going to church here in Kalapana, we went the same church. He was going Pahoa School, and from then, conditions were hard for him, he used to work with Mr. Yamaguchi, he drove the truck, hauling goods. After that, I don't know how he left Yamaguchi, then he went to work for construction, he and some other of the boys that live down this area, they used to go Kohala, Kona, work on construction. Then when everything was all pau they came back so he start coming to church, that s how we met.

M: He was older than you?

L: He is five years older. We were all going together, Helen, and Peter Lee Hong. When she graduated from Hilo High, thats when she took off with Peter. We had a school teacher down here, and she is the same religion, she goes to Sunday school.

M: Which teacher?

L: Miss Ewaliko, and she came to church to be our Sunday school teacher. And since there were lots of young people, she created

a choir out of all these young people, so we all gathered up and she was our teacher. So we come down, to meet for rehearsal, and we rehearse twice a week, Sunday and Wednesday, we come to gether. Then we go out. In those days the churches compete. Maybe an occasion the other church calls the assembly to be there. From there the best, the judges choose who is the best in the pronunciation of their words, or their appearance and the highest point, so in that area, we have to do the best we know how. And Miss Ewaliko was our the kind. And we go.

INTERVIEW #5 CON'T.
AUNTIE LOUISE KELI'IHO'OMALU

M: Your husband to be was in the choir too?

L: Yes, he was in the choir. There were alot in Kaimu that belongs too. Let's see, Helen, has a brother, her too. And another was the Ahia's, they used to live down here, the boys, three of them. James, William, Abraham was more younger, but William, James, and I forget who was the other one, either two or three of them. My husband, way up there, and over here is the Kama's, there is one, two of them, then myself, Miss Ewaliko, she had her nieces with her, one, two, three, down here. Up Kapaahu side we had the Waipa's, one, two, three girls, then my sister. We had some married couples [her sister was one] inside there too, and my brother-in-law. I know there is some more others. About eighttteen, nineteen of us go around, we make a choir. Oh, and the Kaaukai's. We all meet together. If no more car, then Mr. Pea, Helen's brother has a station wagon, and he helps hauling, those that don't have transportation to go.

M: And those would be your "dates"?

L: Yes and we go out too, cause they cannot stop us, we in the choir, going. If there is an occasion, maybe they going for that same function, they go, but they don't know what we're doing on the outside, we're not going to stand in front of them, and line up in the front of them.

M: When did your husband ask you to marry him?

L: There was one time, lets see, I think you know cause get one lady up here, my auntie, my father's cousin that. She's what I call her a []. She see us down there, well, my mothers sister, Auntie Mikala, she the kind of a lady, early in the morning she is going down to the beach, there's not alot of light, and she believes in that. They can read the way the clouds are, she knows what kind of a fish is coming in. So, she tells already, she let us know, we gonna make opala [rubbish]. We don't say we going fishing, never those words, we gonna go pick opala, and you just know what to do. We used to get that frond of the coconut, those dry ones, we cut it up, and then we take it with us and burlap bag, because she is coming with this kind of a basket, the mouth is big, okay, you coming down, there is a narrow thing, tunnel, and with that you see all this small little manini fish, small ones, and when the sun is still didn't come up, this small little fishes is white, just a little dark black for the eyes. When the water brings them in you look and standing on the pahoehoe, looking, and you just know where the water going down, then you go with that basket. And all what you do up here, with the coconut frond, you make noise, or this thing wriggling in the water, and you see all that thing going down to that narrow outlet, and the basket is there. All what we do is go in the back and push all the fish in there, if there is a

crack, that's where the frond go in, you poke it in the cracks, and all the fishes going in to the basket. In the wide thing, goes inside and catches it, that's how we go with her early in the morning, and then when we get there by the time the sun come up, its kind of dark, the fish turns that color, so we call them ohua small baby manini. When you about two days, the thing come dark already, like the skin of the manini, and they go up a little bigger in two days. So we go early in the morning, and you get those fresh ones. I don't know maybe you can help me on that, they say, this comes from the ambergris of the whale?

M: The fish? What comes from the ambergris?

L: Okay, the ambergris is like a bag, yeh? And in this bag, that is where these things is. They say that is the hana buta of the whale. We looked for that word and we found them. If you find that thing, ever find that thing, it floating in the ocean, without touching to rip the bag, you, if you are well prepared with a net to scoop that thing in. Oh, they say you are lucky.

M: And you found?

L: Well no we didn't find, but we were told that. I don't know if it is true or not. When you think about it, how can? You know a whales bag like that, carries up all these fishes, I'm not too sure. But they told us, when you find that, this is the old folks now, when you find that or see that, it floats in, when it hits the rocks, it breaks, and when that thing breaks, that is when the fishes come out. I know. I say, well, no more diamond in there, she say, well maybe have. But I think I read somewhere in the book, not around here, way up somewhere other countries, they found those kind stuff floating, but I did not really know there was these little small fishes in there. I doubt it but you know that is what we were told on that. And that is the day my auntie, gossip and everything, talking and you know she goes from one mouth to another mouth to another you know. Because there is a Japanese man that lives way by Minnie, and he does planting for Mr. Pea, Helen's brother and he was a farmer in those days. He used to go check up on him because he rents the place [Pea], and the Japanese work for him. This Japanese man go live up there, work for him and every Wed. or Tues. he goes up there to help load these things up there and my husband he go helps Pea, cause that's a cousin. They go help up there.

M: Pe'a is a cousin?

L: Yes Helen is a cousin. They are relatives.

M: So your husband-to-be went to help...

L: To help, there is another brother too of him, they went to help, even to help deliver goods. Sometimes they have to make two trips a day, to go in Hilo to the market. And everytime this old lady see him she go big mouth to my auntie Mikala, and she

told her.

M: And what did she say?

L: She go tell Mikala like this here, oh, because they used to call him T-Bon, oh T-Bon went go up there, go look for me, oh gosh, he no go look for me, he went up by Yamakami place. Telling folks he went go looking for me. And I told my auntie [Mikala] he wasn't looking for me, they went up with Kalama to help pick up Yamakamis things. Not for me. That old lady, she always picking picking picking.

M: And so what, Mikala told you that?

L: When my auntie told me that I told her, that's not right.

M: But you were seeing your husband-to-be at church already?

L: Yes we go church, see young people in those days, we were the young people. 6:30 is the morning service, and okay. Kapaahu young people come down, they walk, sometimes they meet me and we go up to the church. And up there they come, they come for morning sunrise service. And that is how we build up our young people. So that old lady, she interfere, and just on her mind all black out. So even my sister heard it. And my sister told my husband-to-be what these people were talking about, so one day my husband went tell my sister that he was going to ask my father. So stopped this kind talk, talk, talk.

M: And he did?

L: He did, and at the time, I was with my grandmother, I always go with her. Okay, when he came, he never go tell me. He went go to my sister, and my sister didn't know I stay with my grandmother.

M: Your husband-to-be went to your sister?

L: Yeh, I think it was more easier. Ask to go face my father. Then by the time she went, I wasnt home.

M: Did you know he was going to do that?

L: No!

M: So when he went to face your father, he asked your father if...?

L: No he never ask my father, cause I wasn't there. My father told him, cannot cause she isn't here.

M: So when did he finally ask you?

L: Well my sister came and told me the following day, and she

said, oh she didn't know I was there with my grandmother, so the second day, my father told him, well it is all up to me, I said yeh it's all up to me. [laughter] You know, my father went turn around and ask me, I say yeh, I say yeh, and right there and then, he told my husband-to-be, well your wife to be is to be with me until the day you folks get married. See he put the law right there.

M: So you stayed with your father until the day you got married.

L: Yeh.

M: So what kind of wedding, how was it when you got married?

L: Was just plain, you know Helen and Peter had got married not very long. They were our uh, they stood with us.

M: What you call that?

L: A by stander. But we did not stand for them.

M: You got married Mauna Kea church?

L: No we got married Hilo, Central Christian Church. It is still there, by the Big Island Insurance, on Haili and Kilauea, Keawe, what is that store.

M: Western Auto?

L: Yes, that church right there.

M: Did plenty people from Kalapana go to the wedding?

L: No just the four of us.

M: You wore white dress? What did it look like?

L: White dress, just a plain white dress, and lei and corsage. White lei, pikake, and I had a corsage, he had a carnation boutonniere, the white carnation corsage I had. That was it. They say like this here in those days. We were so amuse to those kind stuff. They say something like this, if you have a big wedding you won't last long, if you have just a plain wedding, your married life will be more happy.

M: Party after?

L: No but his auntie, way up the other side, the house is taken already, a Kamelamela, his auntie put the family. We came back, we came back over there, just the family. Up Kamaili, Kaula they call that, where those two hills, the cones, somewhere over there was the home. That was his auntie, that's where they were living, but the family. We lived right up Mokuhulu.

M: So there were different kinds of weddings, some big some small?

L: Well, who has a big wedding down here.

M: Nowadays, you know how they have big luau after the wedding, they did not do that then?

L: I know, we didn't have that, and I think a small wedding is better. No expense. And you live more happy.

M: Did you have baby luau's one year kind?

L: Oh yeh, first year baby luau.

M: Do you remember Louise's [daughter] baby luau?

L: You know before, maybe the parents, we were raising cow, pig, now you know you have a baby, and you are going to have a luau, my husband and the father was kind of strong at that time, they raised the taro, thats all going for kulolo making and poi making, and I have a cow and pig, and that goes for luau. We have an uncle by marriage, of my auntie, he was available, he was chairman of this luau preparing, you can depend on him.

M: Where you had the luau?

L: At my Grandma's house. We have a lanai outside there. Everybody Kaimu, Kapaahu, Kalapana, everybody for baby luau. In those days. 1933. Depression time.

M: All your children born in Kalapana had baby luau?

L: No, only the first. The rest, we had but just a little.

M: Was that because of the depression?

L: It was not because of the depression. You know you only prepare, and the child is not enjoying, only the big people is enjoying, and that money spent. But today I think that rub on my grandchildren. They wait till the child is five years old, so the child can enjoy, so I am having this year August, September, my great-grandson is going be five years old, and we are having the big luau. As of now, I am preparing, the leis, and for the party. I said why you have to go that much expense, and she told me, Grandma, we gonna do this way, instead of sending thank you card, Im gonna present them with the lei. That's the thank you. So okay, I'm doing the leis now, by Sept. I'll have 300 something. I'm taking my time, by and by if I finish, she oh, you can take care of the table decorations. I understand she gave to her mother to do the table. All my other kids, they didn't have, but the two last ones I had in Honolulu, what we had just for the family. In those days, during the war, money was plenty, my husband worked for the U.S. engineer, and all the

money, but cannot get what you want. All froze up. My husband doesn't drink and smoke, where can you find a man that doesn't drink, I was lucky. You know my father and mother, they did like him, because we are in the same religion. But my sister and my brother, they married different religion, and they don't especially when you come down to the child, baptism, like that.

*md
Catholic*

M: What about when had funerals, did have a wake, do you remember when your Grandmother died?

L: My grandmother died, we had the wake home at her house, all the family came around and then we took her up, way up in the back, to the burial ground. Still there but I don't think it is in use today, cause you have to pass before this kind of. Like before we had the land owners my auntie, but when she died, everybody else moved the burial ground, you know that road going up to Opihikao, along there. Something like for poor people who don't have any burial ground. But I know we buried my father in the back of the house.

M: In the back of his house?

L: Yes. But he was in ashes, see, we creamated him.

M: What about your mother?

L: My mother, she was buried with my grandmother. She said it out loud and clear. She would like to be buried with my Grandmother. Her mother. Because I guess she knew she didn't belong over there [Kaina land]. I don't know how she feel.

M: That was the custom, to bury right on your property?

L: Yeh, you know when we move and live here, my insurance man used to come from Honolulu, and when he told me. Oh why didn't you have your husband buried on your own property. I say, what? Yeh, you should have your husband buried on your own property. I say why? He say, because he own the land. I say, I know that, but what do you know about the future, I say, no, we are in the modern days, there is plots where you go bury, not in your own yard. He say, yeh, but before the Hawaiians... Yeh, I say, that was before, you have to accept the fact because we weren't educated, we are better than what we were in those days. Oh I got so mad with him. He say, yeh so you can go put flower. I say, I can go put flower, bury him in Hilo if I want to. You know, I say when we move here, he told me since we were on this ground here, we must look for a place for ourselves for when we die. And I say, what about the one we bought in Honolulu. Well over here, he say, get dirt. I say, then what, we have to sell that in Honolulu? He say, well if anybody like, if any of our kids like. So my oldest son, he bought, and my other boy, and my other boy in the service when he died he was buried up in punchbowl. They were all taken care of. So he told me, no we go look over here. So without thinking we were going to the doctor

up Waena Lapa'au and then he say, I think there is alot of room in this area. So we never knew he was going to pass away, we had looked it over, but never went to the company that owned that area in Hilo. But when he died, gee I had to make everything. I called my son up, he came and helped me. I said, this is the area we had looked, and I think we should get it right here, Homelani. So we went and got the plot, so we have double, since two of us. When we came here, they told us, why not get it one. Then whoever goes down, goes first, then the other one on top. So we did that. And when my sister Mary die same thing. Her husband die, she went on top when she die, and my cousin Peleiholani, she went on top when she die too. I laugh, cause Peleiholani, she is my cousin, she told me that. Good fun that.