

Kalapana Project

Interview 2 by Mine H. Kihara
6/21/1993

INFORMANT ELAINE HAUANIO

Anthropology 399
Field Methods

Dr Charles Langlas

Elaine Hauanio Transcript A-#1 Summary

1. Charles Warren, Uncle, Adoptive dad's cousin, sold fish in Filipino camps from owned 'jalopy' fishwagon and tour company in the 50's.
2. Fish were 'big' in those days, practice was to return smaller fish to the ocean.
3. Food stuff: Processes, storage: of fish drying, poi pounding habits (started at age seven), salt pork, beach salt. Bought staples (coffee and sugar from Pahoa.)
4. Farmers sold cabbage in bags. Also watermelon and vegetables (including watercress) were available.
5. Father shared pork with farmers even though he purchased products.
6. Father as police officer, relations with chicken fights.
7. Own farm: Raised coffee for family (including relatives) use, cattle (father shared milk with aunty, cousins.) Taro patch nourished by traces left in empty sugarcane fertilizer bags.
8. Elaine shares fond memories of playing in the taro patch.

Elaine Hauanio Transcript A-#1

MK:You mentioned your uncle in Kalapana. He would join your father when he returned from fishing and he had the fishwagon. Who is this uncle?

EH:Charles Warren.

MK:And he was your. . .

EH:My adoptive dad's cousin. He used to own, go, I forgot the name. In the late fifties, there were two tour groups in Hawaii. He used to run one of the tour groups.

MK:Is he still here?

EH:No, he died. Almost like grayline. It wasn't Grayline, it was two Hawaiian names. He was the owner of one. Real cracker box, the fishwagon. Real square and you drop down the tailgate and then you lift out and lift up the top. Grab the scale and you hook it up. The kind that go up and down. That kind fishwagon was unique. You never realize that those things were antiques. But, they were serviceable and they meet the needs. And had skinny kind tire. Jalopy kind, old kind. I couldn't remember what kind make it was, but to me was one jalopy.

MK:So he used to sell . . . where in town? In Pahoehoe?

EH:Pahoehoe, we had one fish market over there, I think so. Yeah next to the bakery had one fish market. But, he used to go up into the camps. In the Filipino camps, they didn't go fishing.

MK:That was nice, he provided that.

EH:Yeah. And when get chicken fights, all the food stay bust out. They had fish. Before fish was big fish. They weren't small. I consider today's fish small. Cause when you catch fish before, it was big size. The grounds weren't over-fished, where you go over there today. tonight and the next time you don't touch over there. You go the other section for other fish.

EH:And if was small you don't touch it, you put it back. If can put back.

MK:You used to dry the fish too.

EH:Yeah. We used to dry them all on the rocks, Pahoehoe, behind the church. Seldom we take home to dry, when we stay down the beach we dry. Like if my dad came in early this morning, four or five o'clock in the morning, they come in, we going clean em, salt them up and in the evening you let 'em sit. And the next day they going leave four or five o'clock in the morning or three o'clock in the morning, so off they go, cause we don't know when they coming home. so we just got to wait. Breakfast is put in the car and all the food and everything and you sit there and you wait. So in the meantime, you dry the fish, put em all out. So by the time they come in, in the evening, all dry already, never had ziploc bags, but just rice bag. Throw them all inside, cause they were hard as rock. They were dry, because of the salt, they were stiff. So you would have to go check if get fly. But never had fly before, so all we had to do was grab the rice bag, make 'um opihiki bag. Open it and throw, throw, throw the fish and tie it up and that was it. Never had to go in ziploc or package, just throw it in the bag.

MK:And you just store it, Where do you store it?

EH:We had crock. We take out all the dry fish and put it in the crock and put the cover on.

MK:The crock was not the ground kind?

EH:No was big, big five gallon, ten gallon crocks. Big ones, because the fish was so dry, if the fish was too big, fold the fish in half, press it down and throw it inside.

MK:You guys used to split the fish?

EH:Yeah, took of the bone too. So that was just dry fish, not the kind, you going get the rib bone, the center bone was gone.

MK:The head too?

EH:The head was on. Sometime my mom would string em on the line. Hold them like this and put 'em inside. When you like, you pull up the whole string and look which one you like. Just pull 'em cause stay by the gill, you just yank it, they had sturdy cord before, you pull it off or you cut it off, or if you don't want the whole fish. You take the strip and you cut that part off. The you lay it down and you slant cut it and you rip. You get hot rice or poi. We had ulu poi and we had taro poi. Anykind poi you like.

MK:You made your own or somebody made?

EH:We made our own, we pound our own. I started pounding when I was seven. You learn the basics. Pound, but do pound your finger. The mess you made for your fist time, they give you the basics, pound gently so no fly away. Until you get 'em all together, they you add another. you can try your own way, but if you try your own way, whatever comes out . . . you eat it. So when you look at it, you sure as heck don't want to eat it because it's all lumpy and everything. But that's experience. It takes time to put the pieces together. You no go just pound, pound, pound. Certain taro, you have to pound a certain way, because some is so flaky. So you got to wet your hand more and wet the stone more so it will stay together. But if not it going fly all over. But some of 'em is like rubber, those are the mana's, it's good eating taro. But after you learn, so after you learn, it's good, when they go someplace, like they used to go overnight, like down the beach, and I'm by myself, with my Aunty or sometimes just by myself, "Don't forget babe, put the taro on, when we come home, just right. Okay?" I got to cook that taro. You got to put 'em inside, by the time they reach home, you got to time it.

EH:It's already, they can peel it. If it's a weekend, and I got it all pau peeled, they reach home, my mom's job to put away everything and me and my dad pound. If they no reach home quick, guess who going pound. So one of the advantages, knowing about it, you eat. The disadvantages, you know how to do it, you don't have to wait for me. But I've never regretted it. . . How to make.

MK:How big was the taro? Big? Three pounds?

EH:Oh Yeah, they were big kind. Before you no touch the little ones. You let them grow. We pick and put in bag. Before nobody used to go half bag. Everybody used to go one full bag.

MK:Pound one full bag?

EH:Yeah one full bag everybody make. Everybody, no matter you get small family or big family, everybody go one full bag. An I stay go "Oh, shucks, how plenty." But you always had somebody, you always had guests that

drop by. So you were prepared as far as the poi. That's why you get dry fish, that was for the guests. They going come and put some for them take home. Then you have your pork.

MK: Oh, How you did that?

EH: You, because no more icebox, you salt it. You let them hang little while, I used to call it drip dry. Then cut 'em up in chunks. And like the fish, you get slices and you pack it with salt and it will keep. Take 'em out in pieces, cut 'em up in small pieces boil the water and throw the water. Before we had beach salt, the kind we had from the beach, we had that kind, so it was more potent than the kind you bought in the store. And I thought it was more healthy, because never go through the process and everything. Only thing took time, because there was a hoe like this and you go with the opihi shell.

EH: You see em all crystallized, it's all crystallized from the sun drying. Then you go with the opihi shell and you take out the crust part and put 'em on the side and the water, going dry, going run off. You got to go every hole and do that. And afterwards you go back to the first hoe, then you pick up the salt, you put 'em inside the bag, the rice bag again.

MK: All day long, then?

EH: Yeah, and after you put it all in there, you still have to dry it. So you put it on the stonewall when you come home, in the sun and you keep turning the salt. the bag, turning the bag, turning the bag. Take long time, but when it's really good and dry, it's perfect, it's really good salt. You got to shake it up, turn it over, turn it over, but it's healthy. So, we make the pork, dunk in slat, leave it and somebody come, we always had. Everybody had dry shrimp. So you throw that and your last water from your pork, throw it in there and whatever, watercress, you had at home, cabbage, you throw it in. Before, I remember, cabbage com in a bag. We buy 'em by the bag. We go Kahena, had one Japanese man and one Filipino man, they used to plant vegetables and watermelon. so we used to go over there, You know their cabbage, used to be humongous kind cabbage, big kind cabbage. I guess because the ground was fertile. You know how they plant over here and over here get grass?

MK: In between the rocks had soil?

EH: Where they were had soil. Nice soil at Kahena Beach area. Nice, Nice grassy and so they planted watermelon, and whenever we go buy, watermelon, one would, sixty pounds plus. Huge and the only way you could carry was to roll it into the one hundred pound grass-burlap gabs. Put a know one side and two guys carry. Put in the car.

EH: Was big, the watermelon, and you can see the watermelon from far in the field. The two old men, we go buy watermelon from them, we buy cabbage from them. Those two, that was their way of income.

MK: Money or trade?

EH: Money, but my dad used to take pieces of pork up, even though he was going buy. But, they were two bachelors, so we take to them.

MK: They used to farm together?

EH: No separate, they stay maybe from here to that store over there. Not too far away from each other. They used to visit each other, my father always said if you get, you share and you get back more.

The Filipino man he go fishing, he used to go with his bamboo and before never have the kind crank, so you know the bamboo long. Because high, the cliff, so you come up like this, get the string and pull, pull, pull and you get the fish. He would catch fish, So, I knew the bachelors and because my dad was a policeman more so, he know who was doing what, where and when. But, he never would go and arrest them. So he quit being a policeman because was hard. He cannot arrest his own friends.

MK: He worked at the park before he became a policeman?

EH:No he was a policeman first and he stopped because all the guys up there were bachelors and that was their recreation, Chicken fight. So he knew already, he look the other way and you no more arrest, what? You don't have a good record. When you no can arrest anybody, so he said no need be policeman already, but he enjoyed it.

MK:That's the way he got to meet plenty people, but because he had his fish and pork too.

EH:And we had beef too, because we raised cattle. so that was no problem, foodwise. So the staples we would buy, come up here (to Pahoia Town). Get sugar and coffee, But you know before, you can smell who stay up because of the coffee. "Oh, so and so, is up," because the coffee used to smell.

MK: You can smell the coffee?

EH:Yeah, not like today, you got to go in the house and when you reach the kitchen you can smell the coffee. Some never have the thing in the middle to make the coffee. Some just boil water and dump the grounds in. Boil 'em little bit and that's it. Strong, you know and the smell, used to smell so nice.

MK: The coffee came from Kona?

EH:No we had coffee beans in our yard and my father, he would go pick and dry and shell and ground 'em up. He dry 'em and put 'em on the iron roof. then he put in ;this stuff and crank 'em and grind 'em up.

MK: So you had mostly everything you need?

EH:Yeah, everybody yard, I assumed everybody had coffee and because we had cattle, we had mild. We had cattle, so we had fresh milk. But you know the kind ice box, the square kind you got to put the ice in? Whenever we had mild, my aunty across would have milk, my cousins down the rad would have mild. My father gave and go around, cause if we going keep 'em, only us, going spoil, only three of us. So if we going get milk, everybody going get milk. But, coffee, no. If they like, they have to come our house for drink coffee. My father not going grind 'em and give 'em to them, cause you got to pick the beans, then you got to get the husk off, then there's an inner shell, you got to dry 'em up, then the thing's going open, put in basket and shake 'em up. Dry the beans, take long time to dry and I thought coffee came like that, in a bottle.

MK: Lot of time spent making your food.

EH:Yeah, making the food, preparation time. But to me it was like that was it. That's the way life supposed to be, Never know you could buy. Then afterwards, oh, stay in a can, But I was

already at the point of "Okay." My day "Shut your mouth, look and listen and learn, just by observing." No questions, if you had any questions, you wait until you're home. You don't ask wherever you are at, because my father not going explain until you get home. Where he could say anything and maybe sometimes whatever he going tell me not going be good for the other person's ears. So in order for him to explain and me to understand had to be at home.

MK: He used to talk to you about those things?

EH: Yeah, if I used to ask, "Dad, how come this, how come they do this?" That's the way they do things. "But, we don't do that." We don't do that, but they do that. "But, why?" It's not for you to know why, if they want to do it that way, they can do it that way. My mother say "Daddy's right, it's their business and not yours." "So it's not wrong?" It's not wrong, because it's their business. So it is right for them. "Oh, okay. But, once I ask the question and they tell me, they know I not going ask the question again. So with him nothing is wrong. There is right and wrong. For the other people it's right for them. Look wrong to us, but it's right to them. He always used to say that. It might not be like how you want it, but that's they way it is. Sometimes, I used to think and think. I used to crawl under the taro plant we used to grow. Get taro around our house and use to grow. No more fertilizer our house, All we did was use the fertilizer bags, the paper bags, that the fertilizer came in, they had alongside the road, cause they put fertilizer in the fields, and ;they go pile up the packages. My father knew the Japanese man who own them. He said "Yeah Jack, go take 'e home." So we take home and put e under the taro. Put under the taro plant, so that you don't have to weed that much.

EH: But the fertilizer were in there, so the thing grew. That was where my playhouse was, underneath, you can walk and crawl and sit underneath. I had my doll and what-not. I had my stuffed animals, that's where I used to talk story by myself. My dog would come crawling. I could stay all day. My mom would say "Where you at?" In the taro Patch. "Okay." My father come home "Where's babe?" In the taro patch.

Elaine Hauanio Transcript A-#2 Summary

- 1.Skin rope, cherished possession. Father used Elaine's hair to practice rope weaving.
- 2.Minimal contact with other children:
Male cousin from Volcano, sisters and brothers from Kapaahu visited on weekends.
- 3.Father supplied beef to 'real' mother in times of need.
- 4.Kapapala relationship.
- 5.Father from Maui, ranched before becoming a police officer.
- 6.Close bond with mother and father because they traveled together all the time.
- 7.Night walkers and other supernatural stories.
- 8.Ili in the garage.
- 9.Dogs as guards and for hunting.
- 10.Durox pigs, domesticated but ran free. Ear markings rather than brands.
- 11.Entertained herself by reading.

Elaine Hauanio Transcript A-#2

EH:I use to get my skin rope. I used to cherish that rope. I used to suffer when he used to make that. He practice on my hair, how to make 8 braids, 8 strands, using 8 strands. So he used my hair. I don't mind the braiding, but time to take apart. Because, you know centipede braid, you see when you take it off, it's so tedious. If you don't make um good, going tangle. So think of 8 strands. Then he would do the skin rope. I would take that inside too, take underneath with me, dragging inside the box. Put everything out and talk story with myself.

MK: Your cousins never use to come.

EH:They used to come on weekends, because they lived up Volcano. Only I had one cousin, that one was a boy. So boys and girls at that time didn't get along.

MK: What about your brothers and sisters.

EH:They stayed up Kapaahu, Queens Bath area. So they cannot come down. So on weekends they come down. My dad come or my mom come, and then they all come down. After that they stay home. But we see each other at school and somehow my adoptive dad knew when my mom needed help. He always said "Let's go up." So I said "Up where?" "Let's go up see your mother." So in the car we went. The three of us going up. But whenever we went, my father always took something. He always knew something was going on with my mom. Well, he brought her up, my adoptive dad, brought her up. So he knew, my father wasn't home, so we went up and sure enough, my mom needed some groceries. She had same thing like us, fish, because my real dad hunted and fisherman, so there was always fish and pork. But come to beef, my dad supplied.

MK: You said you used to go Kapapala too, right?

EH: Yeah.

MK:So your father had connection with Kapapala or he came from Kapapala to come here.

EH: My adoptive dad is from Maui.

MK:But how he got connected with Kapapala.

EH:Oh, my mom, my adoptive mom half-sister lived there. See my mom folks came from a second family. So my grandpa had his first family, so his daughter lived over there with her husband and her children. So, because my father was a cowboy, or learned to be a cowboy, so he went over there, ranching.

MK:So he would go over there get the cattle to bring down.

EH:No, that was before he became a policeman. He was into ranching. So when they had drives, then we would go over and then when pau the drives, cause you got to go all over to go get the cattle. Pau the drive, we would come home Kalapana.

MK:Had sugar cane, right.

EH:Yeah, but he would never work in a plantation. He never did work plantation. (During the interview, the fire dept vehicles, with sirens going went out on a call.) "That one was by husband's (the tanker)."

MK: Your husband used to work fire dept.

EH: Volunteer, Whenever, come like that, the main operator at central would call my house. "Operator 1000, you're on call." "Okay." My husband jump in the car and come down here. Get ready the small truck.

MK: Before these guys come?

EH: No, with them. They regular firemen, so if they all go and they not sure they going use the small truck. "Operator 1000, you're on call." Automatically my husband come up, open the fire station, get the small truck ready. All warmed up and wait.

EH: And the operator would come on "Operator 1000, please report to this and this, and then he go. So they stay down side fighting fire and he stay upside fighting fire. Going towards them, by himself. He always carry his equipment in his car. Automatically, he see them going he turn around, he follow. So I go down with him, drop him off, then I come home, cause I'm in the way. I don't need to be there. Drop him off and he run already. Run and he look. "Where the captain?" They look at him, "Oh, Ben no need the captain. Go over there and do this, this and this." He go. Several times was so spooky, because he go with the firemen, and as a rookie firemen, and he get caught in the fire, cause the guy no make the behind good. They going in, so they going in with two lines. The partner coming in behind with another line, but they guy no do it good, so they get caught. So my husband get all mad and shoot the guy with the water. He come back he report the guy to the captain. But the captain say, "They over-anxious." They over anxious, so they become dangerous. So my husband used to say "Next time, I going kick your ass." It's your life, you got to think and use your head. Catch on, I going tell you one time, you work towards me. The other one, they get another haole one. Get fire, get report hawaiian beaches fire, so they take off, go down. The guy go grab the axe, ready to break the house door. "No go do that, you got to feel. If stay hot you no go broke um the door, going get that backdraft. You got to feel around." And lucky thing he never, because had fire behind the door. So yeah, that's how my father use to go Kapapala, cause my aunty live over there and we go. He used to get involved, with Fourth of July.

MK: At the ranch.

EH: Naalehu, get all that kind cowboy kind. Rodeo. And used to be good fun. After that came so junk. They still have it.

MK: Your mom used to go with you folks too.

EH: All over. The three of us.

MK: The whole family.

EH: Oh, only three of us, we go all over. So sometimes was hard to go someplace with someone else, I get homesick, because the closeness. I go one night, but I call to have mom and dad pick me up. I like go home. My real father said "You ain't going home." "I not going take you home." "I going walk go home." It was like almost 4 miles to go home. "Go ahead, I give you dirty lickings." Because, you know, I've never been apart from them, so, I was like, hard to sleep, because we were always close, we did things always together and it was a learning experience, doing things together. Most people never do the kind, where the kids doing this and the mother, father. No we always did things together. We go help, if they so

stay home I go do. Wash clothes, me and my mom go do. Sometimes my mom do the cooking and my dad do the dishes. Because he left hand, so I tell him to wipe the dishes. Because everytime, his more strong eh his left hand and I stay on the right hand. "Ho, dad, going fall the dishes. I wash and you rinse and wipe." This is the way you wipe the bowl and he would spin the bowl around. "This the way you wipe the plate." You no touch the plate, only the rag. You put it down, you use only the rag. "This the way you wipe the spoon."

MK: Your father talkative, he used to talk plenty.

EH:Only when us. Oh, yeah, he talk, you know. But his more of a listener. He talk a lot. Sit down, talk story, joke and sometimes we just sit, early in the evening. No big deal just sit quietly.

MK: Enjoy your surroundings.

EH:Yeah, just sit down listen the cricket, the grasshopper and everything else. And then you hear people in the night.

MK: You can hear your neighbors.

EH:No, you know we get ili in the garage. So, the dog is by my dad. I stay sit on the table and my mom is next to my dad. The animals is up this side, the other two dogs is tied up across the house, and then we sitting down. Then we hear the footsteps on our Ili.

MK: You look.

EH:My father no look, I no look and my eye coming big. I look at my dad, and just like nothing and my mom too. And you like talking, but you don't know what to say. And afterwards nothing. And the dog stay growling and the other two going wacky over there. Then all over.

MK: No every night, huh.

EH:No. Then my mother would say, "Oh, they been go holo. They came to visit and they was just passing through. So I say "Okay." That kind I not going ask question. Because, if I going ask, I might not like the answer. And when I stay home by myself, I going get scared. So, when I hear that, and I'm all alone, I call the dog. The dog come and the dog sleep by the door. And I'm looking at the hair. The hair go up on the dog. I say please go down, please go down. The hair go down that means that they been pass by already.

MK: Wasn't the pigs.

EH:No, was the guys who walk in the night. I used to call them the night patrollers. And my father said there is some things we cannot see, but it's there. Because the animals, but we don't need to see them, but acknowledge they're there, most time not to harm, but because you no understand, you get scared.

MK: So they used to have that kind stuff in Kalapana then.

EH: Uh huh.

MK: That you know about. People tell stories.

EH:Uh huh, yeah and you kind of know there's something. Sometimes you don't want to say anything, because you

sound dumb. So, the animals always tell you that somethings there. You can tell already if it's good because they going settle down. And if it's not good, they going get vicious and attack and you think how they going attack. They cannot see it. But I've seen my dog jump and charge. Charge whatever is there and backup and charge again. I'm looking and it's dark and I don't see a thing. But It's charging, real vicious and backup. You like run. But to give in that fear, "I not scared." "I not scared." And you like go bathroom. It's an outhouse. "I ain't going." Because my dad said if it's not good my dog going attack. There's no place to run, so you sit and you but your lip or whatever and you no say nothing. When it's over, you stand up slowly, you go inside the house, shut the door. And you dive for your bed. That's what I used to do, dive. But, it's like me and fear. Because my mom and my dad not home I not going give in. I'm going to fight it, I not going be scared. Boy, you shaking, but you just don't want to give in.

MK: How come you was home by yourself.

EH: They went fishing.

MK: Your mom used to go to?

EH: Yeah, go with my dad, go fishing. And they knew I was going be okay. But, maybe 2 or 3 days later I going tell. By then it's like I bet you. But, it takes a lot out of you.

MK: And you were young.

EH: Yeah. And somethings you don't question, you just accept it. This is what it is. I remember this house down here, just across, use to be a store over there. And was Japanese people over there. Maybe 10 years ago, the family came back. Cause one of them, no matter what he did, go doctor, go specialist up in the mainland, everything, because he live up there no can fix what was wrong. So they decided to come home.

EH: Three of them came home. One sister and two brothers. This thing was happening to the brother. So he wanted to come home. So he came and he knock on the door. I said "Can I help you," He said there was a store over there and they used to live there. They were born there. "Oh, that's nice." I said "Come in." He wanted to go under the house. "Oh okay." See, the mother put their baby cord under the house. So they were told go home and look if had one stone on it. And there was a stone on the last one. Was hurting him. There was a stone on top where the mother when put the cord. They knew how many posts under the house. Which post the mother been hang the cord. So over the years, somehow had one stone, was on top. He said this is where my mom put it. He said "Come Mrs., come Mrs." So I crawl under with them. I figure only my kids would crawl under house. "Mon, what you doing." "Get upstairs and stay there." They all go upstairs. Oh yeah, had one stone. They been count the post. Had one stone, so they been take it off. They took off the stone. Everytime the water would flow underneath, it would move the stone. So the stone was on top where the cord would be, where the mother put the cords. They just took it off and that was it and they went go back to the mainland. Then 6 months later, I got a note, that he was fine. So I told him, would you write to me and tell me how you are, cause I never heard about this kind. He said yes. He wrote, he said he was fine. There was nothing wrong with him anymore. So I think, every ethnic group have their own king thing and their own belief.

MK: Somethings are really there.

EH: Oh, yeah. So, sometimes I tell my children never question, just accept things they are going to tell you and take it for what they say, because certain things you cannot explain. Cause now days kids are like "What?" I

mean, they must know the ABC, till Z. You know somethings is not for you to question, you just must accept. That's the way it is. So I teach them that too. Sometimes it's unexplainable, how you going explain.

EH: So sometimes I used to tell "Please don't ask, just accept it. These things do happen."

MK: The dogs you father had around the house is for?

EH: Hunting.

MK: And the one he used to keep by him was the pet.

EH: Lead. Lead hunter. That one could run free because that one listen. Only my dad look and the dog would come. And they go hunting. "Go get em." And the dog would go. Next thing you know bark, you got to run, because the dog when already catch. Then the other two would run. That one dog would find and the other two would pin.

MK: You remember the dogs names?

EH: Yeah, they were black and while and brown and yellow. One was Eva, because she was a female and other one was Roy. Because one of my fathers haole friend is Roy and he been give the dog. So, he been call the dog Roy. Eva, because she was a female.

MK: She was the lead dog.

EH: No, grabber. Eva and Roy was a grabber and his lead dog had a weird name - Lolo. But he wasn't lolo, he was the smartest dog. And I came like that. We get dog and my son as a dog. The dog is mine now and they like take em go hunting. I said "No, you guys cannot take him hunting." He's been with me for 4 years. He going listen only to me and heck if I going go hunting. I'm not going hunting.

MK: Your father used to hunt what? The wild pigs?

EH: They weren't actually wild pigs. They were pigs. You know our stonewall, from our place been break from earthquake. So they climb over the fence and they breed outside, they breed outside.

MK: So as was the family stock that was outside.

EH: Yeah. Then they go to everybody and everybody go hunt. Everybody had their own pig. But sometimes you really don't want to eat your pig. It's like this is for only emergencies. So you go outside go eat.

MK: What kind pigs, the black kind.

EH: Yeah, yeah: Some was black and white, some was brown and black, because they were big name pigs, Durox. As the kind get lost, jump the fence and go out and breed.

MK: What kind?

EH: Durox. That's the kind get at the piggery. Big ears.

MK: Hara's one. The guy who made the kalua. My mother guys live close by.

EH:The white kind with big ears. That's the kind breed we had and that's the kind that got away. They breed outside and get mixture of color. And the nose is shorter, wild pig is long the nose. Ugly looking. But you look domestic pigs the nose is shorter. So you know it's part of my breed. So everybody go call that they get the pig.

MK:Your father wasn't the only one with pigs.

EH:No, we weren't. But everybody had their own marking. The pig ear.

MK:You would mark them when they young.

EH:Yeah, get a mark. Some would cut straight and two slits inside. Our one was with the J, a J-shape. J-shape and 2 cuts, I think so. Two cut or 1 cut, forget already and that's our ear mark.

MK:The ear like this and the J cut out like this way.

EH:Yeah, like this.

MK: What about the cattle.

EH:We had a J and the curve underneath. The brand, we had a J and the curve underneath.

MK: How come J?

EH:My father, Jack.

MK:That's a nice one.

EH:The ear same thing, with the J one side and 2 cuts, I think, on the other side.

MK:Each ear get the different mark, one side get the J and one side get the slit.

EH:Yeah, certain guys just cut em off and slice in. Certain one just got the V. I use to feel bad about them. I used to cry when my father used to go brand and cut. Especially calf, ho, I used to cry. So if branding, I didn't go. My father said "You folks no come, we going brand." Because he know already everytime I see the calf, I cry, and they go castrate too.

MK: Mountain oysters.

EH:Yeah, throw em on the fire and ho, broke your mouth. Some good. Especially outside. They said taste better if you cook em outside than inside in the frying pan. Oh, some good.

MK:Charcoal, as why.

EH:Yeah with all the ashes, gab from the fire. Guava stick, you know, make em like chopsticks. Go and pick um up, tap on the stone, so all the ashes fall off and then you eat it. It was lonesome. It was lonely life.

MK:Yeah, you lived with the adults.

EH: Yeah, so to me, that's okay if I'm by myself. It doesn't bother me. I did a lot of reading. Comics and all kind.

Elaine Hauanio Transcript B-#1 Summary

1. Reading as a pastime to reduce lonesome feelings. Remembers Maggie Sterns.
2. Mother's education up to seventh or eight grade.
3. Was not able to go to Pahoia to socialize with friends.
4. Journal writing. Private activity.
5. Experiences as a School Parent Advisory Council member and officer.
6. Geothermal.

Elaine Hauanio Transcript B-#1

MK: Even though you were lonesome, you think the reading was good.

EH: Yeah.

MK: That was the best thing you had.

EH:It made me travel, even though I was homesick most of the time. Through reading, I was all over. I went all over you could go.

MK:So your mom would get you books from that lady.

EH:It was her magazines and had the library wagon that used to come Paho. Maggie Sterns, she still is with the library. She is in Maui. I used to borrow books. Ho, but you got to carry um home, like this, never have library bag. Gotta walk home, about a quarter mile from the highway.

MK:What your mother going say about you and your books.

EH:Nothing. She used to say "Oh, what kind books you been get." I used to borrow mystery, about premadonnas, any kind. Cowboy, so my mom could read and my dad could listen. On Sundays we use to lay down by the door, cause the breeze. My mom in the middle, I was on one side and my dad on the other side. She would read and we would listen. We listen until we all fall asleep. Then after we get up, we going cook, take a bath and everything. And the next time, when we have time, as when we going finish to story.

MK:Your mom learned to read from church?

EH:She went to school. She went school, but I don't know what grade she went. Seventh or eight grade. She read and read. I guess, plenty of the folks, I don't know about my aunty folks but. Oh, my real mom, she sews. That was her trade, that was what she do. My other mom, because we do a lot of things, ranching and everything, so reading was like for her. She used to do a lot of reading, a lot of writing. She write journals of today I did this and this and this.

MK:You still have em.

EH:I don't know where stay.

MK:Because this girl I saw today, at the ceremony, said that her grandmother had. And she said in the old days, in the morning or in the night, you write a journal. And that used to be common. And now you telling me that your mother did that.

EH:Yeah, I get some. From, I don't know where stay. She used to write today I did this, this, this. Today I went over here and this what happen. I used to write. Then I read and read. And I forget about writing. I just read. I used to write, like her, my mom. Today, we went down to the beach and this is what we did. This is who we saw. All that kind.

MK: That kind of stuff is valuable.

EH:Yeah, I have one cousin. His children does that. Even though they married, his children do that. They married, but they still write journal. Because their mother told them if you write a journal this is your story. And then you go back and you read it and you going laugh. So they do that. I got lazy, so I stopped. Cause I write chicken scratch. Any old way, cause I rushing. After, awful, throw away. But I have one, only one journal that I kept.

MK:How old were you that time?

EH:Sixteen, I think so. I kept it for a purpose. You know when you live in rural, and the changes with Paho. The

changes are what my classmates got into and I didn't. I would come up and go movies with my classmates. Was big deal, all our classmates go movies together. And eventually one or two of our classmates got license and could go Hilo. But I couldn't come up, so I couldn't go. So there's a lot of that, of things that I couldn't do. I kept it for those things. These are things I didn't do, I couldn't do. Not because of what my dad said, but because I couldn't come up. Because my father had to come up all the way and pick me up for go home.

EH: Cause I never have a way that was a period of "Shucks," I wish I could go. My class, there was 12 girls and 21 boys. No we see each other and I look at them. The one I see back here is a pharmacist, the wife is a teacher. One up here teaching at the school and the husband is in construction, he owns his own company. That sort of thing, and they looking at me and they always say "Where you went." I always traveling. I wanted to be a librarian but I never went to school. How can I go school from Kalapana, I never had car or money. But, after I had my children, I needed to get involved. Because my children was going school, that was one way of getting out, getting in involved, doing things, and by getting involved, I made me grow.

It made me move in the Dept. of Education. So people ask "You been go uh." "Of course, I went UH-Pahoa High School." I never did. "How you get around." I learned from Chapter 1, Title 1. They told me I could do things. They showed me I could do things. They sent me to a parent workshop. I was scared to do things. I was scared of my own shadow.

MK: You was shy?

EH: Yeah, I used to set behind. They told me. I became a school parent and I sat on the School Parent Advisory Council within the Chapter 1 Program. I was an alternate parent. If the main parent couldn't go to the district meeting, I was the alternate parent that could go. So when they say you got to go meeting I said okay, I went. Then after 1 year of going meeting, they told me to be vice up her. But I was getting involved with the Puna Hui O Hana, my cousin in law, Peter Hauani'o, made me get involved with him, under this hawaiian umbrella. So I started to learn from him too. And Arthur Hoke, a former policeman, was associated with the Aloha Association and that's another Hawaiian group that was formed. And then from him, that was a different learning situation, where I learned from Hawaiian guys that belong to the police department, but involved in the Hawaiian issues and stuff. You learn through them, is another root of learning.

EH: Also got involved with a group of ladies from the Civic Club, so that was another branch at the same time with the Chapter 1. So my energy was spread all over. It was all learning different ways, different things, how to do things. A lady called and said we going have caucus. I never like ask what was that. I was on Molokai and they using big words like that. So, I said okay. I was just going follow. So they had 2 of my cousin-in-laws and Ms. They were both Hauani'o, Mr. Peter Hauani'o, Mr. Walter Hauani'o and I'm Mrs. Elaine Hauani'o. Three Hauani'o's. "Which one your husband?" "Anyone?" Finally, I go to my Kapuna. "She said we going caucus, what is that? He look at me," I don't know why they use big words. All we going do is go meeting and everybody going bring out their mana'o discussion. "Why they never say so, first time I hear that word caucus." He laugh. "Now you learn a new word." So I went. That's learning. In the meantime I go district meetings. All the different schools send their presidents or chairpersons to the district level. And you work with the administrator or coordinator. Then you have parent involve assisting the PIA work with us parents. Then we set up a big conference. So I'm obligated to set up the conference. Pahoa's responsibility was timer. You introduce your speaker and you tell your speaker you have 2 or 3 minutes till the session is over. That was Pahoa School's responsibility. Another school was taking care of hospitality. So they have to get leis and buy

gifts. Every school had a responsibility. So, I had to go and introduce speakers. Ho, you should see me sweat. I was so scared. Before the conference, they said to put your name on the ballot. "What ballot?" "We going vote." "Vote for what?" "District parent chairperson." "Me!, why?" There's so and so's name on the ballot, but they never like vote for her. And there's another lady that they didn't want. I said "Why not?" They're pretty good. And look at them, they're pretty aggressive. But, they no let the parents talk. More names on the ballot, who going get in. I not going get in, I don't know beans. "Okay, put my name on the ballot." "Your name going break the tie." Go workshop, everything finished. We going lunch.

EH:They went vote before lunch. They were given their ballots. So I'm in line, the guy come, the one involved with the counting of ballots. He said "Congratulations." "Oh, thank you!" You know downstairs Hilo Lagoon where you go down to the big lanai. "Oh, congratulations." "Thank you." "Congratulations for what?" "You the district parent chairperson." You should have seen my face. I had to grab on to something and hang on and I started to shake. My girlfriend come check on me. "What's matter." "I don't know, go check with him." So she go to him and ask him what the matter with me. He said "I just told her she district chairperson." So she when grab one chair and told me to sit down. I couldn't couldn't eat, my mouth just shake, shake, shake. Just trembling. I pick up the glass and the glass, go clack, clack, clack, clack.

I couldn't eat for beans. I told them as not funny when you guys lie. Not funny, I going home. You cannot go home. I say it's not funny. "You gotta go sit by the head table." "I not going sit by the head table, I going sit here. They go thru the introduction of all the dignitaries. One from Maui, C, and Honolulu. All came and Hawaii district, all the dignitaries. Then bless the food, everybody eating. I still no eat. I cannot eat. I drink water. Hold two hand, drink water. "You not going eat?" "No, I not hungry." "I'm so mad." "How come you mad?" "Him, he go tell me I'm the chairman. I not the chairman." And then they started to say "We like to introduce to you the new district advisory council members." So he went start backwards. The secretary, first vice and then now all the chairman. He tell my name and I said no. He tell "Lady, you got to come up." "Who come up?" "You" he said. Everybody looking at me, clapping, standing up. "Me." "For real, you." So I stand and I stay say to myself right feet first, left feet next, go feet, go. My feet refused to go. You got to go up the stage. The conference had 200-300 people, statewide would come to Hilo. I reach up there, you should have seen me hang on to the podium. And I stay tremble so much. Everybody stay clap, clap, clap. I say to them, "You guys are nuts." Everybody laugh. "You guys nuts, I don't know nothing." "I don't know what to do."

EH:They say "You can do it, you can do it." I said "If you say so." So they come, put lei and everybody sworn in. Real the kind DOE kind. I get off the stage and say this is nuts. I go home I tell my husband. He said "Good for you." I said "Good for me?"

MK:Your husband support you all the way, yeah.

EH:Oh yeah, anything I got involved in, he stayed home with the kids. He stayed home with the kids and I went all over with my cousin-in-laws. All his cousins. I told him if he no like me go, blame them. "Write check, take off tomorrow." "Why?" "You get conference tomorrow." "What conference?" "For geothermal." "Oh, okay." "Stop by house pick up the check." "Okay." "Seventy-five dollars, they crazy or what, expensive." "Registration, you know." "Never mind you go." So I go and I stay over there like a damn fool, I don't know what they talking about. The technicians came in from the mainland, not even the council people knew what they were saying. And Robert Yamada was next to me and I go ask him "Bob, you know what they saying." He look at me "No." But you see the council people never have to pay seventy-five dollars. The company who brought in the people from the mainland payed for the council people. But as my seventy-five dollars, you know what I mean. And I see all the councilmen, like this,

sleeping.

I come home and I scream at my cousin-in-laws "Seventy-five dollars down the drain, not even the council members knew what they were talking about." So high bolic. They were all into that technicalities and then when you get down to it, I went understand all what they been talk about. What they were talking about, they could care less about what the Hawaiian people would say, or the Kapoho people would say, or the Puna people would say about geothermal, they still was going drill it. He look at me, my cousin-in-law and laugh. I tell him "For seventy-five dollars, I could have told you that." Regardless of what the state was saying, what the federal was saying, they was going to drill here. There was no if, ands, or buts about it. So, for seventy-five dollars, you know that and I knew that. Why you send me over there for.

EH: That was a learning experience, getting involved with geothermal. You get back to Jerry Johnson. What him a psychologists.

MK: Uh huh.

EH: Him, another man. You tell him about me.

MK: How you know him.

EH: Because he was our consultant for the Puna Hui Ohana. He was our consultants. He made us do drafts. He made us do drafts that no matter you gave it to a 80 yr. old grandmother or a 4th grader, whatever they going read, they both going understand.

MK: About what?

EH: About geothermal. He said no sense write grants for money, if you give one and the other no understand. If you write up a grant or anything you write up, if you give it to a Kapuna, you give it to a small kid and they both read um and they both read em and they both understand, you did something right. That's what Jerry Johnson tell us. So he was one of those "Elaine, you can do it." So when I see him, he ask "So, what you involved with now." "Where, what far places did you go?" "Oh, I went Texas." "You did, what they never ask what this hawaiian doing in Texas." "I told him." "Because the DOE said I could go." He only laugh. Yeah, Jerry Johnson, he taught me a lot. He was the kind that always made us think.

MK: What Hui you was with?

EH: Puna Hui Ohana. It was an umbrellas of three groups.

MK: Against geothermal?

EH: No, it was a Hawaiian group.

MK: Usually for adults.

EH: Everything, we had 3 groups. We had the Hui O Pio, The Young Kids, the one in school. Then we had the Hawaiian Parents Society, these are Hawaiian parents, was almost like a Hawaiian PTA. Then we had the Hawaiian Club, they gave scholarships to the Hawaiian kids. So out of this, came their presidents or chairman that made on top, the umbrella, the Puna Hui Ohana. This ones would be on their own concerns.

EH:The Parents Society would be dealing more with education, the Civic Club, more with scholarship. These younger kids try to work for what they wanted, what they need to know, what they were going to do. But when you get up here on the umbrella, it becomes big issues that pertained to everybody, not just 3 concerns.

MK: They still exist or what the group.

EH:They still there, but not as active. Because right now is so different. So, the umbrella, we started on geothermal. That was the biggest issue we had and then all the haoles when jump on. But there were good things about it, we went to New Zealand, to check out the geothermal. Because culturally the Hawaiians are closer to the Maori's, so we went there. So there is good part and there's disadvantage part. It takes a lot of space, it stinks and you take a lot of pipe. But in the seventies, we knew already. I was in Honolulu, we found out according to the state land. So we were telling people about this. Nobody wanted to listen, because it wasn't a reality. They were only in the talking stages. Then it became a reality and still nobody really got involved. And then when it got more big, more massive, then they got involved. Then they blame the county. Then they blame the state. No play dumb, it was there. The developer knew that geothermal was going to be there. They the stupid one, go buy land from the developer or from whoever they when buy. And who get the blame, the county, the state. It was visible already, why go buy. So they can complain, "We can not breathe." You deserve it. It was there.

MK: Yeah, you can not play ignorant.

EH:Yeah, only thing we got to pay. Put them in a hotel. I like go hotel too. It was there. So, I was involved in that. We were trying to educate our Hawaiians, our older generation. But we were concerned more with our younger generation, but the parent my age, "Eh, as tomorrow" like that, that kind attitude "No going bother us." "Ho, waste time," you know that kind attitude. Then all of sudden, they complaining now.

EH:And their children is like "How come?, what you guys when do?, what you guys never do?" You know their children is married now, they have children and they questioning the parents why they never get involved. We were there educating, giving the information, but they didn't want to pick it up. So now the kids are like "How come Aunty?" I said "Because your mon and dad didn't want to listen." We just wanted to educate them, but they didn't want to listen.

MK: So they didn't want to act.

EH:So, we thought that if we educate them about the good points about geothermal, how it can affect us over here, the disadvantages. Then they would be more prepared, to fight for or against. Get little bit smarter. But nobody wanted to do anything. Then we found out, these haoles, "Oh, no worry about it, the guys down the street get all the information." You know, when we got involved, we go information all the way from Russia, from the Netherlands.

MK: About all the projects.

EH:About all, they send. We had office and the girl had to compile everything. We had any kind information of how it affected them, what was good, what was bad about it. So, it wasn't something that nobody knew about in the world. It was there. But the different situations they got into. Up in the mainland, the guys would just go and drill. You come home, you get that thing drilled already, you have no control.

EH:That's the kind of disadvantages they had. Something we knew about, we had to control, but no one

wanted to listen. Nobody was ready. So I now sit back and they going full blast. The younger kids getting involved, they go because their friend going. It stinks as all, just like rotten eggs. We went, one whole area, rataloa. You know you coming, because you can smell the rotten eggs. But once you in, it's everyday thing, no matter, all that Maori's and that British people all healthy. And when you leave that area, you don't notice until you come back again, then you smell it and that's it.

MK: People live in the volcano too, don't they have that too.

EH: Uh huh, the Sulfur Banks. Certain way the wind blows and no big deal. But now they measure.

Elaine Hauanio Transcript B-#2 Summary

- 1.About speaking in Hawaiian. Parents bi-lingual. Women gossiped in Hawaiian.
- 2.Racist remarks in 1946.
- 3.Difficulty with language in school.
- 4.Grandparents died when mother was young.
5. Mother married at 16 or 17.
- 6.Adoptive mother was mother's sister.
- 7.Death of both mothers, aged 52 and 65, several weeks apart. Real mother in hospital and adoptive mother at Maluhia.
- 8.Father died at the hospital following a cerebral hemorrhage.
- 9.Father was the 'keeper' of much of the family's children.
- 10.Male cousins slept in 'dresses.'
- 11.Fruit trees were plentiful on property. Besides existing trees, individual family members planted their own.
- 12.Kukui bark, peel it off and pound, it became a purple stain, a deep red stain and that's where you put fishing cords or lines, soak and strengthen it.
- 13.Laundry at the pond, used Niagra starch, charcoal iron, banana leaf to wax the iron.

Elaine Hauanio Transcript B-#2

MK:We were last talking about Kapapala Ranch on the last day.

EH:I don't know I still think they get the Ranch, I don't know. Too long I never go. Too busy now. You know we older now, the kids all grown up, not suppose to be busy.

MK:When you were growing up, you and your parents spoke Hawaiian, right.

EH:Yes.

MK:And when you started going to school, you began learning English.

EH:Yeah, I couldn't function, I had a hard time functioning, every time I wanted to answer, it came out Hawaiian.

MK:You could understand English.

EH:Yeah, but when I answered it came out Hawaiian. I had a hard time conversing in English. But I could understand, but explain would come out Hawaiian. And at that point, in the later forties, to be a Hawaiian meant you were low class. Lowest class that could be.

MK:Your parents were still living?

EH: Yeah, in the forties, them were the war days, after the war days, every ethnic group, regardless if you were Chinese, Japanese or Filipino, you were the low class. Only Haoles had class. That western way of thinking. So you really never had that self esteem, the self confidence.

MK: Where did you get that idea from.

EH: Oh, from comments in the village, in town, from adults. You could feel the tension. It wasn't there, you know, when we use to come, that was 1942. When I was growing up, it wasn't, to me it was "Oh, that's my dads friend." Then when I wasn't with my dad or I was walking on the sidewalk, I would hear "Eh, Kanakapui Dog."

EH: You know that kind comment. Then I would turn around and look. That's my friend telling me that, 'as my friend. Then I would say "What you said." She no say again that sly kind remarks. So I go home and tell my mom and dad about em. And my dad would say, "Oh, you poor thing." Earlier he said it's not worthwhile listening to. Then, I would say, "Dad, 'as my friend, how come she said that." He would say "Oh, she no understand, but she still your friend." And then you walk in the store, these are friends of my father, and little bit of comments and then they shut up. Things like "Oh, somebody stay" or "There's a little kid with big ears" and all that kind stuff. And all that kind little comments coming out. And I don't understand what they saying, you know. But the prejudice is there. And I would say to my father, "How come they said that." Then he would say "That man must have had a hard day." Then I would say "Oh, okay." So I just took it. But the comments were so prejudice, but I never understand this kind, you know.

MK: At least you folks notice that.

EH: I notice that, because my father was policeman. So he had Japanese friend, Puerto Rican friend, he had Filipino friend. So, but the prejudice was coming out. I don't know why, but the comments, small comments, and sometimes it was meant for my ears, but sometimes I'm there and I heard it. And it was really prejudice kind. And the next thing I heard, my Hawaiian friend from Opihikao, "Oh, go back Japan, go back Japan." I would turn to my dad and ask "How come my friend say that to my other friend." He would say, "Oh, that one too, poor thing." "How come everybody poor thing," I would say. He then said, "Because they no understand." "Because they choosing sides." I said "What side I suppose to choose." He said "No side." "How come they get to choose and I cannot choose." He said "Because there's no sides to choose." "So I'm right and they're wrong." He said "No," "You right, they wrong, because they no understand, so they really not wrong." So I told my father, "I really no understand this." He said "That's okay, that's okay, but poor thing."

EH: So tell my mother, "Dad always tell poor thing, poor thing." "I don't know." my mom said. "Just listen to what your dad said and when you get time, think about it." "Hard you know for think, ma." She said "No, later on you going understand." "So there's a lot of thing then." "So as what my father meant." So to function in the school, my father had to English all the way home, because at home was all Hawaiian. But because I had a hard time to function, they had to change it.

MK: So your parents could speak both English.

EH: Yeah.

MK: And Hawaiian?

EH: Yeah, because of my fathers job with the police dept. He had to talk English, you know. Because before plenty

Haoles, the kind he got involved with, so he had to talk English.

MK: Do you remember when he started speaking English before that.

EH: No.

MK: But you remember when they spoke Hawaiian.

EH: Yeah. That's when I heard all the secrets, when my mom folks use to talk story. They forget I know Hawaiian, that's how I know all the gossip. They forget about me and they stay gossiping away. I know everything about everybody. They forget I could understand. I never went to kindergarten, I went first grade, and that was the most, the hardest thing to go school. I had hard time to function.

MK: Your brother folks, your sister had to go too.

EH: Yeah, my sister went with my mom. But see, my mom and my dad never talk that much Hawaiian. I mean they talk, but not fluently or the whole the whole conversation in Hawaiian, like my adoptive mom and dad, the whole thing was in Hawaiian.

EH: My mom and dad was Hawaiian, English, Hawaiian, you know, broken up. I use to cry, I no like go school.

MK: Your adoptive parents were old then.

EH: No.

MK: They raised your mom?

EH: Yeah, my adoptive mom got married when she was 16 or 17. But my grandparents were old. So when they died, I mean, I knew my grandfather, I knew my grandmother. But when they died, my mother was too young, where even though they were living my adoptive mom still raised her sister, even though my grandparents were living, my adoptive mom was still responsible for her younger sister.

MK: Your mom, your real mom.

EH: My adoptive mom raised my real mom. Even though there was my grandparents, the responsibilities was still my adoptive mom's.

MK: Your grandparents left them at Kalapana.

EH: Yeah, they were alive. They lived and died there. They were living, but the raising up was left to my adoptive mom. My adoptive mom took care.

MK: She was the oldest.

EH: So, she was the second oldest. She was second girl, so she took care.

MK: Your mom was the younger.

EH: Yeah. Oh, how was it, 10 years difference. No, 15 years difference between my two mothers. I think about 15 years difference, cause my adoptive mother died when she was 65.

MK: What year was that?

EH: My real mom died was 52, I think so. So, 15 or 13 years apart those two.

MK: What year they died?

EH: I don't know now, so long time ago.

MK: 15 years or so.

EH: Yeah, wait 72, my daughter, so, 73 or 74. Both of them died in August. One at the beginning of the month. The other, two or three weeks later. And they always was close, these two.

MK: I should say.

EH: One died at Hilo Hospital, my adoptive mother died at Maluhea, cause they had to send her for testing, they thought was TB. So they wanted to test her. But it wasn't, it was some kind of cancer on the lungs, fungus. Some kind of fungus. But it was there from the forties. And by the time they have her the test, it was dormant. So when she stopped working, she retired at the age of 62, the thing just came, just covered up her lungs, and only this part, this much left of one lung that wasn't covered. So it was like a cancer-like thing, but it was too late by the time they when check, and then her age.

MK: She worked until she was 62.

EH: Yeah, she worked, that adoptive mom, worked hard, then she went to Honolulu and she got a job. Me and my adoptive dad stay here, no job of here. My dad told her he going retire pretty soon, but hardly anything, in case he going retire, she hardly going get anything, cause the pay so small. So they decided, I mean, would be a sacrifice to go to Honolulu and we stay here. She went and stayed with one of my uncles. And she worked at a laundry. She worked hard.

EH: I used to fly over and go visit or she fly come home. She worked really hard. But you know, before used to have the kind um family plan kind, where you could fly not that expensive, you know. So she used to fly home. And then when my dad died, she came home. My dad wasn't feeling well and my dad was walking down Mamo Street, where the warehouse underneath Mamo Street. Across from the Tribune Herald, get the warehouses underneath where get stores. Yeah, my dad was walking over there. He was in the doctors office and he got hot. So he told the nurse that he going go walk. And he when get heart attack right on the street.

MK: He was waiting to see the doctor.

EH: Uh huh, and was hot, so he go tell the nurse that he going outside walk. The nurse said okay. And my mom dropped him off, and she went out, she went someplace to pay bill and she was suppose to come back. She when come back, they already been take him up the hospital. He had cerebral hemorrhage. So he stayed about one week. I mean, he could move and everything, but he could hear us cause we knew, talk to him and he would grab. He would open the eye. And then in the night he slept right through, he was 61.

MK: And he was still living in Kalapana at that time.

EH: Yeah, yeah.

MK: So he died way before your grandmother.

EH: That was my adoptive dad, 1961, he died.

MK: He was young.

EH: 61.

MK: So 1900, he was born.

EH: Yeah, so he when take care my grandparents too. He lived with my mom and my grandparents house. So that's how come he raised up my mom too, cause they all stayed in the same house. So, he became the keeper of everybody and everybody's children. His children and my cousins. You know before, never have that much money.

MK: Everybody come grandma's house.

EH: He was taking care of everybody. Everybody who had children, nieces, nephews. You go down Uncle Jeff House, go home down. Our house was always full, full, full until they got older and join the service.

MK: So you saw plenty come and go.

EH: Yup, plenty come and go.

MK: But most of the time you was by yourself.

EH: Yeah, after that, when they were grown and joined the service, and went away.

MK: So you was the youngest then.

EH: Yeah, I was the last one they kept.

MK: Oh, oh.

EH: But, kids was always coming through our house. I remember my cousins, poor things the boys. They go sleep with dress night time. Somebody come and in the bushes to go.

MK: That nightshirt.

EH: My did would say "Where them go." I would say "They when run out." "They when go in the Ulu." I tell in the Hawaiian. "They when go in the Pa Ulu."

EH: Inside the fence area, had all the Ulu trees. They no come until the guys go.

MK: But everybody used to sleep like that, right.

EH: But, I don't know, my brother used to, when we was growing up.

MK: Yeah - that nightshirt.

EH:But, my cousins. I think they were 15 or 16 at that time. So they were like in love with boys. I think because a lot of the classmates, several joined the service when they were 16. They lie their age. So that classmates on this side would say "Ho, that one was a lover boy." "He was." "He when so and so." So when I went Honolulu, I would see my Hanai brother. I would say "Eh, so and so said you when this and this." He would say "Ho, them big mouth, that was old news." "And mom guys know." "No" I said, "If dad knew, us would get dirty lickin." I would say "So and so you when like eh." "Ho, they big mouth, no, that old news" and my sister-in-law over there cracking up, laugh up.

MK:They must have some stories too.

EH:Oh, yeah. I was the youngest so I always wanted to know what they doing. I would ask "Where you guys going." "No place" they would answer. I would run thru the trails.

MK:What? The Ulu was growing like an orchard.

EH:Yeah, we had several trees. Had plenty trees growing in the fenced area and that's where we went to pick up our breadfruit.

MK:Sounds like you guys had like a real farm over there.

EH:Well, it was plentiful. It was plentiful those days.

MK:But it was planted by your family, your grandparents like that.

EH:Yeah, had mountain apples, had rose apple and pear, different kinds of pear and coconut. Had several trees with coconut that they used to give. We had macadamia nut, we had fig trees, the green fig and the purple fig. And we had poka, lilikoi. We had that. It was plentiful. It was a rich place where no matter who came, there was always something for somebody. "Oh, uncle, I like coconut." "Go pick up." "Uncle, I like ulu." "Go get, go get."

MK:So your mothers parents started and your father was the caretaker.

EH:Oh yeah, and then my mom go plant and everybody had their own plant, you know, and that's Momma Margaret's tree and that's Momma Mary's tree and all like that.

MK:Everybody came to plant over there.

EH:Oh yeah, it was a big extended family and we had the big kind orange like that.

MK:Jabon.

EH:Yeah, yeah, I forget the name.

MK:Pomalo.

EH:Pomalo, yeah, something like that, yeah we had that too, and we had navel orange. It was plentiful. It was a little tree where the branches hang to the ground. We had to go get stick, crawl underneath, no get poked, lift up the branch, like that, to hold up, all stay on the ground. And that where we throw the opihi shells underneath. And when the opihi shell craze came in, everybody rush that tree. You know, all kind shells

over there.

MK:Big kind too.

EH:Yeah, you know and it was plentiful, we never sold anything. Everything was given.

MK:You had your food there but was hard work.

EH:It was given to anyone who came. "Oh, I like pick this?" "Go, go look." "If get go pick." "Oh, I need the kind, kukui bark, the kukui tree, the bark, you peel it off and pound it. It became a stain, a purple stain, a deep red stain and that's where you put your gilani cords. You know, your fishing cords or lines, you soak it in there and it would strengthen it.

MK:Oh, and color it too.

EH:Yeah, but that is for strengthen. And after you soak it overnight, you stretch it out and let it dry and that strengthens the cord. "Oh, I need..." "Oh, go inside that fence, that lilikoi fence, get one small tree over there. You can go get. Because if you pick right around, going kill the tree, if it's young. You go to the old kind tree. You pick little bit, so you no kill the tree. So, you take little bit. You got to cover yourself, cause going stain all purple, just like coconut, the young coconut. Husk and you going get stain all over you.

MK:The husk is a stain too?

EH:No, you know the young one, you going get stain and the lahala tree, the shortest root. The young ones. That you can use for coloring too. You can get the young ones and pound, pound, pound and squeeze. Some put it in kalolo, for a dark rich color. Just a little bit.

MK:You ever eat the fruit from the lahala plant.

EH:Oh, the big one. Yeah, even the nut.

MK:The center.

EH:Yeah. Just like pinenut. When you crack um, when all dried, only thing so hard to crack that thing.

MK:After the fruit fall off.

EH:Yeah, all that yellow, all fall down. And that thing all get dry. It come little bit hard nut. You try pound um. Inside get like a little pinenut. But, to get a lot, you got to do a lot of hard work, because the thing is so hard. And the plum, the purple plum.

MK:Get plenty down Kalapana.

EH:That thing too. Everything purple - clothes, mouth, everything all purple. And the hao bark, strip off the top part, not the inner, because when you peel off, going get two layer. You need the outside layer. Make strips. You can make rope to make whip. Play with the whip, and you use it to tie. Remember before had the Loves bread, the big sandwich load. We use to tie that all up. Jump rope. You never try that. But we from the hao bark we made rope. From the waiwi tree, the root, we made top, with the nail. The solid part, we used to shape, stuck the nail inside, sharpen the nail, wind the cord around. You better stay away

from the guy who going throw it, cause as nail. Going poke your feet. You know where you going throw the thing and no puka the floor. And ka'aa seed, it was gray color, used to make seed lei with that.

MK: You had trees all around there.

EH: Going on the way to Queens bath. Like under the lava mounds. I think Kula had, but I not sure.

MK: Nice.

EH: The gray one. Used to have white and the dark gray, light gray and a white.

MK: What you call it.

EH: Kapalua, gray marble. We used to play marble with that. There were a lot of things you could do, that was free.

MK: You guys use to go swimming. That was free.

EH: Uh huh. Opihi, go pick opihi. You stop, you learn for pick the black opihi's.

MK: During the day, night. When was the best time.

EH: Morning time was time to do the chores. We go down the pond and wash clothes. So, you better know when it's high tide or low tide. You got to know the tides. Because if it's high tide all the place where you wash is underwater and you been carry all your clothes down there and all your washboard, the stone, is all underwater. So you brought all your clothes and you cannot wash, unless you brought your own washboard. Nobody like carry washing board, so everybody get their own stone. Wash clothes. So if you want to do something, you get the wash done and then you throw it all over the grass, down there, where you when wash. Just spread um along the highway and all the tourist taking your picture. Throw the clothes all over and then you go swim. That's the best part about doing laundry, you can go swim and you find everybodies clothes all over.

MK: Oh yeah, you guys used to go in groups.

EH: Yeah, everybody gossiping.

MK: Oh, how neat. All day long.

EH: Wash and pound. By the we come back. Got to make timing. We wash and starch. Niagara Falls. We wash and starch down there. That's when we had the instant. But if not, we had to go home. We made corn starch. Before we come wash, we do um at home. Cook and leave um, and we haul our clothes home and starch em. Hang um on the clothesline. And you got to be home, so you can pick um all up. When you pick um all up, you sprinkle um. Then you roll um all up. Sometimes evening time, you iron. Cold huh. But the clothes feel, I mean, it's outside hugh, so it feels like damp. So you have to wait till the next morning, early in the morning. Charcoal iron going. Look the clothes. Ho the nice. The jeans nice.

EH: We use the banana leaf for wax up the charcoal iron. We have to blow the ash, shake up the ashes in the iron. Lift up the back and blow. The more you open the vent, the hotter it gets. So you have half shut. The vent to make it just right.