

Leilani:

Revised

(#3)

Today is April 22nd and this is an interview with Rebecca Pau and this is Side 1.

So, Martha ~~Hapia~~ ^{Hauhia} is your Grandmother.

Rebecca:

Right.

Leilani:

Nuuana
And Paul Neuani is your Grandfather.

etc.

↓

Rebecca:

Samuel Paul.

Leilani:

This is on Annie's side - your mom's side.

Rebecca:

Right.

Leilani:

Oh, my goodness this has all the birthdates and everything.

Rebecca:

Yea.

Leilani:

This must have been amazing for you to find.

Rebecca:

No, No, my cousin sent over.

Leilani:

So the K is Kane and the W is Wanne.

Rebecca:

Yea. So this is the birthdate.

Leilani:

We approximated the birthdate.

Rebecca:

Yea. What I gave you I was just guessing, but here they.

Leilani:

What does this mean?

Rebecca:

Well, see, actually he took someone else's name when he came over. Well, that is his original name, but this first name he took - the passport - see, he didn't want to ^{person} make the trip so he was young - he was only 18 and he was 23 - the original passport - so he took his passport to come over because he was too young yet.

Leilani:

So this person didn't need his passport anymore. ^{Quihano} Tomas ~~Quihano~~. So he became Tomas ^{Qu}ihano.

Rebecca:

Yea. You see he's an immigrant, right? Then he didn't want to come over so he took his passport.

Leilani:

How do you say this name?

Rebecca:

Esteban.

Leilani:

Anogaka?

Rebecca:

I thought they just say ~~Ne~~^{Inong}, but I don't know.

Leilani:

Did you ever hear your father tell you stories - your grandfather ever tell you stories about that?

Rebecca:

Yea, he said he did, that was all he said. That's like what you said, after he came here it was kinda lost here. He had no contact back home. I don't know if he knew the address or whatever it is, but he was unable to correspond until he found some of his relatives from the P.I. The new immigrants that come here and this is how he inquired about their families.

Leilani:

I need to ask some questions on these pages.

On Page #1 there is a question on whether this Martha is Martha Medeiros, Martha Keawe or Martha Waipa.

Rebecca:

Her name is Martha Kaiawe. Martha Waipa Kaiawe. (Kaiawe)

Leilani:

Are there any other questions that you want to change on this page?

Rebecca:

Ah, no, no, no.

Leilani:

Page 2.

Rebecca:

It's gotta go the other way around. My dad's last name. And the dog's name is Goofy.

Leilani:

So on Page 3.

Rebecca:

Well, actually what I meant there, what I could remember, he was quiet. He didn't talk much about his family or friends. But -

Leilani:

You mean at the bottom of the page - about your father -

Rebecca:

I didn't mean that he was quiet. If he see anyone he see anybody he'll talk. But then the point is that he didn't talk, explain much about his family. He didn't talk to us much about his real family and friends. So in that category my daddy was not a quiet man because if he sees you Oh, boy, he, you know, he'll just get into the conversation.

Leilani:

Then you can't get him to quiet down.

Rebecca:

Yea.

Leilani:

I'm really glad you clarified that.

On Page 3. Any spelling errors? I know this cemetery is Homelani.

Rebecca:

Oh yea. OK, I think in the genealogy it doesn't say when they were married. Them - my Dad and my Mom.

Leilani:

It just said '95.

Rebecca:

1895. So, if the first child was born 1925.

Leilani:

No, it doesn't say when Joseph was born because he just died.

Rebecca:

I think they just lost the birth certificate then, because I think he was born the year before.

Leilani:

Joseph was born a year before Annabell.

Rebecca:

Yea. I've got to be sure. So probably they got married before '25 then. I know I said '25, but I think I got the date - you could figure these up. If my brother was born in 1924 so they must be married around 1922 or around there. You can figure that out. 1923, I said 1924.

Leilani:

Leilani:

And then Yolanda was born how many years after Annabell¹.

Rebecca:

Probably two.

Leilani:

That would make it 1927.

Rebecca:

Probably, yea.

Does it say there when my Mom died.

Leilani:

Annie. No, it doesn't say. It just gave her birth.

Rebecca:

I think it was after the great quake. It was in 1940, I think.

Leilani:

Page 4.

Rebecca:

I'm not sure if she was raised in Kapaahu or Panau - again, I'm not too sure. Talking about her Mom.

Leilani:

Annie. How do you spell Panau¹,

Rebecca:

I'm not too sure. You know what I mean¹ or ^{Poupuu Uka} Opouka because that was the ~~XXXXXX~~ family estate. Because ^{Poupuu Uka} Popouka is the mountain side,

^{Poupuu Kai} ~~Popokai~~ is the ocean side where the National Park took part of it.

So where she was raised, as I say I don't know if she was raised in Ka'u or where. My mom was born & raised in ^{Poupuu Uka} Puakalehua, Ka'u, That place is now known as Wood Valley.

Leilani:

It's your Mama you don't remember¹.

Rebecca:

No, my Mom's Mom. I'm not too sure.

Leilani:

Ok. Page 4 is oK except for the place Annie's mom was born.

Rebecca:

Yea.

Leilani:

Page 5.

Rebecca:

Now this is the correct name.

Leilani:

The correct name for the child. Which one is it¹.

So it is Joseph . _____ How do you pronounce the last part
of the name¹. _____

(Spelling of name)

Rebecca:

He did get sick before he died. Not she.

Leilani:

So his name meant "lightning of the four corners of ^{heaven} ~~the earth~~."

Rebecca:

Yea. Now this is the one - Yolanda Kapuaena.

Kapuaenaopele.

Kapu - she was very sick.

I was trying to think of what it meant. The sacred glow or the sacred
glow of Pele, I think. I forget what it was.

Leilani:

Did your mama talk about that¹.

Rebecca:

She talked about the Kapu, remember what I told you. About - like for
instance - she get the Kukui nut. When we were young they used herbs to
cure. They used the sap of the kukui to clear out the toxins from the
system. So in this case the two - the names, the given names - I think
I recall my mom saying when they get the kukui, when they pluck the
kukui with the little twigs of the tree, they make sure there were five
nuts in a bunch, gotta be on one on these twigs. Cannot be six, seven or
ten, it has to be five. That's what they bring home and this is where they
get the sap and then they drop the sap into the spoon and with her finger
she rubbed it ^{on the tongue} to take away the toxins. That is what she told me Kapu -
I think everything she told me had to do with fire. I think she told me
about her clothing. She washed her clothing - my mom cannot combine her
clothing with the rest of the family. It is the child, because the name
is so sacred. I don't know it is just like kapu - you cannot. But they
say if you break the kapu, you get very sick and until, like my grandmother
know how to pray, and she offered up prayer and it breaks the kapu. So, as I say, when she died

it was very mysterious. My mother told me that both my brother and my sister said they just got sick and even doctors at that time, if they cannot cure sickness, say "Oh, this Hawaiian's sick and any kind of medicine would not help the child."

Leilani:

So it was meaning that it was an Hawaiian sickness or that only Hawaiian herbs that would cure it¹,

Rebecca:

Well, what he meant was that Hawaiian sickness can only be cured by prayer. Probably _____ would give herbs. That's why the medical doctors - it's surprising because they believe in it because they can't cure it. So they would say not Hawaiian sick but kanaka sick. So right away they would know, you know what I mean. It's not connected to any kind of disease.

Leilani:

So, they are almost saying that it is a spirit thing.

Rebecca:

Exactly, exactly.

Leilani:

That's what a Western doctor would say¹,

Rebecca:

Exactly. You know what I mean - you have some doctors, some Western doctors, that they believe in it because I guess they see so much of it after they treat the Hawaiian people and they just can't cure it. The medicine they give just won't cure it and then right away they say this is kanaka sick. So the Hawaiians didn't know what they would do - like in the case of my grandmother where she - where she knew how to _____ she prays and so when she prays the child would gradually get better. So that's why before ^{in those days} they seldom go to doctors. The Hawaiians knew how to more or less how to cure anything. The funniest thing is that I know that my mom and my dad, whenever the child gets sick, grandmother used to tell them - you know sometimes it is between the husband and the wife - they have to take ~~xxx~~ perhaps the deep sea something that they had forgotten and so what my grandmother used to tell them you have to forgive one another, because ^y they don't forgive one another - see like they says - They would leave evil spirits - it's just like the sickness usually grew on the person that was weak. When they say weak, I don't know what they me

When they say weak, I guess, I don't know if they meant weak spiritually or if they meant physically. I think they mean that bad energy ~~weak~~ would come on one of the child. I know that is how my mother and my dad thinks. They would talk it over and whatever bad feelings they would have with each other, that's what my grandmother used to tell them - and it worked! In the case of us _____ children.

Leilani:

Amazing.

Rebecca:

Well it is amazing. See my mom, my grandmother, she believed so much in this _____ thing. And I guess if you believe it's going to work. And in those days they didn't have much doctors - only one doctor to take care of what you used to call the ~~Olaa~~ ^{Olaa} Hospital and there was one doctor who took care of all the patients in Puna area, but they didn't have much patients that time, you know. Just imagine one doctor because you see people at that time more or less ~~didn't even know~~ ^{ew} how to care for themselves by means of herbs. It was most when they see the doctor, a serious kind of sickness. But cold and all that, they managed to do flu and whatever, they managed to do it by themselves.

Leilani:

So, back to Page #5. Any other corrections?

Rebecca:

I don't think so, I don't see any more.

Only Kap^aahu is spelled wrong.

I wish I knew _____ and her birthday. I don't know if she came from Kap^aahu or if she was born in Ka'u. Not too sure.

Leilani:

Here remember listing what were your grandparents' names? Is it Martha Hauhi²?

Leilani:

Hauhi

Rebecca:

Yes.

Martha Hauhi - what's her last name? Punahoa, that's right.

Leilani:

Punahoa - spelling. P-u-n-a-h-o-a, that's right.

Now, on the next page -- There's an expression that you use when you are talking about your grandfather. You talked a lot about your grandfather in those days - the bad days. Chuck asked me if you mean they were having a hard time financially or there wasn't enough food or maybe that was the reason they moved to Kapaahau\

Rebecca:

No, no, those bad days, my mom said - those days men, when they drink, my grandfather got violent so he was violent. He abused my grandmother, that's what I meant. That's what she said. You know, kids when they grow up they remember the bad things. You know, it sticks in your mind, I don't blame mom, the way _____ he really abused my grandmother. That's what she remembered because he drinks. It's not the drinking all the time but I guess sometimes maybe when he get _____ with some family members and they sit and they drink and they got a lot of booze, you know. Sometimes you see these Hawaiian people - I know - I've seen them - I've seen it happen. See, they usually harbor ill feelings about an old family member - it can be cousin, it can be brothers, but you know they harbor these ill feeling and then when it comes - in those days we have luau - get-together either for marriage or for baby party or, like I say, Christmas or New Year - that's when a lot of feasting and I notice that as I was growing up - as a young girl - when they go to parties like that and because of the ill feelings that they had for member of their family, when they under influence of liquor, then it just - tempers get hot and all those bad things just come out. They would say evil things about the other person and then what happens they get into a big fight. The Hawaiian luau is not like luau like you ever made. It's not like a party. It's not like nowadays! to me I think it is "clean". Before They sit on the table, they drink, they _____ the table, they entertain, they have nice fun and then they get the booze start going around they get drinking a lot and then they get hot and then they start picking.

picking, picking fight get started - they talk about the past - that's what they used to do. And then the tempers on both sides get heated up and they get into a physical fight. You know, if you're on the table and believe you me, if you are on the table and they want to get the person on the other side, they just overturn the table! They just go over there and they just get into a fist fight and they just throw blows and wrestle and I says "Ah!" And after that the other says "where is he?" Upstart to Play the music, play the music. You see over there, fight. So we try to play the music to drown out. Then they try to separate the two and stop the fighting and then afterwards maybe one they pick up and send him home. That's when they come out with their bad feelings. So now parties are good, good clean fun. Because you see why, they have different people there, but before it was mostly family. Because they didn't have people to come from far away. So it's the amount of community that they have. They feel that because they are under the influence of liquor then that can be bad thing. ~~So when I~~

mis
~~say bad thing, like the kind of thing my mother remembered how my~~
~~grandfather used to abuse my grandmother. She used to I never really~~
~~remember did anything bad, you know say something good about my grand-~~
~~father, so he must have been a mean man. Because when my grandfather~~
married my grandmother, she was only 15 years old. She was young - he was pretty old and he was married before. Whether he had any children of his own, I do not know. I only heard my mom say he had step-children. Probably his first wife had had children. Probably he was about double my mom's - my grandmother's age. She was 15 - he was probably in his 30's.

omit
~~During those days, you know, they physically abused them. Like~~
~~was talking about before. You don't go to no lawyers before, you~~
~~they get caught because and they get divorced, because they still~~
~~them like that. You know, men are the way they get. They get~~
~~kick to them. But, you know, I fear the men, I really am in fear of the~~
~~men because that is what Susie told me her mother told her "When you~~
~~don't~~
~~don't marry Hawaiian! Marry any other race but don't marry Hawaiian~~
~~because it go down to what she was growing up. Probably she wasn't treated~~

~~nicely by her husband.~~ I guess it was hard times - like Hawaiians, normally they are happy-go-lucky people. Once they get their booze there they are - it's all gone. So this is what I meant about the bad days.

Leilani:

OK. The next page - you are talking about your grandparents. They are

coming down the mountain. Another question that we had was "where did your grandparents stay when they came down the mountain."

Rebecca:

They stayed with us.

Leilani:

So they stayed with you in Kapoahu.

Rebecca:

Yea, yea, the house. Remember I told you about the house. That it was a plantation house.

Leilani:

About how much time did they spend up in Volcano and how much time in the house?

Rebecca:

That's a good question. I think until the food supply ran out.

Leilani:

So about a week or two? *← leading question*

Rebecca:

Yea, about that.

Leilani:

Then they came back for about a week or two and then they would go back. So about equal time?

Rebecca:

Yea, right. About equal time. But, like I said, once they get their crops planted, like the taro, you know, well then they know when to go back again. I don't know if they have much weeds at the time. I recall that my grandmother, she would stay longer with us at times. She would make potato field and collect potato. You see, that's what they eat. They plant crop that they could eat so potato ~~xx~~ is for a low-lying area. A dry area. Taro is in the mountain because it is moisture. Around Royal Garden - around that area. I don't know the name of the place because - yea it's gotta be ~~xxxxxx~~ Poupou. Then it says the name of the place is Poupouuka. Spelling is Poupou Uka is separate. Uka mean mountain side.

Leilani:

That was what I was wondering about. Here on Page 9 it says - you are talking about the inefficient way of drying of fish. Your uncle and other members of your family traded. So you were talking about what the food they traded was

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Like I said, fish or like they go hunting for wild pigs, wild cows, and goats.

Leilani:

So those were all the things that they could dry?

Rebecca:

Yea.

Leilani:

So, the fish and the meats - and the meats were wild cow, goats and pigs.

Rebecca:

What I meant when I say they use powder, what I meant by powder was dynamite.

Leilani:

So, down at the bottom of this page _____ you said "Your grandmother's nephew"

Rebecca:

Bully. Yea, your right but X it and write makuna. On the right Pipi ^{ulua}~~iluna~~.

Leilani:

First line or second line?

Rebecca:

Second line. Pipi - yea, yea, the accent on the pipi ^{ulua}~~ilua~~. That's what they used, yea, long pole. ^{Maybe ohia} They get squid or what you call ^{puhi}~~pohi~~, they pound.

Leilani:

So down at the bottom, who's the nephew? Your grandmother's nephew that lived right across the street? "Oulu^Konanui". Right.

Rebecca:

Anyway, she wouldn't come in, but they would watch the sea for enemy ship if enemy ship would come in. That's what they would do, right? I guess they would watch at sea if enemy ship would come in. They didn't see enemy ship come in. They would watch and see if enemy ship would come in. In fact, what my dad was working ^{for} /USED they used to call _____ for 50 cents per hour. That's when he was working. I don't know what the term means now. I don't know what the term now means, something defense.

Leilani:

The next question I have is "A couple of pages away. Do you have anything on ah --- (phone dialing). Hi. This is Lei. How are you doing?"

Good. I'm at Aunty Pau's and she asked me if you would like to come over? We are doing interview and she is telling me some stories about her childhood down in Kalapana area, where we were last night. Sooo, you're very welcome to come, it will be kinda fun. Oh, ok. Uh hu (Lei, I can't think how to spell!) A while. Yea. I'd really say come on over. I'd really say come on over. OK. If you come, we usually go out towards Paradise Park and left on Maku'u Street. There is no sign. No, you are going in opposite direction. You turn right, you're going up toward the highway, Yes. You go out the driveway and you turn right. You take 14th all the way down. The next intersection is Maku'u, then you turn right - now you are going towards the highway. You go up to 31st Street and you turn left. How many houses are you in?, Aunty?

Rebecca:

Two.

Leilani:

Two houses in on the left. It's a very well kept yard and my car is parked out back. Yea! If you come, bring the cornbread I forgot, and an extra tape, yea, a blank one. Bring one or two. Thank you. Bye Bye.

Rebecca:

OK. Now for this one.

I bet they never ate taro. They ate taro, they never ate taro poi. What I meant they mixed it with flour. It's not that we mix it with flour but like I'm explaining to you how they make the flour. So it's like sweet. Like my mama's case, what she would do is - you know, she would have this she would put in a pot - she would know how much to make for the amount of taro poi she has. So, what she does, when I mentioned about the flour that they pour into the hot water - that's how ^{Swezey} ~~Suzie~~ tells me and how other Hawaiians do with the hot fire, you know the way with the wood, get all the smoke into the eye. They do it the hard way. You know what I mean, pour this flour in this ^{hot} water mixture and then just. you know what I mean, just turning until it comes smooth. My mom had a better way to prevent smoke from, you know, to get in your eyes, what she would do is she'd get these pans, you know of flour, ok, she'd get the water real whopping boil and ~~xxx~~ ^{then} she would dip it out, you know what I mean, with a pot or a small pot take the water in - the boiling water - remember now, it's they have these _____ outside where we boil this water in the pan

and she would dip this water in another pot she uses and then she would pour this dry flour, and then she would get these large wooden - oh, what are they called - I don't have it now - you know, it is something that would hold - what do you call that - it almost looks like a paddle and it's a long, long stick that they have, and they would just mix this dried flour until it becomes - until it becomes smooth, not lumpy. It has to be smooth. And furthermore, you have to be careful - if it's not well done, if the flour is not - you know, let's put it this way - if it's not cooked properly, it's not really well done. - See, what they do after they make this mixture, my mom/usually after each you know, it's the right consistency, she would put a pan of hot water just at the top just to make sure it's really cooked well. After that she would set it aside for it to kinda cool off. In the meantime, get the poi ready. You know, they pound the taro and make it into poi. And after it is about the right consistency, see - now that flour that they have made is already kinda cool, yea? Then they would just, you know, they will get so much of their flour - you see, there is so much poi, they don't make it all at one time because they have little taro they pound it or little _____ they make - see how much they pound for the board that they have. And then they would get this flour mixture right after it's kinda cooled, and then they mix it with their taro poi. Do you understand what I am trying to tell you?

Leilani:

Umhm.

Rebecca:

Ok. That's what I meant. I didn't claim that you would get the flour just inside. Ok. This is what I was trying to tell you. If the flour mixture is not done, it's not well-done, it's not done properly, and then if they mix it with taro poi, what's going to come out of it is the poi is going to be sweet - because the flour isn't cooked well, properly. Cooking is so - it has to be cooked, you know what I mean - cooked well. It's funny. If it's not properly done it's - the poi gets sweet. But one thing I will tell you about me, I can't pound poi. But if you like to get sour poi - you know the funniest thing about me, it's so funny, my mom - they always say people - you know, I believe - it is your body chemistry, too. Your hand has a lot to do with the type of food that you do. Ok. My mom and my dad, fine, you know when they pound poi, everything when they mix it up, the poi is good con-

Rebecca:

Yea, you did. Yea?

Leilani:

So if, if your parents stopped growing the taro, when did the taro growing in the Kalapana area ~~die~~ ^{die} out? Was there any other families left to plant it? Did they plant family plots or cooperatively?

Rebecca:

No, no, no. Family plot You know, those days, people plant, rather than only supplying for their own family, - I remember my own dad when he makes garden, it's just like

Leilani:

For everybody.

Rebecca:

Yea, for everybody. I do the same thing. Better to have it, you know what I mean, instead of making just enough, supply everybody kind, you know. So, no, it was really in the late years, after we had all gone and had our own families that my mom and dad started to plant taro.

Leilani:

So they stopped while their children were being raised. Then as you children left and got older, they went back to planting taro.

Rebecca:

Yea.

Leilani:

They went back to Poupou Uka ~~(Kapehaka?)~~

Rebecca:

No. They went to a different place.

Leilani:

Where is it that they went?

Rebecca:

I don't know the name of the place. Opihikao. I don't know what you call that place. Anyway, it is just as you go down the hill - Ophikao Hill, it is right at the top of the hill - Opihikao, there is this where the old road used to be now there they have this new highway, well, in that area there was a section of property - I don't know who owned it - I just don't know. Whether the State had owned it - probably it was the State - leased from the State - and they plant taro there.

the troops and, you know, when the new one come in and they have fresh supplies old ones they have then they throw it away - mattresses and all that. That's how I got all these still good yet, all these shirts. I remember ~~kayki~~^{khaki}. They may have fatigue, I'm not too familure, but I use the ~~kayki~~^{khaki} pants and shirts.

Correction where throw away cheese. Actually it was ~~Russian~~^{ration}.

Leilani:

Really?!

Rebecca:

Yea, it was ~~Russian~~^{ration} food, not, you know what I mean -

Leilani:

Where are you looking?

Rebecca:

Without. #3.

Leilani:

So the ~~Russians~~^{rations} was ~~Russians~~?

Rebecca:

Yea, ~~Russians~~^{rations}. Things like cheese.

Leilani:

No kiddng.

Rebecca:

Oh, yea!

Leilani:

Ok. Are you ready?

Rebecca:

Yea. OK, you see is ah, armoured truck. They come with a big Army truck I said. Instead of armoured.

Leilani:

Oh, no.

Rebecca:

But I didn't say kaki, I said ~~kayki~~^{khaki} pants.

Leilani:

Yea, I spelled that wrong.

Rebecca:

Oh, I thought you were ready for Hawaiian word!

Rebecca and Leilani: Laughter

Leilani:

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Leilani:

Next is Page 15.

Rebecca:

Don't forget to correct Kapaah^u, yea?

Ok, this is alright.

Leilani:

Page 16.

So when we get down here to "Wait, wait, my dad had mattress".

What we were wondering about was - one mattress in the house? and was it just your parents that slept on the mattress and the kids that didn't?

Rebecca:

Yea. My parents.

Leilani:

Was it kept on the floor.

Rebecca:

Yea, right. And the rest of us slept on beds. We had the old fashioned beds.

It was the kind iron bed with the springs. Not the kind they have now, the old fashioned. They had the old fashioned spring and you could just throw a stuffed mattress on it.

Leilani:

That's what the kids had.

Rebecca:

Yea.

Leilani:

What was the stuffed mattress made of?

Rebecca:

Oh, I don't know. It was --- I think they bought it at the store. I do not know what it was made of.

Leilani:

But the mattress that the kids had was different than the mattress that your parents had?

Rebecca:

Ahh, I don't know, I don't know if they had bought this mattress or they made this mattress. I think the bed at those time it was well, antique bed, but when you buy a bed before, mattress go along with it. That

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was how it was. It was stuffed mattress but what it was stuffed with - I think cotton. I think it was stuffed with cotton.

Leilani:

The kids' ones were stuffed with cotton and the parents were

Rebecca:

Same thing.

Leilani:

So everyone in the house had mattress.

Rebecca:

Yea.

Leilani:

Oh, ok. So, were there different rooms? Like, each room had a mattress? Or was everybody sleeping in the same room?

Rebecca:

Yea, ha, let me see. We had this big room over here, we had a front room that had a little ^{par} ~~pet~~ition, then we had one other big room and that's where they get two double beds, the double beds they get two maybe three kids in one. Three kids in another bed, and then my parents get all in one room.

Leilani:

Everybody slept together.

Rebecca:

Except me and my sister. We had the front room that was wall just divided.

Leilani:

Because there was no more room or because you guys was older?

Rebecca:

Well, no, yes, I'll tell you what - because my grandfather and my grandmother had occupied the front room. Because they died there - we moved into the front room. That's how it was. And another thing too, because we were young, growing up, we were so scared to be separated from our parents because at night, told spooky stories. You know, so when they talk spooky story, oh my goodness, you know, we are in a house, but you know, we don't want to go in the other room. There was this other extra room, you know. The house was big, but we just didn't want to go in there. But later on, later on in life, we were much older then, we started moving into the other room. But at young, young age, our parents at night - sometimes relatives would come. You see all those

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spooky stories, those stories, legends, things that had happened before, Well, you know, as kids we believed those things. Oh! Yea! got scared so that's why to feel comfortable we all sleep in one big room.

Leilani:

So that makes a lot of sense. Did that change as the kids got older? Sleeping arrangements. Did they change?

Rebecca:

When we built the new house they did. The move that we made was in 1955. This is ---

Leilani:

Was the new home built in the same area as the old home?

Rebecca:

Yea.

Leilani:

It was built over where the old home was?

Rebecca:

Just a little in the back.

Leilani:

Is that the home that burned down?

Rebecca:

Yea.

Leilani:

So you were living there, you and Louie.

Rebecca:

Yea.

Leilani:

Was any of your family living there?

Rebecca:

Ah -Ok - Ah, When the home was built in 1955, only my five brothers and myself stayed in that home.

Leilani:

Even when you were married, all of you lived together?

Rebecca:

No, no. I wasn't married then, I was still young.

Leilani:

But, the lava flow that happened was only a few years ago. You and Louie were living there.

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Rebecca:

Ahh, I think so. You know what, it's like I told you, you go past Hiroses Nursery, toward the Airport, you notice the houses on your right. That's the kind style.

Leilani:

Good, I'm glad we got that figured out.

Rebecca:

Finally!

Leilani:

That was a hard one. Ok. The next question on the next page - here we are talking about the house again. Was there an under the house? Or was there just one floor?

Rebecca:

Which one? The new house?

Leilani:

The new house and the old house.

Rebecca:

The old house was -- post --

Leilani:

Post and bean?

Rebecca:

Yea, yea.

Leilani:

Was that house owned by the grandparents?

Rebecca:

Actually yes,

Leilani:

So, Annie's mom. So it was Annie's parents that owned the house in Ka'u, as well.

Rebecca:

Yea, right.

Leilani:

So how did they get all the way out to Ka'u?

Rebecca:

No, no, no. Remember I told you about the house in Ka'u? It was the plantation home that they ^{lived} ~~built~~ in. And then what they did was exchange for the property they had in Ka'u, you see. They wanted their property

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to plant cane.

Leilani:

Ok. We never got that far. Who was it that wanted the property?

Rebecca:

The plantation in Ka'u. Ka'u Sugar.

Leilani:

So they bought that out, and then you took the house apart and brought the wood.

Rebecca:

They did. They did.

Leilani:

The Ka'u plantation took the house apart and they transported the lumber and everything down to Kapaahu - and that was in 1955.

Rebecca:

No, no, no. Not 1955. This was when I was about 2 or 3 years old. 1931, I think.

Leilani:

Oh, I see. It suddenly makes more sense. Ok. So when they hauled it that far at that time, did they use horses?

Rebecca:

No, I believe they had trucks, right? They had cars.

Leilani:

In '31, they had trucks.

Rebecca:

Trucks. Yea. Plantation truck.

Leilani:

Good. I get it now. Ok. So that's all the questions I have from all the things we have gone through here. Did you have anything else that you wanted to add?

Rebecca:

Yea. Ok, here, this next page. (Page 19). Ok. Things was so simple. Life was so simple at that time, it was before World War II. It wasn't after the war, I made a mistake. After the war - it was before the war.

Leilani:

Page 19. After the war - it was 1946.

Rebecca:

It should not be after, it was before. Because after the war it was, before.

Side 4

Leilani:

Oh, you were talking about how you watched nature. And you were talking about just being outdoors. You watched and observed animals and things like that.

Rebecca:

Yea. That's it. What I remember is we used to watch butterflies.

Leilani:

Ok. That's good. I'm glad you clarified that.

Rebecca:

We used to play card games and we used to play marbles too. And other games like Steal Eggs. You know how to play?

Leilani:

No.

Rebecca:

We get all these rocks and everybody would get so many rocks and we would put them in a big circle. And then, for instance, we would choose partner, each one would choose - you know, you go "_____". You gotta choose this one and the other says "I choose this", you know. You choose whoever you want to play with you. After that we make a big circle and we have all these rocks there in the center and the opponent has the circle with the rocks. What you try to do is go in the circle where the opponent is and you get out without them touching you, then you are "safe". But if they touch you, ^{before you get} in that ring, then you are their prisoner and you have to stay. Ok, but you see the point is, if you don't get caught, you get in this circle, now the point is how you are going to get out of the circle and take the rock with you. That's why it's called "Steal Eggs".

Leilani:

How funny. Simple little things.

Rebecca:

Fun, fun. We used to have fun. Play "Hide and Seek", those times the bushes was high, ^{no more lawnmower.} We would walk all the time, we would clear off place with ^{sickle} ~~cycle~~, ^{no lawnmower} the rest of the yard the grass was tall. So we would play "Hide and Seek". But I remember the funny roof and the, you know, what we'd do is change shirts so that the other person would think - they would recognise you by your shirt and they would call you by name.

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They would call the wrong name. I thought it was fun. We would say,
"No, no, you got the wrong name" so they would have to go back all over
again and - but then we would go hide again but it was fun though.
We used to laugh, laugh, laugh. You know another game that we liked,
we used to roll tires - old car tires.

Leilani:

We used to do that when I was a kid too.

Rebecca:

You used to do that too?

Leilani:

Is there anything else, Aunty, in here?

Rebecca:

Oh, I don't think so.

Where you put blanks and blanks?

Leilani:

I don't know, someone else transcribed it. Let me see, I think she just
put it in here correctly, but there is nothing else that goes in here,
right?

Rebecca:

Oh, I see. I guess the name of persons.

Leilani:

But it isn't that important.

Rebecca:

Yea. Ok. Yea.

Leilani:

There was another thing I wanted to ask you. Was anyone in your family
adopted?

Rebecca:

Any one in my family adopted? No.

Leilani:

Did you adopt anybody?

Rebecca:

No.

Leilani:

How was the land handed down in your family? Did it automatically go
to the daughters or the sons or --

Rebecca:

Rebecca:

Ah, like I say, talk with geneology, you know I told you, talk with _____, she is good on that.

Leilani:

So, you really don't know how the land was handed down?

Rebecca:

No. All she told me was how you told me about the geneology. Didn't know you was going to ask me - I have it in the geneology -

Leilani:

You do? Maybe you could look that up for me.

Rebecca:

I know she had that. I know she keep it. But I don't know where it is.

Leilani:

You look for it and you see if you can find it for me.

Rebecca:

Now!?

Leilani:

No, no, no.

Like when you folks got married, you moved away. Did all the kids move away?

Rebecca:

Yea.

Leilani:

And then you were the only one that returned to that home - the home down in Kapaahu.

Rebecca:

No, no, we all came back.

Leilani:

But did you all come back to the home in Kapaahu after you were married?

Rebecca:

Yea.

Leilani:

And then from there you all branched out again when you started having kids?

Rebecca:

Yea.

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Leilani:

I see.

In the report that Russell is doing with Louie, you and Louie were married later on. How old, may I ask, were you when you got married to Louie?

Rebecca:

I don't know. 30 or 31.

Leilani:

Were you married before that?

Rebecca:

No. I had a child before this.

Leilani:

So, you had one child.

Rebecca:

Yes. And he had four of his own. No, three. He had three from his first marriage.

Leilani:

Did both of you have children together?

Rebecca:

Yea. One.

Leilani:

So, the child you and Louie had (?)

Rebecca:

Teddy.

Leilani:

And Louie's three children were - their names?

Rebecca:

Dennis, _____ and _____ (Unable to understand)

Leilani:

And the child that you had together?

Rebecca:

Louie _____

Leilani:

Was it uncommon for you being that old before your first time, back then?

Rebecca:

Well, I was young when I had my first son.

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Leilani:

So, you raised him at the home of your parents?

Rebecca:

Yea. I was going to marry Teddy's father, but I guess he wanted to be like irresponsible, so I raised the child, supported the child. My mom helped me raise him.

Leilani:

So did you mom stay home and take care of him while you worked?

Rebecca:

Yea, yea.

Leilani:

So you went out and worked. Where were you working? I was a book-keeper in _____ garage.

Leilani:

Oh, where the big tree used to be?

Rebecca:

Yea.

Leilani:

How old was Teddy when you moved out here?

Rebecca;

Eight, seven - I guess.

Leilani;

And that is when you got married and moved off to Colorado.

Rebecca:

Yes. Because Louie was in the service.

Leilani:

Was that acceptable back in those days?

Rebecca:

About what?

Leilani:

It seems like now a lot of kids live with their parent, even if they aren't married. It's a common thing. But was it a common thing back then?

Rebecca:

Yea.

Leilani;

It was. Was Teddy's father in the service or a local man.

Rebecca:

Rebecca:

Local man. He was an immigrant. He was _____

Leilani:

Was there anything else that you wanted to share?

Rebecca:

No.

Leilani:

Did your family hanai anybody?

Rebecca:

No, I don't know.

Leilani:

Is that common in your family? Like down in Kapaahou at that time?

Rebecca:

Yea, it was common those days. But we got enough taking care of our own so -

Leilani:

I don't have anymore thoughts or ideas. Tired, yea?

Rebecca:

Yea.

Leilani;

Did you ever get a hold of G girl?

Rebecca:

Yes, she called.

Leilani:

Oh, how wonderful --

Rebecca:

This is just interview, right?

Leilani:

Some interview, some playing music. Like playing music to get started.
We'll say interview.

Rebecca:

You mean - now this interview - it's going to be on the video or is going to be on tape.

Leilani:

Going to be on video.

Rebecca:

No.

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Leilani:

Aunty! You shamed?

Rebecca:

Ah, ah, ooh.

Leilani:

Colin will be real sensitive, he'll ask group questions. He knows if you don't answer he'll just - I told him to bring his ukelele.

Rebecca:

Yea, he sings. Beautiful voice. He sings high - he's alto-tenor.

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