

Interviews with Louise John

Pre-interview, by C. Langlas 1/16/90

Interview #1, by No'eau Kaholokula (brief and not recorded)

Interview #2, by No'eau 2/15/90

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Int. #3 5/5/90

#2

February 15, 1990 - Interview with Louise Kama John from  
Kalapana. by No'kau Kaholo Kula

N: Tell me about growing up in Kalapana, when you were born and your family living?

L: Oh, Well I was born, and raised in Kalapana.

N: And the year was?

L: And the year was, um let's see, March the 12th, 1917. And you want to know my fathers name?

N: And your mothers name?

L: My fathers name was Abner Kama and a my mother was Annie Kama. But her maiden name was Campbell. She was from Honolulu.

N: The Campbell Estate, Campbell?

L: No, no...

N: Different Campbell?

L: Yeah, different Campbell, so, well she met my father when she came over a summer vacation, with her friend. That's how she meet my father. And then she didn't go back to Honolulu, she married my father.

N: Down in Kalapana?

L: Down in Kalapana, and a well, when she married my father, the first child was a brother, he was born, I think was 1916. I'm not sure, because he died when he was still a baby. Then afterward I was born, that was 1917. Then, my sister Mrs. Awai, Jenny Awai, then another sister, was Edith, and her married name was Norris, (but that was her second husband, her first marriage was Lee) Then, had another sister, a Bessie, Bessie Watson, and another sister oh well between a yeah after Bessie was my kid brother, Abner, Then another sister a younger sister. But wait I mixed up already. Ha, Ha...

N: This is just one husband?

L: No, a two husbands. That's the one had another sister, my younger sister a Dorothy Lee, I mean she is Chang now, Ching, Ching, she lives in Kalapana.

N: Dorothy Ching.

L: Dorothy Ching. And then um, When I first went to school was at Waiakeawaena School.

N: You didn't go to school in Kalapana?

L: After we went back to Kalapana, after my father died, we went back to Kalapana.

N: So he died when you were, How old?

L: Seven years old.

N: You were seven and he passed away.

L: Yeah, he passed away, and then we moved back to Kalapana. To stay with my grandmother.

N: Oh, your grandmother and her name was?

L: Mikala.

N: Mikala.

L: Yeah, and in the meantime my grandfather had died. His was John Kama, his name was John Kama.

N: This was your grandfather?

L: Yeah he was da kine, he was the minister, the one I was

telling you, that you know.

N: Right, right...

L: He was the minister, but he died, before my father.

N: John Kama died before your father died?

L: Yeah, He died in a Feb I think 1924, and my father died is September of the same year. So we were raised by two women.

N: Your grandma...

L: And my mom!

N: And what kind of, what did they do, what kind of work did they do in Kalapana

L: Well, a my grandmother wove mats, lauhala mats, and a my mother wove a mats and she wove hats too. Lauhala hats. And in the meantime we raised pigs, cows, and planted our own vegetables, sweetpotatoes...

N: You folks had a sweetpotato patch?

L: Oh, yes!

N: Every family in Kalapana had sweetpotato?

L: Practically every body had their own patches, and then um, we use to have the mauka land that, and we had plenty of what you call a a breadfruit trees.

N: In Kalapana?

L: Yeah, in Kalapana. But it was about half mile, little over half mile from our house. So it wasn't to far.

N: So did you do fishing?

L: Well, my grandma use to go, my mother and grandmother use to go down the beach early in the morning. When the tide was low, to catch fish, and a my mother use to go, you know when the, in the night when it's nice and clear, we use to go torching. You know the Hawaiian people down there at that time use to go torching, lamalama they call it. Kalamai ia'u. So we at least survived, and during those days they had canoes, that went out to fish for 'opelu. So we use to go down, my mother and sisters and myself, use to go down. And then help them push the canoe up to the landing. And then, if they had plenty of fish, they would pass it out to everybody. Well if they didn't have to much, they give you less fish and rest they would take it to sell. So that's how we lived down there.

N: But, most of all you farmed all the plants and...

L: Yeah, we did ourselves.

N: Own farming.

L: Yeah.

N: How much property you folks have?

L: Well, we had a two hundred, no three hundred and ninety five acres.

N: Wow! Plenty...

L: Yeah, but in the meantime, that upper, upper land was pasture land. So, a my grandmother use lease the upper land to a a Chinese man. For him to raise his cows. Because we didn't make use of the upper pasture land, we only use the lower land.

N: So, how was it living with grandmother?

L: Well, it was alright, we lived with our grandmother, maybe it was kind of hard, but we didn't know, nobody else in the house just the two women and all us kids. We made a go of it, we never did starve.

N: So is there anything that really, you remember of just living, stories, like with your grandma.

L: Stories, well she use to tell us stories. Tell us about um fireball, we didn't see but, a you know when the people, the old ladies get together after church they come up and they sit down and start telling stories about akualele and all that kind. But only one incident, at lease, I, we were involved when we were kids. A one evening, about 10:30, and then, my mother decided that we would go torching that night, and a about 10:30, when we left home, my mother, a friend, and my sister, and my cousin from Honolulu had come over to spend the summer, and myself. We went down to a Kapa'ahu. We went to Kapa'ahu, but in the meantime the moon was still up.

N: Full moon?

L: No wasn't full moon, I think was about half moon. So, we went up and then at that time Kalapana was not as bushy as now days. Before, there was hardly any guava trees, or plum trees, and you can see for miles around, you can see, was not lava was a shrubs, you know the short guava trees, and grass, you can see people coming. So, and then, those days the road wasn't paved. Was all that 'a'a road. So as we was going up we was going up the pali, going up towards a Kapa'ahu, from our house. We saw two horses coming down but my mother had seen these two horses coming down, and then, she said it's unusual the horses are to big for regular horses. So she said, "oh, that's alright don't make noise keep going", and get to the side of the road and let them past. In the meantime, we kept going, the horses came towards, was keep coming toward us, didn't pass us. It just disappeared...

N: Two big horses?

L: Oh, Big horses, by goodness...

N: And never have nobody on top?

L: NO, nobody on top, only two horses. So we got to the side, and we went up the cliff, and down to that, there's an old canoe landing up Kupahoa. So we went there. And my mother said, "oh we'll wait until the moon sets". So we waited for a while, maybe a half an hour, and we wait. When the moon set, she lit her torch, at that time we use to put one a you the know the bamboo, you cut the bamboo you put the kerosene oil, and roll the burlap bag for wick. So she lighted the torch and for you children stay here. While she go over the other end with her friend. So, they did, and then, we did in the meantime, we lighted another torch and went down looking for a 'opihi you know the dark black 'opihi or whatever. And then about half an hour or not even half an hour, she came back, she said, "oh, let's go home." So us kids niele, we didn't, Why? She said, "oh this no more fish, because they had come to fish already, they took all the fish. So she said okay let's go home. So we went home. By the time we got home maybe was about half pass twelve, almost one o'clock. So usually when we go fishing in the night after we get home we drink tea and sit down yak little while then we go sleep. But we usually sleep, on the porch, cause we had the two story house and a porch about a all the way in the front to the dinning room. So, we spread our mats outside, and sleep. So that night we got

Kupahoa

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home we just drinking tea. And then we heard the dogs howl, howl, poor thing the dogs start howling from far. The dogs howl, and then, my grandmother said, "don't make noise." Then we heard, just like, you know when you get sticks and you rub against the stick. The thing creak, creak, creak, creak, creak...yeah, and like that, so my grandmother said, "oh turn the light down, turn the light down, and don't make noise." Keep still. Oh, what is that? She said oh that's Ka'ihuaka'i. But what kind people, either people travelling from different districts, or a but it cannot be the army. Because the army going like that, they don't make to much noise. She said any people going from districts to districts, or going to Hilo. You know Ka'u or Kona people coming along the coastline to Hilo. So we kept still...oh but the dogs kept howling and howl and, we never heard dogs howl like that. So, pass from what you call far and then you can hear them coming nearer until disappeared in the distance. And that was the first and only you know, you always hear that, get ka'ihuaka'i, ka'ihuaka'i, but, we did not know what it was until that night we really thought of what it was, ka'ihuaka'i.

N: Ka'ihuaka'i?

L: Yes...

N: Is that the same as the night marchers?

L: The night marchers. Yea...That's how many years ago, I think when I was about twelve years I think or...and we never did hear.

N: You was only twelve years old at the time?

L: I was twelve years at that time.

N: How did your family prepare fish that they got, what ways was the best ways that you can remember?

L: Well, especially the 'opelu see, we went, you know the canoe went out that morning and we got enough 'opelu to eat for that time. We ah, my grandmother always made it or my mother made it raw to eat for that day, maybe evening time a some to boil and if had plenty, salt and to dry, to preserve the fish with salt to dry. But a they always found different ways to cook their fish. But that was interesting.

N: So 'opelu, was the most...

L: Well during 'opelu season...and then ah, well if our neighbors go fishing and they catch plenty fish they'll give us some fish. But we use to go fishing, especially, my grandmother and they use to go, when you the small a what they call that something like a the manini, baby manini you know, when they first come a shore. But they use to go early in the morning catch that and that is good. They like to eat that salted, and if too much we use to dry.

N: What is the story behind the baby manini?

L: That's a, they say that's the what you call it in the whales a, That's what my grandmother said, that when the whales throw up, that's the fish, that's the baby fish, all because it's transparent. And when the sunshines bright, then the thing turn dark, but if you go early in the morning it's transparent. Before the sun gets hot. When the sun gets hot it's gets darker.

N: So the fish was in some kind of a...

L: No, no, Its just this fish, its just little fish all on the

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kind on the water. You just scoop with the net. But we all did ask her where did this fish come. She said, "oh it's from the whale, when the whales throws up, or whatever, that's what they throw up. But kind of when you think about those things, you don't know. We not sure but that's their interpretation.

N: So was there another ways you prepared fish like raw fish...palu?

L: Palu, well...

N: Lomi?

L: Yeah we lomi a 'opelu, fresh 'opelu is always lomied and then when we boil our 'opelu we use to boil it with a coconut milk. You cut the fish, maybe if the a big fish you cut it in fourths or you cut it in half and you boil it in coconut milk and salt and it's delicious.

N: I never did try that...Ah. My family we have aumakuas, which is the shark and the mo'o. And what is your aumakua?

L: Oh, ha,ha...Well a this the story, my great grandmother's ancestors on my grandmother side came from a Tahiti...see, there was a war in Tahiti and her father was the chief of that certain district in Tahiti. So in order to save the family, he put her in a canoe and he put an owl and a rat! The owl was to guide them in Night and the rat was to catch fish. So she sailed all the way and she land in Wai'akea. And that's where the family her side of the family originated in Wai'akea.

N: Where is Wai'akea?

L: That's down here you know where K K Tei is. By coconut island and all that district. That's called Wai'akea. That's on my great grandmothers side.

N: What was her name? That wasn't Mikala?

L: That was my grandmother Mikala, Her mother, Her mothers family, her name was Ka'iu, Ka'iu Waiwai...So before, that I don't know, we only know as far as Ka'iu because when we were kids she was still living.

N: Your great grandmother?

L: My great grandmother...So beyond that we don't know, but that's the story we hear from my grandparents, my grandmother and a my grand aunt. There was suppose to be a book a history, but my aunt, my grand aunt had a book, but after she died we don't know what happen to those things. But, too bad that we didn't know anything at that time until she passed away that's when we found out, about the book but the story we knew about the story. But on my grandfather side we don't know. But some said it's a palamoa. Hawaiians they had one a aumakua palamoa. It's the rooster ooh...and then a another one is the shark.

N: Your grandfather.

L: My grandfather side but we actually we, my grandfather didn't come out with those kind stories. We just hear say, you know when they, when they older, my grandparents and her friends get together and just talk and talk, then we're suppose to not to be listening, but you know, if they didn't want to us be listening. so they speaking Hawaiian, but we understood Hawaiian. We understood Hawaiian, everything was said in Hawaiian. So when you listen to them and they say about the palamoa, about the shark, because, don't know...They say when they go fishing and

the canoe tipover they'll get back to shore safe. No harm will come to them.

N: Because of...

L: Because of the shark. Shark would take them in and nothing happen. I don't know, just hear say.

N: Right...so did all your brothers and sisters go back to Kalapana?

L: Nah...just my what you call, the brother that's between the what one is that, between a between my sister Edith and a Bessie, died when he was thirteen years old. All the boys in our family died, except, the two boys in my family died except one the youngest in the family.

N: Abner?

L: Yea...

N: So the other two boys died and Abner did he go to Kalapana with you folks?

L: Yeah, he stay in Kalapana, he went to school in Kalapana, until my mother, and he went to Pahoa, I think until my mother died he moved, he stayed with us. Then after he graduated, he joined the service.

N: So the school in Kalapana you said was by the canoe house?

L: By the canoe house.

N: And it was, one house for everybody?

L: At first it was one house for everybody. One long building for everybody. Then they built another one that was for the higher grade, and the younger kids had the long house. The long building, and there were two teachers.

N: One for the low and one for the high?

L: Yeah, one for, I think was first grade to fourth grade, and the other one was fifth and sixth.

N: So how many students, kids that were going to school in Kalapana at the time?

L: Oh well, kind of hard for me. I think not more then a hundred.

N: Not more then a hundred, but had quite a bit?

L: Yeah, quite a bit of us.

N: Your grandfather was the minister of the church there and he also went to other churches?

L: He went to 'opihikau, and a pu'ula. Yeah that's Kapo'o.

N: And did you go on trips with him.

L: The only time we went on trips with a a my grandfather, that's when they had sunday school. You know every a Hawaiian church, Protestant church, every, I think every three months, or every, yea...every three months, they use to have a ho'ike a sunday school, a gathering. So everybody go, if Kalapana is going to host this month, everybody comes to Kalapana. Maybe next three month or four months they go to 'opihikau. Then everybody goes, so they travel make a circuit of all the Puna district. So we use to go, but they have their own sunday school class and you go up and you sing hymns, or then you make your pahupa'ana'au. Recite your pahupa'ana'au. See then you eat lunch. So at lease all the, we always look forward to it.

N: So, was there anyone else being a minister at the time your grandfather was or your grandfather was in charge?

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L: My grandfather was in charge of the district of Puna.  
 N: There was no outside?  
 L: Yeah they use to have a outside minister as a use to be a Theron DeShay. He use to be in charge, he use to be Haili church.  
 Theron DeShay...  
 N: He was haole?  
 L: Or hapa...and then come once in a while he use to come to what cha call. To our sunday school gathering oh...and then once in a while they had this ministers from Honolulu. They'd come over to visit.  
 N: So where did your grandfather learn to?  
 L: To be a minister! I really don't know. See when I was born he was a minister! That part I don't know. Because he was born in a my mother, my grandmother was born in Kalapana.  
 N: And what was the year?  
 L: That I don't know.  
 N: You don't know your grandmothers birth date. What about your grandfather?  
 L: No I don't. Unless it's on the grave stone. Ah, my grandfather was born a born and raised in Kealakomo. Kealakomo that's a the volcano and down there's a point down that side.  
 N: On the other side of the chain of crater roads?  
 L: Yeah!  
 N: Chain of Craters!  
 L: A ha, he was born and raised there, and then I think gradually, they moved to Kalapana.  
 N: And they met in Kalapana?  
 L: Yeah, Because my grandmother was from Kalapana.  
 N: Did you learn different crafts, while you were...  
 L: While was going to school in Kalapana?  
 N: Yeah...  
 L: Yes, we had 4-H...  
 N: 4-H Club?  
 L: We had 4-H. We had a teachers that came down and teach us a, sewing and a they had to teach you how to plant a different types of vegetables, but for weaving we knew how to weave.  
 N: Already?  
 L: Already from home...  
 N: You had to learn...  
 L: Yeah, we use to help my grandmother, my mother to gather, to clean, strip and everything.  
 N: The lauhala?  
 L: Aha...  
 N: So did you only use lauhala for weaving, or other stuff.  
 L: Well a to weave mats, we only used lauhala but my mother use to use, weave a hats and a, she used that a what hawaiian palm leave. It's called loulu palm. Yeah...that's to weave those nice fine hats. She use to weave.  
 N: So her hats were made of fine weaving or thick pieces?  
 L: Oh no fine weaving...  
 N: Is there any particular hat you remember your grandma making.  
 L: You mean my mama?  
 N: Oh your mama...or there was a lot.  
 L: Oh she made lots, people use to order hats from her, if you

weaving



want a good hat, a holoholo hat well she'll make you a holoholo hat. And if you want a hanahana hat she'll make you a hanahana hat. Because those days you cannot go to the store because there's nothing in the store, unless you ordered. So she use to make lauhala hats, to work, and a nice better looking hat to go out, to go to church.

N: Is there anything you know about the Hawaiian religion. You know like before protestant, or was that all you knew because of your grandpa.

L: That's all I knew, That's all, I know about religion is that Kalawina church.

N: What about like doctors and medicines?

L: Doctors and medicines...well...If it's really bad you know you really sick. They had doctors that the doctors use to come down to make house call.

N: And where did they come from?

L: They came from a, that a, you know Kea'au use to be called ola'a at one time. Where they use to have a plantation hospital up there. And there was a doctor up there that he would make house call.

N: And this was Hawaiian doctors?

L: No Haole...

N: Haole doctors...

L: Haole doctors and there was another Dr. I remember that use to make house calls from Hilo. A what was his name? I know my father was sick and then he use to make house calls, come down and check my father. I can't remember his name now...A haole doctor.

N: So there was no Hawaiian doctors?

L: No there was no Hawaiian doctors. The only thing Hawaiians would give is a, if you had a Hawaiian medicine. Then um, they would give you hawaiian medicine, maybe if you broke your arm or you fell down, fell down from a horse, or a bang from a tree they would give you a Hawaiian medicine they would make you drink a salt water. That's the only medicine.

N: That's the only medicine you knew. Did they have like la'au lapa'au doctors. Like that are coming out now.

L: Well, they say had doctors but, we, you know we were kids and we don't know what they do. They do their own thing. eh...and a I know they use to go get medicine and come and make their own medicine but, I remember, the thing that I remember is they do all their medicine before the sunrise. Everything is prepared before the sun rises. As soon as the sunrise you take your medicine.

N: Why was that? Is that like?

L: Well they say when the sunrise is best time to take your medicine, it comes with all the good things, and everything else. They never do things after the sun sets everything is when the sun rise.

N: Is that because of the energy?

L: Maybe because the sun brings the energy of the day and everything so the medicine will be working right to their knowledge or, to their belief. Nothing is done after dark. They prepare everything maybe they go out to gather the medicine and

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they keep it. It's before the sunrise. But some, depends I think, on what kind of medicine, they, go out in the morning, to pick a certain night, I mean morning glory that faces to the sun. And for what I don't know. But you can hear them talking and everything, we were young at those things and we couldn't remember, but now we try to remember. Pololei paha... 'A'ohe paha... or what...

N: You left Kalapana? What was the year?

L: Well, 1933.

N: 1933 you moved out of Kalapana.

L: Moved out of Kalapana and we stayed, a my husband and I stayed at da kine with my mother-in-law, then we moved to Waiakea houselot, that's where we stayed.

N: So how old were you?

L: Sixteen.

N: You were 16 years old, so at 16 there was no high school.

L: There was!

N: There was one where?

L: Hilo High school, they use to have Hilo high, yeah because Pahoa use to come to town to Hilo high. Ola'a use to come, I think only Hilo high was the high school at that time.

N: So you got married in 1933? When you was 16 years old?

L: Yeah.

N: And your husband name was?

L: Michael John.

N: Michael John, he was hawaiian, hapa.

L: He was a mixture, of hawaiian, chinese, japanese.

N: And where was he from?

L: Over here.

N: From Hilo area. And how did you meet?

L: Well, we just happen to meet one time when um I was coming home from Honolulu, he use to work on the ship, that's how we met.

N: What ship was that?

L: Haleakala... I think?

N: Haleakala the name of the ship. And that was what kind of ship, that was a freight?

L: That was a freighter, passenger...

N: That took people between?

L: It took you from Honolulu to Maui, in Maui the wharf use to be in Lahaina, Mala Wharf. From Mala you come to Hilo. Or you go from Hilo to Mala, Mala to Honolulu. It's over night.

N: In one night. So when you were 16, you were going to school or 15, when you were in your teens, were you going in school in Kalapana still.

L: No, No, I was going to Kamehameha School. I was going to Kamehameha School, then a I just completed 8th grade and was going back to my 9th grade, then my aunt and I had kinda friction, so I decided to come home.

N: And went back to Kalapana?

L: Yeah, back to Kalapana.

N: So you never finish school?

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*[pr. Kaula'i Pa]*

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L: NO, didn't finish school.

N: So when you was back in Kalapana what kind of things you noticed was happening there. Your grandmother was still alive?

L: Yeah, my grandmother was still alive. She didn't pass away until 1937.

N: 1937, and so what kind of stuff was happening in Kalapana when you came back?

L: Well, Actually about the samething.

N: Did you guys still have the same property with the vegetables.

L: Yeah, we still had the same property and we still have the same property and um lets see only there, oh, then that's when we had this National Park, a the rangers use to come down and they would say about taking over, the National Park was going to take that um, you the chain of crater's road and all down that other side. At that time it wasn't National Park it was privately owned.

N: By?

L: By local people.

N: Your family?

L: Yeah, with my grandpa on my grandfather side. They still own their property. Yeah, and the Pe'as' had property down there because they came from there, originally too. So at that time they was trying to buy out the property, I think, because that's when the National Park start coming down.

N: It was all haoles coming down.

L: Oh yeah!

N: And, You don't know if they bought or

L: Well, they took um afterward long time afterward the government condemn the land. They condemn the land and they paid you what they thought it was worth. That's what they paid you.

N: And they just paid no questions?

L: Well you can't fight the government. Even you go up there and protest they still going to take your land.

N: So, Everybody got their money and let them have um.

L: Whatever the government gave you and they paid twenty, no that, ten cents an acre. Ten cents an acre. Ha.ha, I don't what the others got but I know they paid ten cents an acre, that was their proposal.

N: So your grandfather wasn't living at the time?

L: No, no he died in 24.

N: So who was responsible for his land, he had other brothers?

L: He had other brothers, I don't know how many of them, and then a plenty of them. About eight brothers I think he had.

But, most of them had passed away, I think only 1 was living. I am not sure.

N: Have you heard anything, or do you know anything about um the mo'os that was around?

L: Ha, ha, That Mo'o, that legend Mo'o. That Mo'o lady from Wai'akolea.

N: That one or another Mo'o.

L: Well that Mo'o, that one that the legend. You hear about that Mo'o she sits on that lauhala tree and combs her hair. And she shows herself to people that you know she want them to notice

not anybody. Only certain people. They said her body is at Wai'akolea and her tail is at the other end at Kapu'umanu that's her tail, that when you hear the water splashing, that creek in Kapu'umanu, that's her tail. Ha, Ha, that's a legend.

N: Nobody saw the Mo'o?

L: We didn't see it, we never did see, we always tried to peak under neat. Didn't see a thing.

N: Where was this lauhala tree, was it in the water or right above?

L: It was a just about couple feet, half in the water and half on land. You the branches use to hang down and they said she sit on one of the branches and use to comb her hair.

N: She had long hair?

L: She had long hair and she use to comb her hair.

N: In the legend does anybody see her face?

L: Nobody said anything if she was pretty, ugly or what nobody said anything. She must be beautiful, other wise nobody would say anything.

N: Is there any story that you remember from Kalapana that really, I mean, made you like happy?

L: Happy, what living in Kalapana?

N: Yeah!

L: O! At least when we were kids we were free. Happy go lucky kids. Then we use to sleep when we were small. Then maybe we catch cold then that's it. But not serious. My brother, once you sick especially really sick they tell you "Kahuna get sick" and instead of going to the doctor and find out if it's really a haole sick and body sick or kahuna sick, then they take you to the kahunas all over half way around the island.

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N: So, do you know any stories of kahunas sick?

L: No! The only thing I remember, this old lady, use to be...not too far from our house. Like from here to the store. And she use to have this stone. Egg stone and it's from the shelf in the parlor.

N: In the parlor in your house?

L: In her house. And every once in a while the stone give birth. The babies fell off this, hanau, hanau stone, but people say once in a while when you pass that house you hear somebody crying. So I asked my grandmother, why is, why do they hear people crying. Or a lady crying, she don't say anything. But my mother use to tell me, oh she crying because her babies are falling. Ha, ha...because they say that the hanau stone. So every time she hanau the stones drop so my mother use tell she crying because she dropping her babies. Well, she don't believe because she come from Honolulu her father was haole. And her mother hawaiian so, to different nationality, so she didn't know anything until she came to Kalapana. She didn't hear this things this kind story, this the way they lived. Hard life for her, town girl, well she made a go of it, and she lived till she was 50 years old. Hard worker too.

N: So your grandmother never told any stories. Only the ones you would kind of hear on the side.

L: What we don't want to hear we hear. Ha, ha...Cause when they sit down they talk, they tell you not to ho'olohe, 'olelo, so go

play go play. But as we grew older we caught on, so once in a while we they don't see us, then when they see you, they talk...funny yeah...That's why you don't know anything you don't even know a family wise. Everybody in Kalapana was 'ohana at that time. Uncle, aunty, grandma, grandpa, so we use to question my grandmother, how come aunty, how come uncle, She said, that is uncle, everybody is related, tutu i waho, and tutu this and tutu that and uncle this , uncle that, because everybody lived together so everybody is 'ohana. That was her explanation.

N: But you don't know why?

L: We don't know, but as we got older, then came to family reunion you went back to genealogy, and everybody found out because, 'ohana because that's my grandmothers what you call sister or that was my grandmothers sisters husband family and then all like that that's how we were all 'ohana. Cause at that time they don't explain, just, they knew, how we were related. That's their way, that's why, sometimes when you look back, that's how, no wonder they don't want to say anything. Wanted to keep everything hush. Ha, ha...

N: But what if you marry your 'ohana?

L: Well at that nobody intermarry. Nobody intermarry. Until afterwards.

N: Until after they said it was bad?

L: Well, when they start getting married, 'ohana get married but it's to late already. Too late, they don't tell you. But not to close kind of far away, but if you have cousin and cousin they tell you not good. Ha, ha... they only tell you not good oh well. Too late already. My mom died in 1946.

N: A ha...And your brother Abner was the only one living right?

L: That's my youngest brother, a ha.

N: So what happen after your mom died?

L: When my mother died, well he stayed with us, with me, in the meantime he was going to high school, at Pahoa High School, so he came he stayed, no he didn't go to...wait he didn't go to Pahoa school, he was in the sixth grade when my mother died, so he came and stayed with me and went to Keaukaha School. Then, he went to intermediate, then he went to high school, he graduated from high school, then he joined the service. And he stayed in the service till he retired.

N: So, after your mom died, what happen to the property in Kalapana?

L: Well, the house was still there, and we use to go down, spend weekends, and spend time down there, and then when my sister and her husband came back from Honolulu, they decided they were going to tear the house down and make a smaller house, because it was a big house. Upstairs and Downstairs, and they said it was ruined down. But it wasn't, you know the lumber at that time, was real good lumber. We only needed new iron roof, for the kitchen side of the house. But, they decided to tear it down. And they never did rebuild the house.

N: Who was this Jenny?

L: Yeah, and her husband, and then when my brother came home from the service, was on furlow, he came home, and he saw the house standing like that and just the skeleton. He felt the

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not really clear to me

sorry for the house, so he burnt the house.

N: So it was already taken apart?

L: Everything was taken apart, just the foundation, the floor part.

N: So he was upset?

L: He was upset, so he burnt it the house. So we don't have a house anymore in Kalapana.

N: What happen to the property?

L: We still have the property.

N: OH the property is still yours?

L: It's still ours, it's a family estate.

N: That is the one next to the church? Where is the property at?

L: In the back of the church. The hawaiian church, you know the hawaiian church. Kalawina church in the back.

N: On the other side of the road?

L: No see this is the hawaiian church, and this is the road, this the hawaiian church, then you go straight in the back. There is a road on the side of the stonewall, there's a stonewall, there's a road in the back and there's one house. In the back there.

N: It's a two story white house?

L: Yeah! And it's on the other side, on the Ka'u side of that house.

N: But the two story white house is relative to you?

L: Yeah, Peleholani.

N: What is the name?

L: Peleiholani

N: And that's a guy, and he is a farmer.

L: I think so.

N: And he as a sister who lives on Maui, Do you know any of his relatives?

L: He has a sister who lives on Maui or Honolulu.

N: I think she lives on Maui, Now...in Pakukalo.

L: She's a minister?

N: I'm not sure.

L: Her husband just died lately?

N: I don't think this is the same one. Cause I think I knew who owns that white house. But she was the daughter of that lady, her name is Moira. I got off the subject. On the beach?

L: No no not on the beach on the mauka side of the road.

N: On the mauka side of the main road.

L: Yeah the mauka side of the main road.

N: Okay I am in the wrong place. Wrong church!!!

L: Yeah that's the Catholic church. And the house next door, the house next door with the, what's her name now, that girl that lives there. Her family name use to be Kahilihiwa. Now I know, she's a cousin.

N: She's your cousin?

L: Yeah, because her grandma, her grandmother and my grandmother was sisters. My grandmother was the oldest, her grandmother was the younger. And then her father, Kahilihiwa, Alama, His name is Alama, He use to be a good fisherman. Go out fish for 'opelu and, that's the man, if the canoe overturn, and he is not going.

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let the canoe sink. He'll tie a rope, because he had only one arm, Hell tie a rope to the canoe and he'll hold the rope in his hand and with the other good hand he would paddle and he would drag the canoe.

N: All the way back.

L: Yes...He was a strong man.

N: They didn't show you, or teach you how to fish?

L: Not 'opelu...only men went out fishing those days.

N: Did you folks do a lot of pole fishing, or just by lamalama?

L: Just by lamalama.

N: Or maybe the baskets?

L: Yeah the baskets yeah...I forget already that vine that they used. My grandmother use to make her own baskets.

N: She made her own baskets for the fishing?

L: A ha...We use to go up the um the lava flow and these vines grow on the lava flow and we use to bring it home. And we use to weave and make it come from small and then come big.

N: So how did she make these baskets do you remember like? How did it look?

L: It's round on the bottom its round, until you come up and it opens like a hat, you know how you weave the hat and its open. And then we put that part by where its open, you put along the crack wherever the fish and then you chase the fish. You use the kine the coconut leaf. You the dry coconut leaf. That's what you chase the fish into that with. Into the basket. And whatever comes inside is always good to eat.

N: So how big was the fish that went inside?

L: OH small fish, big fish, if you lucky you get big fish, if you unfortunate you get small fish. But...

N: Did they dry that one?

L: Oh no that she brings it home cleans it and we fry it.

N: So when you use to go back to Kalapana with your husband, you guys use to go to take care of the property or...

L: We go down to help with whatever we could do around the place. To fish, spend your vacation down there or to pick lauhala.

N: Good the lauhala down in...

L: Those days the lauhala was really good. No, if continuously you pick the leaves from the tree, you know, it stays nice and soft and its not like a a now days, if you don't clean the tree you get junk kind lauhala. So you kinda have to clean tree you know take all the old ones away so the new ones come out nice and clean.

N: So what did you folks do when you was working with lauhala, you always had to keep the trees clean? Did you pick the leaves before they fell? And take care of the leaves? Malama the leaves?

L: Well.. When it's windy the leaves fall. And if it's not windy and there's lauhala on the tree you go with the stick and you hook the lauhala down with the stick because the trees were tall. You bring it home and in the meantime you clean all the rubbish under the lauhala tree. You bring it home then um you either soak it in the water to soften the lauhala or put it out in the rain. If it's going to rain at night. Then, you clean .

the thorns, clean the thorns, clean and then you get the cloth and you clean. And then roll it up.

N: So how did you get the thorns off?

L: With your hands.

N: With your fingers?

L: Yeah, you peel the thorns and it shoo it with your finger and the thorns come out. You know you hold the lauhala like that (as she holds fingers in front of her to demonstrate) and one end here and this the tail end, this is the head end. So you cut off the tail and the head and then, you get the lauhala and then you just pull up a piece with the thorn undaneat, with the finger and pull it off. Then you roll it.

N: Why do you roll it? To...

L: To make it flat. So it's easy to a a soften it and to strip.

N: Strip the...

L: The leaves to different size whatever size you going to use.

N: So your grandmama use to use fine strips?

L: Well, the only time they use that thin, that fine strip is when they making those mats, you know, a mats what you call, I forget the name, I forget the name of those mats a they use that fine strip to weave those fine mats that they use only for sleeping. And with the brown lauhala, the regular lauhala, they use maybe whatever size lauhala weave they gonna use maybe half and inch, one inch, quarter inch, to weave mats. But those fine mats take time because they usually go out and get the young a young lauhala shoots. Come home, boil it, dry it, until it's dry then you roll it up.

N: Those are the stronger ones, those young lauhala shoots?

L: No, The young lauhala shoots is only for those fine mats.

Yeah. Only for the fine mats because they're, oh they beautiful we use to have lots of them. That's just for sleeping you know when the we sleep on the floor. The bed, that's only for malihini. Hawaiian style malihini yeah. All the kapa apana is for when the people come, you have visitors and that's where they sleep.

N: So you folks had a big house with plenty bedrooms?

L: Yeah...

N: Everybody had their own bedroom?

L: Yeah...

N: And where did you folks like sleep and...

L: We slept outside on the veranda. Because we had "L" shape veranda, more a "T" shape veranda. Because you come up the steps, the long veranda go as far as the dining room. And another veranda goes to the outside bedroom. So we use to sleep in the outside. The lanai... *← in rainy weather when?*

N: Did you folks put the lauhala mats?

L: Put the lauhala mat down on the floor, those fine mats, put your mat and you sleep. In the morning you get up you fold all your blanket and everything, you put away. *← in the bedroom?*

N: So nobody sleep in the bedroom?

L: No...Just like the bedrooms only for good looks, and for malihinis. Ha, ha..., I use to always tell my grandmother, what for..for good looks.. ha, ha, but we were happy. Everybody well now...In the morning you get up, fold up your blanket, your mat,

what  
name  
fine m

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put it away.

N: So when your mom them made these hats and stuff, mats and hats, did they sell?

L: They have orders, see people ordered, lauhala mats and a they made mats for a the White House, Washington D.C., they made I don't know how many mats they made, lauhala mats, and they made for local people that ordered mats. Those days the mats were cheap.

N: But hard work?

L: Sore the back, Ha, ha, ha...

N: Sore the back....

L: Because you stoop over to weave, and usually they stay there, they get up early in the morning, they weave till the sun is hot so they leave and they do their outside work, gardening, or feed pigs, and everything else... or strip lauhala, and get ready for the next morning. Only during the morning, early morning, they weave. And that's where she usually weave down stairs. Because we have a upstairs, downstairs. Downstairs is the working room. Pound poi one side, you make lauhala, weave mats, and everything.

N: You folks pound poi, How did you, What kind of poi and how did you pound it?

L: A was mostly a breadfruit poi.

N: Because no more taro?

L: Oh, only certain times use to have taro, but mostly was breadfruit, we were raised on breadfruit.

N: Today...You eat breadfruit poi or taro poi?

L: Oh whatever, yeah whatever...but we pound we cook and we pound poi. It was a hard job, but gradually you get to learn how to pound oh boy you practice...ha, ha...Well that's life. So what is hard life those days...

N: Was a lot of work?

L: Was work!!! And play, play is after all the work is done. That's when you can play. Cause if the work is not done you can't play.

N: What kind of games did you folks play when the work was pau?

L: The only thing well we did is to go down swimming down what you call, down where the lizard lady live.

N: Down...Waia

L: Wai'akolea...we use to go there swim at lease that is a enjoyment... to go swimming.

N: So, I heard rumors that people use to swim naked over there?

L: Ha,ha, ha...What you know those days we kids. What is that, everybody so naked no pay attention to anybody else. As you grow older, well everything change, but when you small kids everybody swim naked.

N: So was the boys and girls swimming together? No make difference?

*what of*

L: Well, a not the bigger, the older girls, you know it's the small kids that really swim a naked. We use to go down cloths and all and jump in the water. Because you have to wash your hair, you have to wash your clothes, so you jump in the water with your clothes and everything. But you think back those days, look at the kids now days, if they were to go to swim naked, oh my goodness...that something else. Those days, kids us to go swim naked.

N: But, that was nothing?

L: It was nothing it was all fun, everybody use to enjoy them self.