BIOGRAPHICAL SUMMARY: KATHERINE MAUNAKEA, housewife, teacher, community volunteer, seamstress

Katherine Maunakea, Hawaiian-haole, was born in December 1907 at lower Makena, Maui where her father worked as a cowboy. Both her parents spoke only Hawaiian.

About the time she began school, Katherine's parents separated and she stayed with her father when her mother left for Honolulu. About 1916, her father took her to Honolulu for expensive medical treatment of an arm that she had injured at the age of three. During this time, she stayed with her mother who had remarried, and this new family had so many small children that her mother was unable to take Katherine to the doctor.

Katherine returned to Maui and attended Maunaolu School when she was about nine years old. At age 16, she again went to Honolulu and stayed in the Susannah Wesley Home until her older sister took her from there when she was 18.

Shortly after, Katherine met her future husband at church. He gave up being a sailor to marry her, and later got a job as a fireman. The Maunakeas lived in Kalihi until 1931 when the family moved to Hawaiian Homestead land in Nanakuli where Katherine's father and brother came to live with them.

In addition to her five offspring, Katherine took in a number of foster children. She also conducted sewing and Hawaiian language classes at home and became involved with recreation programs and University Extension courses.

Since her husband passed away in 1959, she has continued her involvement with Hawaiian culture. Some of her work in this area has included putting together many of the activities at Ulu Mau Village and teaching the Hawaiian language and crafts at such places as Bishop Museum. Katherine has also done some professional sewing.
JG: This is an interview with Katherine Maunakea in her home on Haleakala Street in Nanakuli.

(Taping stopped and then resumed.)

KM: Oh, yeah, they call me, I was always known as Kakalina.

JG: Kakalina. What does that mean?

KM: You better find it in the dictionary and you laugh at the meaning.

JG: First of all, when were you born?

KM: Oh, in the month of December, way out in the boondocks, in the sticks. I'll be 70 this year.

JG: I thought you were much, much younger than that.

KM: No, I'll be 70 in September. You know, I just wonder what I did all these years.

JG: You've done a lot.

KM: Keep yourself busy.

JG: You were born on Maui? Where?

KM: At Kamaole. Kamaole is a place beyond the sanitorium from the mountain to the sea. That's by Makena. You have to pass Kamaole to go to Makena. If you've been down there you can see how far that one. It is from the mountain to the sea. My last trip there was in February. I haven't been back there since I was a little girl. I think I must have been two or three years old, maybe. Maybe more.

JG: Kamaole is along the shoreline?

KM: From the mountain, Kamaole mauka, Kamaole makai. Which is the sea and the mountain. By Haleakala.
JG: Where were you born? On the makai or mauka side?

KM: Mauka. There's a little school there that I went to when I first went to school. We walked about seven miles before we can get to school.

JG: Were both of your parents Hawaiian?

KM: My mother was half, but my dad was, oh, let's say about 75 per cent. His grandfather was, according to the old folks, that he was half-Chinese. So had little bit Chinese. I don't know where, but he stole once.

(Laughter)

JG: That would be your great-grandfather that was Chinese?

KM: Half-Chinese.

JG: And on your mother's side...

KM: I think her father was Spanish. And so she's half-Spanish, half-Hawaiian.

JG: What was your maiden name?

KM: Should have been Kāmakawahine, but then my dad took his step-father's name.

JG: Which was?

KM: Duenes. Funny name.

JG: How do you spell that?

KM: D-U-E-N-E-S. Duenes. It's a Spanish name. Although they say it sounds like a Korean, but it's Spanish.

JG: How many brothers and sisters did you have?

KM: Well, my mother had a big family. She had two marriages. There were six from the first family. And the second family, she had all the rest of us. So there's 18 of us living now.

JG: Did you all live together when you were small?

KM: No, I was hanai. Most of the family at that time, when they don't have children, they take the sister's child, or cousin's, anybody's children.

JG: Who were you hanaied to?

KM: To my father's brother and his wife 'cause they didn't have no children.
JG: What was their name?

KM: Duenes.

JG: At that time, where were they living?

KM: At Kamaole.

JG: Kamaole, they were living there by then.

KM: Oh, yes. He was a cowboy; naturally getting the wild cows. Nothing but pasture, and they plant corn when they needed to. All their food mostly were planted by them. Like potatoes, sweet potatoes. I remember so much because there was so much sweet potatoes. And then my dad lived down at lower Makena, which is the big side. Makena is next to Kamaole, of course. He stayed there and I think he was a watchman for a warehouse. He and my mother lived there. And then my uncle who hanaied me was living up in the mountainside. Nice and cool up there.

JG: You saw quite a bit of your mother and sisters?

KM: No. Not at that time. Until my father and mother—I think they separated. And so was my uncle and his wife, separated. I came back to my dad. Then my dad brought me back to my mother.

JG: And that was down....

KM: Down here. Down in Honolulu. They came to Honolulu after they had the second to the last child, I think. Then they separated. Then she was married again.

JG: How old were you when you left Maui?

KM: About seven.

JG: You had actually started to school on Maui?

KM: Oh, yes. I can remember that little school that we had to walk.

JG: What was that like?

KM: Oh, it's fun. Now I think it's fun, but it wasn't fun those days. They used to have a lot of wild cow. The cowboys used to watch on the horse along the roadway, so they keep the cows way up in the mountain so that we could walk. It used to be that we all have to—in the one district—we all have to meet at one place and then come to school. And after school, the same thing. The cowboys would watch all the way, so that us kids would be safe from those cows. Once I remember, I can tell you that, even you going to laugh, because the neighbor, was Wallace, this Wallace Aki, his aunt, well, she was the same age. We lingered back. I'd learned how to cook eggs on the charcoal. You put lots of rubbish, and then when it gets hot you put the eggs in. Well, we used to raid...
JG: A whole egg?

KM: Yeah, whole egg because the chickens laid. Wild chickens and wild pheasant, and when we'd go through the pasture. Instead of going straight like we do, we go into the pastures looking around for eggs. One day we were lingering there, and looking for eggs, and when we looked up we saw two. There was a big cow. The horns was spreading out so, even the weeds were growing on his--and he was puffing and puffing and started chasing us. You should see us. Two little kids, two little girls running all their might. We just climbed the fence over when that thing got there and he stopped one time, puffing and puffing. Everytime that's in my mind, and once in a while we talk about it, this cow chasing me. No business.

JG: It just stopped dead?

KM: Could not jump over, because that was a fence we climbed over. I see that in a movie once and we see the cow kicking, huffing and puff the nose, steam with the nose, just like there was steam coming out of him. Just because we wanted to linger.

(Laughter)

JG: Now you were saying about cooking eggs over charcoal. Did you do that on the way from school?

KM: No, we were supposed to be going to school, but we have to look for eggs, you know, to cook it before we go to school and eat it on the way. Seven miles is seven miles.

JG: You walked seven miles. How early in the morning did you have to start, then?

KM: Let's see. We didn't know the time, but anyway, it was very early. So maybe about seven. By the time we get to school it should be about eight, 8:30. 'Course we take the back road, it's not too far. And, that's because it's up in the mountains right below Haleakala, little school. It's called the Keokea School.

JG: Oh, I know where Keokea is.

KM: Yeah, that's the little old school there.

JG: Up near Ulupalakua Ranch.

KM: Right. And it's still there. I took some pictures. That's one of my pride. From the years back. Mother and this sister that I have here. That living down in Kay's house. We went up there and tried to find the school. And it's changed, because it used to be that the road was closer to the school. Now the school is down, and no store across the street. The Kula San (Kula Sanitorium), of course, is still there. And
I think, of the days that we used to walk those roads, stop on the way, eat anything, like you never ate before. So pick up figs, pick up peaches. You know that---you had to walk to school and bring our own lunch. What was the lunch? Pancake.

(Laughter)


JG: When you were going to school, how many children were there in your school?

KM: I can't remember that now. I'd say about a 100. Not too big, the school.

JG: Do you remember how many teachers there were? Did they teach more than one class?

KM: I think they did. Well, the kids that were in our class, they were big. I can remember my cousin, the principal's son, he had whiskers. Was tall, big fellow. We call him Kelii. I think he's still living. I don't think he remember me, but I remember him. Because he was like a big brother to us. When we used to go swimming, just go swim. Just take upon yourselves to jump in the water. Don't worry about anything else.

JG: When you got home from school, must have been what time?

KM: In the afternoon. Usually our school, we quit school about till two or so. Course, we always got home before dark. And I would say that's about 3 o'clock. Four o'clock. Because the cowboys used to go and ride in front on the ridge, keep the cows from coming down. And when you see a cow, oh!

JG: When you got home, did you have chores that you had to do?

KM: No, with my dad I don't recall doing anything. Get ready for dinner, I suppose. Take a bath and all that. No, I think every kids remembers, but of course, now days, we have a shower right in the house. This, you have to bathe outside. A little house.

JG: What was your home like when you were living there?

KM: Okay, I guess. Can't complain when you think of it.

(KM talks to her grandchild, then interview resumes.)

JG: Did your uncle and your father own their own property up there, or were they living on the ranch land?

KM: I do not know.
JG: You said that your uncle was a cowboy. Was he working for the Grove Ranch?

KM: He might have been.

JG: He was working for one of the ranches up there?

KM: My dad, I know, was running a dairy. That's where I learned how to make butter.

JG: How did you do that? With a crank?

KM: Yeah, with a crank. We used to all help him. And I think at that time I learned the word Montgomery Ward.

JG: Why did you learn Montgomery Ward?

KM: Because we thought so much about ordering this and ordering that. That when I got to know about Montgomery Ward.

JG: Was that equipment for the dairy, or was that...

KM: Well, that's how he got his milking machine.

JG: Oh, he had a machine.

KM: Where you pour the milk over and then you went one way and the other, the butter went another and the waste milk, the skim milk went another way.

JG: Separator?

KM: Well, whatever. That's how I knew that. Now we know it's separating. Those days we knew that's the machine that took care of the milk, got all like the cream part one end, and the skim milk on another.

JG: Do you remember how many cows he was milking?

KM: Oh, no. Too many to remember. But I do remember the milk. There was so much milk, my goodness, he gave it to the pigs, because they only took the butter.

JG: Who did you sell the butter to?

KM: Well, he used to have this fellow Martin at Thompsons' (a small ranch operation). They were the ones that owned all those cows. He used to take it to Paia to the plantation. And on a buggy. Once in a while he'd take this brother of mine and me to Paia. And we'd sleep overnight, and you wouldn't guess whose house.

JG: Who?
KM: The Kalima's house.

JG: You mean the musician's house?

KM: The father. Their father. Their grandfather, rather. Their grandfather and my father were cousins. First cousins.

JG: Did they play a lot of music?

KM: Oh, yeah, he was a minister, so he played music. He had nine sons, and I believe about nine daughters, too. 'Course, there was two families. There was a first wife and a second wife. But they were good musicians. My dad was a good musician, too. He used to sing a lot and go serenading, and church affairs with the principal of that little school. Keokea School. That name, I better tell you the name, because the principal at that time was David Pohakakimahewa. That means "Somebody hit him by mistake."

JG: Oh, really? Did you know how he got that name?

KM: Well, according to Auntie, when they were in battle, the great-grandfather, or someone along the line got hit by mistake. So that king gave him that name. So the children took that name. Pohakakimahewa. And now there's only Jimmy and Stanley, I think. There's only two boys now living of that family. And there were two girls, they were small girls, 'cause I remember the mother of these children was a beautiful horse lady. She'd ride that horse, big horse, ride with the pau. Let her hair down. The flowers all over here. She was such a stately person.

JG: Where would she be riding?


JG: And she wore a pau when she was riding?

KM: Uh huh.

JG: Could you describe what the pau looked like at that time?

KM: Similar to the ones we have now, only this was a wrap-around. And that is a wrap-around, too. Takes about 9 to 10, 11 yards usually. The horses were big.

JG: Did they wear their dresses under that, or...

KM: Oh, that I don't know. But I was told they do. But you could wear them with just trousers or short pants. Like a riding habit. It's a riding habit anyway. Now days, sometimes they wear with the trousers underneath, but most times they don't.

JG: When you went down to the Kalima's, did you play music with them when you...
KM: No, I was too small. My dad is the one, not me.

JG: He would play music, though, those evenings that you...

KM: Yeah, well, the grandfather was a minister, so he was a Protestant. The church still stands there. Paia, Keau, I think they call it now. But the church still stands there, and the road is across the street, still yet, going to Hana. And then there's the graveyards on the other end, toward the sea, where the Tavares live.

JG: You said your father was a musician. Did he do any composing?

KM: Oh, yeah. He had his own. He had David, they did quite a bit of singing together.

JG: David Kalima?

KM: No, David Pohakakimahewa. There was four of them. I think Charlie Kalepo and the fellow across there that knows them all. I quite forgotten how, but anyway, there were about three or four of them always together.

JG: Do you remember any of the songs that your father composed?

KM: No.

JG: Did he teach them to you kids?

KM: No, he didn't take time to. We would hear him sing, but we don't know whether that's his till later. I know the Kalima ones, the father did quite a bit. And so did David.

JG: Were those church songs that Kalima did, or were they other kinds of songs, hula songs?

KM: No, they were church songs, mostly.

JG: What about hula when you were a little kid? How did people feel about learning that?

KM: I never was exposed to hula.

JG: What about Hawaiian? Did they speak Hawaiian...

KM: Oh, yes, I didn't speak Hawaiian until I was seven. (KM means she spoke only Hawaiian until she was seven.)

JG: Oh, you didn't speak it till you were seven. You're awful good.
KM: No, I spoke Hawaiian until I went to school. And so it's quite hard to try to teach English, because we all spoke Hawaiian mostly. And our parents did, mostly. Even my mother who was half-Spanish spoke Hawaiian. But then, I didn't know my mother. 'cause I was already hanai at. maybe two and a half, or three years old. So right after they gave me away, she said they moved to Honolulu, and that's where they break up here. My dad went back.

JG: That's when he had the dairy?

KM: When he went back, he had a dairy. Then he took sick, and so then he was in the hospital for a while. After he brought me back to my mother--two years after that--he got sick, and then when he got better, he told the doctor about bringing me up to the hospital where he was. That was Kula Sanitarium. Then from there, I went to boarding school.

JG: Where did you board?

KM: Oh, we have a little Manaolu Seminary here. You hear about that seminary?

JG: Oh, yeah. Well now, you came to Honolulu when you were seven?

KM: Uh huh. I went back, I think about when I was nine.

JG: How did you feel about coming to Honolulu?

KM: I went to Sisters' School [Cathedral School] at Fort Street.

JG: Oh, yeah, I know what you mean.

KM: Yeah, it's Ritz (Store) now.

(Laughter)

KM: And we lived, you know where the Maluhia (Hospital) is?

JG: Oh, yeah, yeah.

KM: You walk through there and come down...

JG: All the way.

KM: Uh huh. On Liliha Street and come down to---is it Hotel Street? I think so.

JG: Yeah.

KM: And then to the Catholic (Cathedral) Church, 'cause that's where the Sisters' School was. Sister Marie was our teacher. And Theresa. Sister Theresa. Yeah, Sister Theresa, Sister Marie, and then, of course, Brother Peter, that took care of the church.
JG: Was this the first time you had come to Honolulu?

KM: Oh, yes.

JG: Do you remember the trip over here?

KM: Oh, that's cute 'cause I came on a stevedore. Downstairs, with all the sailors. Kind of cute, because you get that experience of watching them. Big, husky guys and they invite you to eat, and what they eat, piece of salmon in one hand and eating from the barrel, eat poi from the barrel. Real Hawaiian sailors.

JG: Sailor moku.

KM: I have to shut my eyes, because I can feel myself rocking, rocking, rocking.

JG: How come you were able to stay down below with the sailors?

KM: Because it's the cheapest.

JG: Oh, it was the cheapest?

KM: Was the cheapest to come from that island to this island. I think it's only ten dollars. The cheapest, so not just me, several people from the islands.

JG: You couldn't remember your mother, then?

KM: No, at that time, I didn't.

JG: Did she meet you at the dock?

KM: No. We went right up to his sister's house, which is my aunt. My aunt hanaied my brother and my older sister, the one just went back yesterday to the Mainland. And then we met our mother. 'Course, she knows me. You know this hana business, people make such an issue of it, you know.

JG: Oh, I think, since it's family, you're going to see them anyway, and you have a lot to do with each other.

KM: Well, when you're little and they sometimes, they don't have children, naturally they want to take as many as they can in the home. To keep the home alive. They still do it now. But only some people think, well, if you got to hana some children, who going to support them, who going to do this, who going to feed them, and all da kine technical things. And yet, the child not to be blamed if he is born. He got no family. This little boy that we have, the great-boy that just come, he's just here one week now. Two weeks now.
JG: And he's going to be living with you from now on?

KM: Well, for a while. See, till we see how. That's if he doesn't like it, he just go home. But if you don't experience something away from home, you never going to know what's on the other side. He's fortunate that we said, yeah, he can come and go. Our customs are different.

JG: Where is he from?

KM: Alabama.

JG: Oh, my goodness! I guess we are different.

KM: Well, I guess the best thing's just to be you.

JG: Sure.

KM: And just as long as you with us, you wish to come. He's very polite. He just made 18. Just graduated. You know, at that age, you think you can lick the world. He says he going to go and get a job. "Sure. There's thousands of you want to get a job. How many of them children at your age, boys and girls at your age looking for job?" So anyway, my other nephew found a little apartment for him. Hundred and thirty (dollars). Just one room. With a little bath on the side. Kitchenette. Hundred and thirty-five (dollars). He supposed to graduate in three weeks, and he found this job, something about bicycles. He rent bicycles, then he take the tourist around. I don't know what it is.

JG: Not that pedicab?

KM: I think the pedicab. Or whatever. So he said, oh, he paid $20 a week, and all the rest of it, just so he pay that $20, they don't care how much you make.

JG: Oh, I see.

KM: The first time he average $30 a day. I said, "Well, that's good."

JG: So you kind of have, almost an adult hanai now. Were you hanaied by an aunt here in Honolulu? Or was that your mother you stayed with?

KM: Oh, I stayed with my mother. Stayed with my aunt, my mother's sister.

JG: And you walked all the way down the hill...

KM: Oh, yes. There was two of us. There was Cecilia and I, the older sister and I. We went to the Sister's School.

JG: Now when you changed schools like that, what was the biggest difference that you can remember?
KM: Oh, well, a little unique in a way, because there's so much, a new way to go to school. You see stores, you see houses, whereas in the country, you see cows. And more cows and cowboys. And you take your pancake for lunch. But here you don't need to do that, because they provide lunch for you.

JG: Oh, you mean at the school?

KM: Uh huh.

JG: What kind of lunches were they serving?

KM: Oh, there was, well, sandwiches, too. But we didn't have pancakes.

JG: You missed those?

KM: Well, I don't know. We didn't care much what we ate, just so we ate something. There's no such, oh, "I no like this." or "I don't want that." And when I think of the kids say, "I don't want to eat that." People think, "Oh, there's lots of times when some children don't have what you have here." You got to keep reminding. In my days, where I used to, they used to hang all the lunches in school. The Chinese girl from Chinatown, 'cause we'd look inside, "Oh, smells good." And that barrel have crack seed in there.

(Laughter)

JG: You'd trade with them?

KM: I trade with them and got a licking for it.

(Laughter)

KM: They know it's me, 'cause nobody else bring pancake.

JG: Was that here in Honolulu?

KM: No, that was Maui.

JG: That was Maui. How did they discipline you when you were little in your family?

KM: The dancing stick. That was very big.

JG: In the knee, huh? (Actually, back of the knee.)

KM: Well, the knee always, right. Yeah, so some of the things that stands out in your mind as the things that you shouldn't do. Or weren't allowed to do. Things like whistling in the house, you shouldn't whistle in the house.
KM: No. Because that's calling the spooks or calling the spirits. You shouldn't turn when you go to the beach. You don't turn your back to the beach, because they're the superior and on the beach you don't go turning your back. Almost like saying, "Phooey to you." Or being rude. So much for the beach. You don't eat limu when you're in the water when you're picking. Whatever.

JG: Why don't you eat limu in the water?

KM: Because you're supposed to eat them when you're all through. Then you eat. Let's say you should be pleased that you have this, whatever you catch. And say blessings before you eat. This other way just eating is almost like saying you greedy. So the water come and slap you in the face. Then the water get rough.

They (girls) shouldn't go in the water when you have your menses. Girls shouldn't go in the water at all. The aunt of mind says, "Girls, oh, no, don't go down the beach." Till three or four days till you are through. Then you think of when you were kids and all I know when you push nets that you were not to turn your back when you ...

JG: When they pushed what?

KM: Pull nets.

JG: Oh, pull nets. You mustn't turn your back.

KM: Or when you have your menses you can't pull the net, see.

JG: Do you remember any other restrictions about your menses that...

KM: Oh, of course, you're not supposed to leave it around.

JG: Yeah, for sure.

KM: For sure you shouldn't be leaving it around. I used to wonder what was that, anyway. Thought somebody got hurt.

JG: What did you use for pads in those days?

KM: I would say diaper cloth. Oh, those days. I use to watch Maunaolu older girls used diaper cloth, and then they wash it.

JG: Now, you were nine when you left Honolulu and went back to Maui.

KM: Uh huh. Then I stayed in with Dad at the hospital. He worked there. He thought I had tuberculosis. And, of course I had an x-ray when I went back to my dad.

JG: Is that what happened to your arm?
KM: When I first got there I climbed a tree and I fell in the tree. He didn't notice it till it was too late. That's the reason he brought me back the first time.

JG: Back to Honolulu?

KM: Uh huh.

JG: Oh, you were here for medical care then?

KM: Well, was most of it, but we never got any help. 'Cause there was no money, you know. Although we had Palama Settlement (free medical and dental services). And my mother was having children then. It was kind of hard for her to take me every time, to have somebody take care of the baby, the younger ones. So we just let it ride and let it ride and so here I am. So one day, then when I was nine or ten, my dad came and get me again and said maybe the doctor at the sanitarium might be able to see what's the matter. They thought probably I had tuberculosis in the arm. Well, when they took me back, they found that the arm was dislocated.

JG: Oh, my goodness.

KM: It's been dislocated since.

JG: In other words, that had been about three or four years that your arm had been dislocated, huh?

KM: So it was too late. So then, education was the next thing. So when there was an opening at the boarding school---there was one of the girls that was sick. She took my place at the hospital and I took hers. Oh, I wasn't sick. I did more eating than anything else, because there was so much to eat. Only that this arm was dislocated, but I wasn't sick.

JG: Now, how did they choose Maunaolu?

KM: Because there was the girls' school. It's a girls' school at that time. And one of the girls from there got sick.

JG: Did you have any kind of an entrance examination that you took?

KM: Oh, I guess so. I don't quite remember. But they know that I didn't have tuberculosis.

JG: You were about ten then.

KM: Uh huh. About that.

JG: No, but what I meant by examination, did you take a test for reading or anything like that.
KM: No, I don't recall. I don't recall that. Maybe I had, but I don't recall. Oh, times seem to have passed so fast.

JG: You were a boarding student, then?

KM: I was a boarder, yeah. I was a boarder.

JG: What was going to school up there like?

KM: Well, one thing, lot of restrictions. You can't go over the fence and you can't go pick up food outside the fence. And the meals were regular, but growing kids always want to eat. And since I was spoiled at the sanitarium there, there's so much to eat, eat all you want. When you go to Maunaolu well, you have milk, lots of milk, bread and just one helping of whatever they have. And so, beans was one thing I got adapted to. We had beans about twice a week then. If there was any left over, you had it again.

JG: What was a school day like?

KM: Well, they had classes from the beginning. In the morning, you get up at seven, take a cold shower. Right below Haleakala. I used to run around the shower, pretend I'm jumping after I wash my face. Oh, you don't want to put water on your back. Cold as ice. But we had some monitors, you know. Once in a while we meet and they laugh. One or two girls that are still living yet, Chinese girls, say, "Oh, Katherine used to jump around the shower and then when she came out..." They would see, oh, here wet, you know, my face wet, but touch my back. My towel wasn't wet. (Laughs) I still remember Madeline, Maddy Lamb, they called her. We were partners. She and I had one side of the bed. And she was kind of a sad girl, because her mother put her there and her father used to come on a horse with his guitar. Played music. So Maddy used to play the piano.

JG: For all the students he played music?

KM: Uh huh.

JG: Was this considered a special occasion for the students?

KM: Oh, yes, because he come visit, you know, so we sat around. It's a play day. He come visit.

JG: It was a play day?

KM: Yeah, play time, you know. Like, on a Saturday. The only thing we do on a Saturday is get ready for Sunday.

JG: Did they have certain days for visitors?

KM: Uh huh. Weekends. Oh, you could come any time, but weekends were the ones. Because, that's not right in town anyway. It's off, far.
JG: What kind of music did they play?

KM: The piano, the ukulele. They didn't have a guitar. I don't remember anybody bringing a guitar.

JG: What kind of songs were they?

KM: Charlie King's.

JG: They were Hawaiian?

KM: We would try sing like the birds, like going up the scale and going down the scale. And we had a music teacher called Miss Huntley, Grace Huntley. She came to us about the second year I was there, I think. Very soft spoken person. And her voice was like tiny bells, so sweet. But when she used to play the piano, give a chord and go up the scale. "Mi, mi, mi." And downstairs, Maddy and I would do the same. So she peep out the window looking for—you see her, we hide. She saw us already. So when come to a class with this music, she would point. (Laughs)

JG: She knew you were practicing then?

KM: Yeah, practicing.

JG: Did they ever sing Hawaiian songs in school?

KM: Oh, yes. They forbid the language, but they let the songs go. But when our folks spoke, it was all Hawaiian, so kind of hard to just forget it. But by the time I got to Maunaolu, I spoke English. 'Course maybe not perfectly. 'Cause when I came, my mother, she spoke English then.

JG: When you were in Honolulu, with your mother, she used English?

KM: Yeah, and only Dad and his sisters, my aunts—well, they're the ones that speak Hawaiian then, that kept on. Was kind of a feeling when you hear them talking, what little did you know when the years went by. Like now, 1977, you think, why, that was sweet the way they talk, they spoke to each other. My dad never raised his voice. And when they scold, you hardly know that they were scolding. He's talking to you and you feel like crying when he talk to you. My mother was just the opposite. She would yell at me, because I didn't do this and that.

JG: When your father was scolding you, what kind of expressions did he use to scold you with?

KM: Well, he's gentle. He say that you don't do this, you don't do that, because if you did this, you did that, well, it's not good and so forth. He was gentle, because he graduate from Lahainaluna. One of the first graduates. 'Cause he was born 1869.
JG: 1869? Well, he was an early student there.

KM: Yeah. One of the first...

JG: When you were going to Maunaolu, can you remember any of the rules that they had?

KM: Oh, yes, plenty. Plenty rules, you know. You go to bed at 7 o'clock. You get up in the morning before seven. Take a shower before you go have breakfast. 7:30 supposed to have breakfast, but you make sure you take your cold shower first. When you shiver. Then you come upstairs and you do your bed. That's how I learned to make the corners nice. (Says something to grandchildren) And every Sunday we went to church. We walked one mile to church. In our Sunday best. All starched.

JG: At Maunaolu there was no chapel on the grounds?

KM: No. There's just a half a mile down the road. Went to church.

JG: How did you dress?

KM: Always in white dresses. The same one, the same dress for a whole year. Maybe two years if you didn't get another dress.

JG: Did you wear stockings?

KM: Well, I don't recall wearing stockings. I went barefooted. There was no shoes.

JG: You went to church barefooted?

KM: Yeah. Only the older girls, like the seventh, the sixth, seventh and eighth grade. I was only 10, 11, so I went barefooted. Lots of us went barefooted. Some of the pictures that I see that they had, I'm with a white dress, a big bow ribbon. Oh. I had a big sister, you know, you have a big sister, so she took care of me, saw that my clothes were washed and starched.

JG: Was this your real sister, or was this...

KM: No, school sister. You know, they give you a big sister. They were assigned to you so they can take care of your needs. She washed my sheets, and...

JG: Oh, she did your laundry.

KM: Yeah.

JG: When you were there, how did they discipline students?
KM: Put them in the corner. I was famous for going to bed without supper,

JG: Oh, you were famous.

(Laughter)

KM: Very famous for going without supper.

JG: What kind of things were you doing that...

KM: Sometimes I wonder what I used to do. For instance, you get hungry
so much that you outside the fence and they catch you, 'cause they
upstairs and you downstairs, so you looking around, you don't see anybody.
But they're there.

JG: What kind of chores did you have?

KM: My job was to clean all the sink, the basins for toothbrushes. They
had to be put in order, and see that everybody had their place.

JG: How long were you at Maunaolu?

KM: I think I was there until I was 15, if I'm not mistaken.

JG: You were, what, about eighth, ninth grade?

KM: No. How many times I skipped school.

JG: Oh, they put you back?

KM: Yeah, they put me back. I think I went up to sixth grade,
I think it was. Or fifth grade, or going to sixth, or something like that.

JG: Now when you skipped school, did you go home, or did you just not come
to class?

KM: Oh, well, then they send me down here.

JG: Oh, I see.

KM: You know, just one of these homes. There was Susannah [Wesley]
Home, or whatever it is you call it. You know, just different places.
'Cause they had government supplement, huh? So you get there, and when
you get over age, about 19, then they let you go home. 'Course, my
mother and my aunt and my older sister. I stayed with my older sister,
'cause she was married, so I was given to her, because I was already
18.
JG: Did you come down here because you didn't have the money to go to school at Maunaolu any more?

KM: Well, yeah, my dad didn't. My dad, he wasn't able to, so I became the ward of the court. So they send me to another school. Then my sister came and claim me, and I went home with her.

JG: How old was your sister?

KM: Oh, well, she was about 20.

JG: Well, she wasn't too much older than you.

KM: Yeah, 19, 20, yeah, 'cause she had her first baby when she 20. So, I was 19 when she was married.

JG: She's about six years older than you?

KM: No, just one year.

JG: Oh, when she came to claim you, you were 18, 19?

KM: Yeah. I was 18.

JG: And then you went to live with her?

KM: Uh huh. She and her husband. My mother couldn't take us, because she already had so many children. She had so many children.

JG: Now you were living in a home, not in a family, when you came down here?

KM: Yeah, yeah, in like a boarding school or something. You know, they have Salvation Army and they have Susannah, there's one home there.

JG: How many girls were in there when you were there?

KM: I don't remember.

JG: You don't remember much about that?

KM: 'Cause I didn't stay too long.

JG: One of the things I'd like to ask about when you were young, before you were 20, did you remember or ever see or take part in anyone performing hooponopono when there were some problems in the family?

KM: Oh, that's a common thing. That's common thing. Any family can do that.

JG: Did your family?
KM: Oh, of course.

JG: Could you describe, maybe, a typical occasion?

KM: Well, it's just like saying grace. You sit together and you talk, especially when you're eating, after you eat and there's something that you go to do. Say, for instance, we are going to the beach. Okay, before you go to the beach, that's from Kula to Makena, oh, I'd say, now I know it's about 30 miles, but, those days with the donkey, you going to plan, you going to get water, you going to get this, you going to get that and something warm. Preparation, so you get lectured on what to do. And you pule before you go, you pray before you go. They did a lot of praying. 'Cause Christianity came in, yeah, Christian. So I become acquainted with that aspect, not the one before. It became Christian as soon as the missionaries came, when they came, 1820, see.

JG: Now, if there was some kind of a family argument, or something, how was that handled?

KM: I don't remember. Well, anyway I couldn't recall, because Mother was here and my dad was there. I never come back to my mother's until many years after. I was 19 already when I came back the second time.

JG: Now, you've had a big interest in all kinds of Hawaiian things, like teaching young kids and doing lauhala weaving. When you were a little kid, did anyone make any special effort to correct you on, say, the way you spoke Hawaiian?

(KM indicates no.)

JG: Just by listening. What about reading Hawaiian? How did you learn to read Hawaiian?

KM: Well, it was after. Seems to me that I became interested in after I was married. I married a Hawaiian.

JG: That came later on.

KM: Yeah, 'course we read the Bible. Daddy read the Bible. Daddy spoke. But you see, the written language is different.

JG: Uh huh.

KM: 'Cause it's backwards, rather than regular reading. (KM means Hawaiian sentence structure is different from that of English.)

END OF SIDE ONE.
SIDE TWO.

KM: ...go come over here, so things like that you only hear "Mai, mai, mai." This after many years, you know, knowing that, then you hear the word, "Hele mai, hele mai," or, go come over here.

JG: What about lauhala? You're pretty famous for...

KM: Oh, yeah.

JG: When did you learn that?

KM: Well, it was afterwards, too. When we started to have crafts down here. And I don't recall any of my parents weaving when I was younger 'cause I don't recall having any lauhala when I was little.

JG: Say between the time you were born and you were 18, 19 what things do you remember, especially Hawaiian, that was going on? Like weaving?

KM: Foods. It was more the beach. I learned all the different types of limu and some of the medicines that my mother applied to us. Like popolo.

JG: How did you use that?

KM: Well, when a baby is born, you take the popolo and pound it up, make it mushy, and put it right on here, on the head. That supposed to take all the mucus and then you see the baby, you know, it goes automatically through the nostrils. And it supposed to clear the passage through the nose passage, you know. Of course, later years, they put something up your nose or whatever and you sneeze it, or turn you upside down or something like that. But I know they used a lot of popolo. And I remember Dad using it a lot. Where he used to get the popolo leaves or the we have another kind, we call it ki, pu, you know pu ki. And that was our tea. It was after we get exposed to Chinese tea and all that stuff, different types of tea. Now, of course, Lipton tea.

(Laughter)

JG: What about foods you ate?

KM: Simple. Sweet potato and poi, though we didn't have taro patches in Maui. The folks up in the mountain would trade sweet potatoes with those that had taro, trade.

JG: What about fishing?

KM: Same thing. If I had taro, take it down the beach and they (fishermen) give us dry fish. Trade, most of it is trade.
JG: Did you do most of your cooking outdoors?

KM: Oh, yes, that's the best. Mostly I don't think I was exposed to much pots till I went to Maunaolu or the sanitarium. Not the pot that's pakalolo. (Laughter) That they call "pot."

JG: You mean the mellow one.

(Laughter)

KM: Oh, yeah, of course...

JG: What did you do, use those square tins?

KM: No, you just put rocks in, make the little hole and you got a little stove.

JG: Imu with the rocks?

KM: Yeah. Imu. Like a disappearing stove. Then when you're through just cover up, put the rocks on it so that nobody step on it. And that's one thing I learned, it became very valuable, 'cause down the beach, when I had my children we used to camp right here when there's nobody. We made a hole, make sure there's all sand around it so you don't spread the fire. You light your match, cook whatever, then when you're through, just cover it with sand and put your rock on it so that nobody step on it. And it was one of the rules when later on I saw how valuable that one rule that I learnt very young. Because when you go, and if you just cover with sand the next person come wouldn't know there was...

JG: Hot coals...

KM: Yeah, 'cause that happened out here. And I said, "Oh, how careless some people can be."

JG: Can you remember anything else during those first 19 years of your life that you think of as being especially Hawaiian?

KM: Well, I know the beach in the tradition of camping out and netting, you don't pick opihi and all just waste. You always pick what you can eat and not to waste. That's one of the important things. The different types of seashells and what you do to it. What you cook and what you don't cook. And when you don't like anything like that, you throw it back in the sea. If you pick a lot of opihi, you always have to throw some back, one or two back. It's almost like saying thank you for giving me the privilege of picking. Oh, there's so many traditions that today we, oh, that's superstitious. But we didn't think it so that time. I don't either. 'Cause I would say it's beyond my comprehend, you know. It's one of the things that was like that and so we kept on. But lauhala came in, when I move here, actually, in Nanakuli, 'cause I came here in 1930, 1931.
JG: When did you get married?
KM: Oh, I got married in 1927.

JG: How old were you?
KM: I was 19. I was just getting to be 20 in September.

JG: Where did you meet your husband?
KM: Church. 'Course good place to meet anybody, in church.

JG: Where were you going to church at that time?
KM: Oh, we have a church right there on Middle Street. I went there with a friend, who said, "Maybe you can go to the healing service 'cause your hand." And who knows what the Lord can do, so I was very willing, because I used to call her mother, and from one of the schools, And I really liked her, 'cause she was very understanding, and she had had problems. Her husband had left her for another woman, and she was working to raise her children. And we became very close because her problems seemed to be like my mother's and dad's, both separated. Only that I was given to my father's brother. And then, meet him in church several times, and he escort me home. Then he asked to marry me.

JG: Did he ask you, or did he ask your mother, or...
KM: Well, he asked me first, and, of course, he asked my mother. My mother was very fond of him, because he had an old-fashioned approach. 'Cause whenever he came to the house, he would always bring something to eat. And that's an old custom. I always remember that. Never go to anybody's house—maybe once, maybe, but if you went to somebody's you going to have lunch, you bring something. Bring a puulo, a package. Just like pot luck, we say now, yeah. Auntie always said, "If you were home, you going to eat anyway."

So if you had some bananas, you take some bananas. If you had, maybe a cake, or anything, even if you bring a bag of poi, or bowl of poi. If you went down the beach, you had some limu, bring that, whatever. Save a little something. It's not the reward, that, "Oh, you got to buy." It's just sharing.

JG: That was the attitude, just sharing?
KM: Sharing.

JG: Where was your husband from?
KM: He was from the old country, Puna.
JG: How come he came to Honolulu?

KM: Well, like anybody else. How did you come to Hawaii? (Laughs)

JG: Work, I guess. I mean, I didn't, but that seems to be the reason why everybody comes.

KM: Yeah. I think so. Well, he was in Kamehameha School. His mother died when he was 12. I think his mother died when he was nine or ten years old. But I know somebody from the Big Island sent him there when he was 12 years old, or 13 years old, something like that. Then he stayed there till he was 17, I think. Then he think he had to run away, 'cause he was going with a girl, and he thought he had her in trouble, so he ran away from school. Joined the Marines and said he was 20. And that's all. He went away and he came back. But he didn't have a mother. He had a father, step-mother.

JG: How old was he when you were married?

KM: Oh, I'd say I was 19, he was 23.

JG: Was he still in the Marines, or...

KM: No, no, no.

JG: He'd come home to stay?

KM: No, he was working on a boat, but that Pearl Harbor.

JG: He was working on a ship?

KM: No, he was tugboat operator. He went to school while he was working, and I think he bettered himself by being an engineer. Going to school. He had his license for piloting, but he never used it. And he became a fireman afterwards. Then he retired as a fireman. Then he worked up here a little while, up Lualualei.

JG: When you were first married, where did you live?

KM: In Honolulu.

JG: Did you live by yourself, or did you...

KM: We stayed by ourself. Then we bought a place at Kaimuki. Then we sold it and came down to Kalihi, then we found about the Homestead and he applied. After we hear about it. Then my dad say it's a good place. They (family) brought my dad down and my dad stayed with us. Then my brother.

JG: When you found out about the Homestead, how did you find out about that?
KM: In the newspaper, I guess. Somebody or other. Because it was in the newspaper. At that time they was just anxious to have it started, especially in Nanakuli.

JG: About what year was that?

KM: 1930. 'Cause I was married in 1927. 1928, 1929, 1930. That's just when they open it up. Here.

JG: How did you go about applying?

KM: Oh, not too long, about a year. They were pulling numbers then. Numbers, I think, and so his name was called. So we used to come down, houses, nothing but dirt roads. Just kiawe, you know, and I say, "Oh, I going to stay here by myself." But it wasn't too bad, because my dad said he'd come and stay with us. So then my brother who works, who helped with the Lualualei Towers, which just opened about that time.

JG: Did you get to choose your lot, or...

KM: Yeah, this one we did. 'Cause we had another one and we looked at it and it had couple of drains in the middle where Agnes Cope is. That's about the same place. We didn't want that. Say, if I was going to stay there I didn't want no water in my land, you know. Ugly. Storm drains coming through the land. So we got this because, just the back. And that's the end, you know, the road and that's the end. There's no more road in-between. So in fact, when we first started out here was all hand power. No more this bulldozer. Now days, you go downtown, come back there's no more trees.

JG: In other words, you had to use...

KM: All by hand. Pick and shovel and saw, hatchets, and what not.

JG: What was on this land when you...

KM: Nothing, only kiawe, all the whole thing. Was a ranch, they say, but, like, if you own some cows in the back they just let it loose, because nobody lived here. They had all fence.

JG: Did you get this as an agricultural lot?

KM: No, as a homestead, with the idea of farming your own.

JG: How much land did you get at that time?

KM: Well, it's the same land, like this one.

JG: What's that?
KM: That's about, almost an acre. Because it's long and narrow. But it's been a good idea, 'cause we had enough for planting sweet potatoes, corn, papaya, oh, you name it. And the land is good if you cultivate it. And, of course, if you lazy, then you go without. The land has been good, you know.

JG: Was it pretty smooth or level...

KM: No. Wasn't. Had lots of rocks, but they were loose enough that you could pick them. Some areas that the underneath is oh, about three inches sometimes dirt. The rest is just a big, flat coral. I often think maybe over the two hundred years or so the bridge might have been up here. Then the water keep coming and coming, drawing the water, you know, draw it back to the ocean. Sometimes I think because there's still coral at the bottom. When you dig there's coral.

JG: Did you build your first house here yourself, or did you have a contractor?

KM: Oh, no, we had a friend who help us. He builded, we had a 20 by 20 house, four rooms. 'Course with the idea we going to just add the shower and bathroom, you know, in the small area, but there was not enough water for that kind of sanitary toilet. We had to have one outhouse. So, we had that for about eight years.

JG: Where did you get your water from at that time?

KM: From up here.

JG: By pipe?

KM: By pipe, and very brackish. Very brackish, and, boy, my father-in-law was very good. He had one of those milk cans, the old-fashioned milk cans. You know the ones, long? My husband used to go to work, used to bring back, and that was only for drinking and for the baby's milk. Manu was just a baby, he was just one year when we moved here. And he would have diarrhea if you gave him any of that water, so we used to boil it. When we boil it, we put tea in it. He could see the salt on top.

(Laughter)

KM: Oh, that's something, I tell you. So, Nanakuli has really come a long way. The water was brackish and there's no phone, no light.

JG: You used kerosene?

KM: Kerosene. I had a kerosene stove for, oh, so long. But I cooked most of the time out. The only time I cooked inside was raining.

JG: You cooked outside?
KM: I liked it because I'm outdoors and I'm raking and planting and tending to the kids, and you have a pot of stew. I just put them out there. Also soup bone was our favorite because you get as big a pot you can find, and put soup bones with meat and not with bones.

JG: Better than you get today?

KM: Oh, yeah. You buy fifty cents or even a dollar, oh, I'd say that's two or three gallons or four gallons you can make. Then you put your potatoes, just whole thing, just cut, pop them in there, and pick them out the third day, or what. Tastes better the third day. Oh, my dad used to love that cooking. One thing he used to like is the salt pork, you know. Corn pork, they used to call it. Oh, that was his favorite. Every two weeks had pay day. We don't forget to buy salt meat and salt pork. Parker brand. Or pig's tails. At one time they had...

JG: Pig's feet, or pig's tails?

KM: Pig tail. And he used to like it, because it like corn pork. It was pickled already, and, you know, like you do corn pork or corn beef. The same process.

So you boil the first water, you throw it away. Oh, he used to like that, because it's boiling, boiling, boiling. The more you boil them the softer. When you pick it up, it melt in your mouth. Oh!

JG: Your father had retired, then?

KM: Yeah. He wasn't doing anything. He was just staying home. 'Course he wasn't able to find a job at his age. So, he stayed with us.

JG: Knowing the garden you've got today, you must have started gardening here a long time ago...

KM: Oh, yeah.

JG: How were you able to grow plants then? Did you use that brackish water, or what?

KM: Well, what we had to do is save our water. When we bathe the children, that water, we'd take it out for the banana, whatever.

JG: You bathed in a galvanized...

KM: Yeah, we bathe, you know, each one bathe. If I bathe the children, wash their clothing, wash their face, small basin wash their face. Then soap them up and get a bucket and just throw on them, then rinse them out. And then save that water.

In fact, we had a place where the bananas grew right next to the little outdoor bath house. Even now where the taro patch is, I have my laundry
water going there. Because it's such a shame to waste that water. And I'm not eating the taro, either, I'm just eating the tops, the luau. And luau is so expensive.

JG: What about sweet potatoes and...

KM: Sweet potatoes good here, but somehow it's not yielding like the way I expect it. Maybe 'cause brother doesn't dig it; he just let it grow wild so he can use it for the pig. Take the tops and do it like that, or cook it, you know. He usually cook it.

You know, lots of women don't know how to use sweet potatoes like you would in a luau. You can cook it with the pork, you can just boil them with salt and pepper, and put some butter on it, it just as good. Only that you got to get acquired to the taste. Well, luau the same thing, you don't want to eat just luau.

JG: How much of your vegetables would you say that you were growing here after you've been here a few years?

KM: Well, onions I always had. Tomatoes when it is in season. And of course, papaya, I'd say lots of papayas. But the trees, they are gone, most of them. I'm starting a few more. And, of course, mangoes you eat till you tired of eating mangos. And I got some nice ones. Those two, these the sugar mangos. And I like this one particularly. I have sugar cane, not that I going to get sugar from it, but I get sugar cane. (Laughs) Plantation could have stop doing it. They know I'm going extract my own sugar. But just used because Dad planted the first one. He planted right in front. Then I have my own coconuts.

JG: And you did quite a bit of fishing?

KM: Oh, yes. My husband was a very good fisherman. So was my dad. But my husband was coming from the old country. He would make his own nets and he did it quite a while. Then I got introduced into his family, then they were weavers.

JG: That's where you learned...

KM: Well, from here and there. See, first from the project here, because there was Mrs. Luciell Brown's mother, Mrs. Isabel Kamanu, and Mrs. Lilly Teves and...

JG: Were these regular meetings, or was it just that...

KM: Well, mothers' club. It was a mothers' club. The U.E. (University Extension Club) started out in 1935, 1930. Well, there about, anyway. But I got to go to the meeting, I think it was in 1934, or 1933, 'cause the children were then three, four, five years. And no school. We didn't have a school.
JG: How many children did you have altogether?

KM: Five. But at that time, I only had the three. It was six years after, then I had the other two. Of course, plenty, plus nieces and nephews who come down from Honolulu. So then in these workshops with lauhala. And I always did like to sew and I learned to sew when I was at Maunaolu, so then I learned to do drafting when I first married. He got me a sewing machine with the lessons to it. Course their methods was a little different. You had to do a lot of mathematics, you know. You got to do with a tape measure. I never did that before. With a tape measure, so I learned to do that with a tape measure. So now I cannot cut without a tape measure. So the lauhala, I learned how to do with my sister, who was hanai to one of our young sisters...

JG: Was hanaied to whom?

KM: Sue, was hanai, out, too. When my dad and my mother break up, and this couple didn't have no children, and oh, everyday she's begging Mother for this little girl, 'cause she live right next door and she's so lonesome. She was Puerto Rican, from Puerto Rico. And she so far away. She wanted a girl and Mother had her. And she was carrying one other child, so she let her have her with the idea to bring her everytime she want to see her. So that's what happened. And then, she learned how to weave out in Hauula. Then when I went to look for her, she was learning to weave from Mrs. Logan, her first teacher. Learn little things, small things. Then through her I started to get interested, because weaving when it's finished is one thing. The decoration is your hardest. And it's not a pleasant task, either, 'cause you have to go out and look if there cockroaches, or centipede, or whatever. Pull down these leaves, you better watch that nothing fall on you, or one leave it. Ooh! You can have the eggs fall on you, but not the leaves. And things like that, see. And naturally, nobody wants to pick lauhala. But once they know how and what to select, they take pride. I must say, most of the little girls that I've had at the workshops, I did preparation, because if without preparation then the whole concept is lost.

Then, you wonder, where can you get lauhala? Now, my sister, the oldest one, makes mats, but she has never gone through preparation. She just weave because it was there.

JG: She went and bought the rolls?

KM: No, what they taught her how to weave, there to make a mat and taught her how to do it. Older sister that's living in Santa Cruz. So when I did preparation, she said, "You know, I never did that. I weave. I make big mats, 18 by 24 but this is already rolled. I had to do, it's all stripped. All I had to do, make the mat."

JG: That's easier.
KM: Yeah. But, I think once you go through that preparation, you never going to regret, because you know what to pick. And all the time when you look at the tree, you say, "Oh, I hope that's soft. I hope that good lauhala, you know, long and flexible." The right side and the wrong side you have to look at.

JG: Who taught you preparation?

KM: That's what I just telling you, how I...

JG: Each one of them taught you a little bit and...

KM: Little bit, and then I gathered and then, well, of course, I wanted to learn and work with my sister. She and I, watch her, she and I. I see her cut, I cut. Which is the head, which is the tail. Use the Hawaiian terms, so that, in the classes I teach the Hawaiian and the English. In Hawaiian, you call it, pe'a. And the hinuhinu and the hewa. The surface is shinier than the back, so you got to know the right and the wrong. And certain things you cannot weave from the head only, you got to weave from the tail.

JG: Now, that's very interesting. Is that because of the strength, or...

KM: Right. Strength. 'Specially mats. Or fan, for that matter. So we do the small things. If you don't work on small things, how you going to make big things? You going to be frustrated before you....so you do small things at a time, and later on, phase two, then you go right ahead.

JG: What other things were they doing down at the U.E. Club? How often did they meet?

KM: Oh, at that time, once a week.

JG: Did they meet in people's homes, or...

KM: Well, at that time, they used to meet at Nanakuli Park.

JG: Were there any buildings down there at that time?

KM: They had a building. But then, when they gave the addition to the park, where they have the tennis court now, well, when the insane asylum was on Lanakila track, was vacant. There was lumber.

JG: Lanakila Track?

KM: Yeah. They had a big hospital there at one time.

JG: Uh huh. I didn't realize that insane asylum was there at one time.
KM: Yes, it was. That's when I first came, 'cause I lived up the hill. We had to walk through there to come to my mother's place where she live across the street. And those buildings were perfect. 'Course lots of them went out to go get the lumber and so they made a little round house. And that's where they used to meet. But soon after, they tear it down, because it was old. People would take the lumber they want. The next day they come back, they want to do some more there and no lumber.

JG: Oh, my goodness.

KM: Was constant merry-go-round. So, then, you learned something else from somebody else. I went to Hilo, something else again.

JG: You went to where?

KM: Hilo, where my husband's family.

JG: Oh, you went visiting?

KM: Uh huh. But you see, just then when Ulu Mau (Village) opened, we had several weavers. 'Course I first studied with the Summer Fun. I started Summer Fun.

JG: Did you start that here in Nanakuli?

KM: I started that because there was no activity for children.

JG: You said that there were no schools in this area?

KM: No.

JG: None at all in Waianae District?

KM: There's Waianae (Summer fun programs).

JG: Way up there.

KM: Plantation one, right behind where the mill is. Where Mr. What's-his-name now, Frieke (plantation manager).

JG: What did this area look like when you moved out here?

KM: Nothing but kiawes. I just told you that.

JG: No stores, no services?

KM: Oh, the service station was down this side. Just one service station. And then later on Mr. Mahilono opened a restaurant. He was a homesteader. He open up. At that corner where the playground is now--it's going to be a house now--that was designated for any homesteader who want to make business.
JG: Oh, I see.

KM: But Mahilono was the only one. He had a poi, grocery shop and a little restaurant. And...

JG: How long did that last?

KM: Oh, not too many years, 'cause (Mrs. Rebecca Mahilono) she died, then he died. Something like that.

JG: What about churches, were there any churches out here at that time?

KM: No church. One of the churches, the Protestant used to meet underneath that. They used to come around seeing the children. They used to meet underneath the tree. Kiawe tree up on the second road, or the third road. That's how the Protestant started going. Then I believe the Catholic. Then the Mormon was given a lot. Otherwise, no...

JG: Now, when you say they were given a lot, the Homestead (Hawaiian Homestead Commission) gave them a lot?

KM: Hawaiian Homestead. The Hawaiian Homesteads. This here. This is to all faith. But actually it used to be Chief Hoapai's...

JG: Who?

KM: Chief Mookini. That's here. The wife used to own this place. Next door to me. Then because later on they found it, she was entitled to the place. She gave it to the uncle, and the uncle found this church.

JG: Now, when they form a church, will they still give land to a church?

KM: If it's available. If they have at least 50 people.

JG: At least 50. Oh, that's reasonable.

KM: I think so. You have to have 50 people, because the church, like a school.

JG: Yeah.

KM: You not going to have school just three people.

(Laughter)

JG: You could try.

KM: Although I can remember our first enrollment was about 55. To our school. Nanakuli School. In 1935.
JG: That's when they opened the school?

KM: Uh huh.

JG: That was what, a grade school?

KM: Yeah. Up. And there's just two classroom. The little office was an office, it was a nursery, was a, oh, you name it.

JG: And so they had, what, two teachers?

KM: I think they had four. So they can get half-half (i.e. equally divide the grades). And then they added another, then they added another.

JG: What did they do? They had two classes going in each room at one time?

KM: With a curtain between them. (Laughs) So most of it was done outdoors, though, you know, if it's a good day. They take and go over to the park. In the morning, they probably meet there. Assembly. Assembly you can always meet together. Sing songs and what not. But in the afternoon, then, the lunch, everybody bring your own lunch, eh. So, they go to the park. So it was quite hard. Now we have thousand children.

END OF INTERVIEW.
Tape No. 2-23-2-77

ORAL HISTORY INTERVIEW

with

Katherine Maunakea (KM)

September 2, 1977

Nanakuli, Oahu, Hawaii

BY: June Gutmanis (JG)

JG: This is an interview with Katherine Maunakea at her home on Haleakala Avenue, Nanakuli.

Okay, the last time we talked, we got you up to being a young woman. You just got married, I think. I didn't ask you where you met your husband, I don't believe.

KM: Oh, like a good girl I used to go to church. So I met him at church. It was a good place to meet a guy. Then, when you repeat your vows, it's forever, and ever, and ever.

(Laughter)

JG: Seems like you've got a very good husband.

KM: Well, he was good to me. That's one thing. 'Course everybody has their ups and downs.

JG: Normal.

KM: Normal. Got to kiss and make up, you know. That's where the fun is.

(Laughter)

JG: How many children did you have?

KM: Five.

JG: How many children did you have when you moved out here?

KM: Well, that's cute. I had three. I had just one, let's see, one girl and two boys. And that was Mana, he was the youngest. He was just past one year when we moved here. He was born in June, the year before we moved here in July. I had a very young baby. And the worst of it, you know, at that time our water system was something. Like a desert we were living in, 'cause every place was kiawe, over there. We were the only ones here. I think about within a week or so after she (neighbor)
moved here, across the street. She lived in a little tent over there, way back of her lot and we lived in a tent over here. Of course, her husband built a little house for her. Just enough, kitchen, one big room. 'Course the sanitary facilities, you couldn't dream of that because there was no water. We had no choice.

JG: Did her husband work in town?

KM: Yes, he was the City and County. He worked on the road, you know, way away most of the day.

JG: What about your husband?

KM: Oh, he was a fireman.

JG: Here in Nanakuli?

KM: No, we didn't have a fire station here. The only fire station close to here was Waipahu. And that was quite new. They used to have a fire station, but only on the plantation. You know, only for the plantation area. So they needed a fire station, so they had him. 'Course he was working at Waikiki. He had to leave here about two hours (before work started) to make sure he gets there (on time).

JG: At that time, were they working 24 hours on?

KM: Uh huh. Twenty-four hours on, 24 hours off. He was to start at 6 (a.m.), and the next day he'd leave (the fire station) 6 (a.m.), too.

JG: You mean morning?

KM: Uh huh.

JG: Now, when you came out here, how did you get your water?

KM: Oh, we depended on the pipes that was here. But then the water would come on a certain time, then go off. The system was pretty bad. You know, what they pumped there was mostly salt water. But most of it was salty. Half salt, half water.

JG: Brackish.

KM: Brackish. Oh, it was terrible. It's a good thing my husband was a fireman. He'd bring home large milk cartons. You know, those old fashioned milk cans.

JG: Right.

KM: The big ones.

JG: Twenty-five gallons?
KM: That's what we had, because my baby would get sick. Oh, I couldn't even drink it. Make tea, just as bad. You drinking salt. It's a little brown. It had a funny taste. The water has a funny taste, because it's salt. And you trying to make tea and put sugar in it. Combination, salt and sugar.

(Laughter)

KM: Oh, so we used that water for washing and, of course, for bathing it was all right. I wonder how can the plants survive with that salt water.

So what really happened, we had for years, always this water system. No matter who--of course, this was politician--all the politicians promised, "When we get elected, we'll give you water, Nanakuli." Oh, it seems that our water came from Waianae. Mr. Fricke was in control of that water, because that used to irrigate his cane. The water we got here was pumped right from his own pump, but then there was no water to pump up, I suppose, so he agree afterwards that he would supply water after he had his own.

JG: Now, you said that the water would go off. Is that because the lines broke down?

KM: No, there was not enough water pumped in that tank to supply those of us here. Now we were sort of scattered. Some was here, down the beach, and some was way up on the hill. Those who were up on the hill were the most unfortunate, 'cause the grade, you know. In the lowland, we take all the water.

JG: Were they rationing water at that time, or was it just the pressure?

KM: After a while, they have to. When we had water, those folks way down the beach, on the beach lots, coming into Nanakuli, didn't have water.

JG: In other words, in certain sections they'd get it.

KM: Yeah. So what they did, they did a section. Maybe 2 o'clock it would be here, and then the higher land, then the lower land. What happened is that if they open the valve and let everybody have water, 9 out of 10, they won't have a drop. 'Cause we'd be taking it. So they had to open that valve every half hour or every hour. So if you're not home by 2 o'clock, you don't have water.

JG: Now, did they actually shut it off someplace?

KM: Yeah, they had valves.

JG: They didn't leave it up to your honor?

KM: No. No.
JG: What about electricity? Did you have electricity when you moved out here?
KM: No. I lived here about eight or nine years before we ever had electric.
JG: What year was it you came to Nanakuli?
KM: Oh, 1930. 1931. We had the place 1930, but we moved here in 1931.
That's when Mana was about a year.
JG: When you moved out here, how did you choose this, or was the land just assigned to you?
KM: Well, it seems to me that at that time, we were in the second drawing. The first drawing was closed so they (Hawaiian Homes Commission) awarded all those who applied, who wanted to live on the land, and then they closed it. And again, when they had more (land or money), they had another open. My husband applied. And how they picked it, they picked it at random, you know, names, and his was chosen. At first, I thought, oh, how far from everything. I looked at that place and, and my Dad said, "No, it's good land. Get store not too far."

We had a store here, and, of course, there was no stores after Waipahu to Nanakuli; no stores over here. Sam Yuan wasn't there. The only store was Mioi Store, down where Nakatani is.

JG: How much of a store was that?
KM: Well, it was quite good because it had everything like a old Japanese store, or any of those merchandise. They had, oh, rice and staples.

JG: Did they have any dry goods?
KM: Little butcher. Oh, yeah, they even had dry goods. Like that store make me think of that one in Hana that has everything. I think that's, well, it was similar. They even had a little restaurant on the side, and later they turn it into a bar. That's where the, oh, personnel from Lualualei were invited to on December 6, on a Saturday.

JG: When they opened the bar...
KM: Yeah, for the military men, because there were those men up at Lualualei. On December (December 7, 1941), what was that date?

JG: The 7th?
KM: The 7th came, all these guys were in the night before.
JG: On a Sunday morning already?
KM: Yeah, already. They didn't expect anything.
GJ: Celebrating. When you came out here, then you were staying here by yourself one 24 hours when your husband was off working?

KM: I was fortunate. My brother was one of the first to work up at Lualualei. It wasn't as it is now, but it was in the process of landscaping, and the ammunition depot was mapped. That actually was owned by the Hawaiian Homes. They changed it to...

GJ: That was Homestead?

KM: That was Homestead land, that was Hawaiian Homestead land. But along the line, I don't know how they got it exchanged, you know, different governor, I guess. And I guess the need for space for ammunition. You know, that's kind of a thing. And well, it gave people out here jobs, too. 'Course, this was such a barren land. Just nothing but kiawe, so dry.

GJ: Did they give a certain preference to people in this area when they were hiring up there?

KM: They did. They had quite a few people living here that had a job up there. And it was good pay, too, because jobs was one of the hardest things to get. It seems that I was one among a dozen others that was fortunate to have their menfolks with a steady job. You know, most of them was without a job, or later on, they had a relief like the welfare.

In the 1930's we had that drawback in jobs, no jobs. So the relief was pretty tough. Lots of them had to go down the beach. Throw net, and I must say that the fishing was very good along the beach. Here to Maile to Kaena Point was good, 'cause my husband worked 24 hours on, home 24, so whenever he can, he take his net and we'd all go down and go fishing. He was a good fisherman. So was my dad.

I was fortunate to stay here with my dad. My dad encouraged it, 'cause I had been sick. I had a nervous breakdown and the doctor advised that I should get out in the country, not stay in town. So when Dad saw the place, he said he would come and stay down here. So we made a loan. Can you imagine the loan at that time? Only 250 (dollars). You couldn't get more from the Hawaiian Homes.

GJ: Now that was for building your house?

KM: For building the house.

GJ: Two hundred and fifty dollars?

KM: Two hundred fifty dollars. It was hard to make payments but we built a house, believe it or not. Of course, that's not for carpenters and all the like, and no union, no. No restrictions. But my husband built a house for us and he pay $25 a month. Till we got it paid. Some months was hard.
JG: When you build out here, was there any zoning at that time?

KM: I don't recall hearing of any zoning.

JG: Did you have to go down and get a building permit?

KM: Oh, yes. The Hawaiian Homesteads tell you what to do.

JG: You went to the Hawaiian Homes, or to the City and County building department?

KM: No, he did that, I think, through the Hawaiian Homes. He had to go to their building department, I'm sure of that.

JG: At that time, was Hawaiian Homes lending you the money for the house?

KM: Yes. Uh huh.

JG: So it wasn't so bad...

KM: It wasn't so bad. When I think of that time, 1930, 1931; hoo, and to think now, 250. I guess can buy 10 boards, I don't know.

(Laughter)

JG: Yeah, plywood's $15 to $25 a sheet.

KM: A sheet. Oh boy...

JG: And if you had 20 sheets of plywood.

KM: That's it all set up for a house. Trying to figure between that time and now, oh $25,000. Oh, plenty money. And to some people, you know, 25,000 dollars is just a drop in the bucket. You know, it's aching now, because I think never in my whole life...

JG: It's aching now, you know (because) I never paid $200 for any house that I lived in. Too much money. Yet it's not bad. Everything was so nice.

JG: Were there restrictions at that time on how long you could live out here in a camp, because you and the neighbor both were living in a tent at first.

KM: Oh, just for a little while. I wasn't. Dad did. He didn't think that we should move down here with our things and because Mana was just a baby. And I wasn't too well, so, just had a nervous breakdown, I couldn't gain weight, didn't care to eat.

JG: You were kind of run down?
KM: I was very run down. Only 95 pounds.

JG: Oh, my God.

KM: Look at me now. (Laughs) That's not so cute, but I'm healthy and happy.

JG: Were you in the hospital?

KM: No, but I'd been going to the doctor and he said, well, "Your resistance is poor." And no matter what I ate, I did not gain.

JG: Had you been working as well as taking care of the children?

KM: I think maybe because one hand, you know. I think of the children and I try to do so many things that at night I'd be just exhausted. And in the morning when I'd try to get up and get the children fed and all that, take care the house. I was so particular about the house. I never use mop, stick. Always on the floor, mop with my hand. And after the children came, whee, I wasn't gonna give up. My husband's friends used to tease him, "How come you let your wife mop with her hands?"

"Oh, you know Maunakea's wife, she mop the floor with her hands." I'd say that way you clean better, get every corner. And so they used to rib him. "How come you let your wife do that?"

"She like to," he'd say.

JG: Was your husband a fireman when you first married him?

KM: No. he was off a boat. He was always sailing after he left Kamehameha School. His mother died when he was nine. Kind of sad. And the father brought him up similar to mine. From one auntie to the other auntie. From one uncle to the other uncle. Well, anyway, he was working on a ship, and he comes in and he goes out. But, after he met me, he didn't want to go out. He wanted to stay on land, so he wanted to get a permanent job. I wasn't going to marry a sailor who has a girl in every port. (Laughs) That was the saying, you know. A sailor gets a girl in every port.

Well, anyway, he decided to stay, so he got a job with--a contractor, and he worked for a while, driving trucks. Then, when our first child came, just after that baby was one year old, well, he applied ahead of time for the fire department, and so he got the fire department job. Just before a year.

JG: How did you feel about the fire department job?

KM: Oh, he liked it because it was 24 hours on, 24 hours off.

JG: How did you feel about it?

KM: Well, to me it was a job, you know. 'Course, we hear the people say,
"Do you know what he do the other 24 hours?"

JG: How long after he applied for this did he get it?

KM: Oh, not too long. In fact, he was doing all the maneuvering, you know, he did all of that. All I would do is take care of the house. But he moved from one station to the other. We used to go to Waikiki and then he'd be stationed in Kalihi fire station. Then he was at Kalihi quite awhile and then he applied for Waipahu, 'cause it was going to be nearer to home. But the problem was they would like him to go around to different fire stations.

JG: When you first built a house here, how big a house did you build?

KM: Oh, that was cute. We had four 20 by 20 rooms.

JG: For $250.

KM: Two hundred and fifty; 20 (feet) by 20 (feet). So, the kitchen was 10 feet, parlor was 10 feet, the two bedrooms was 10 feet each. So it was a square.

JG: And you had an outhouse?

KM: Oh, you got to get an outhouse, I should say.

JG: How long before you got electricity?

KM: After eight years.

JG: 1939 about?

KM: Uh huh.

JG: Just before the second World War. Was that brought out as part of the Lualualei development?

KM: I don't know about that. But Lualualei was already in existence when we moved here. And my brother had been working there. That's the reason more so we wanted to move, 'cause he was here. And my dad, well, since he was living down in one of the bunkhouses, so he said, "Well, when you bring the lumber here somebody got to stay here." So dad and him lived here, just canvas over a pile of boards. So that every weekend, when hubby's day off, he'd come down and help. But whenever we leave Honolulu about 4:30 or 5:00, I tell you that drive was something. Just like I been, oh, working so hard in the fields. Only help cook and take care of the kids.

JG: What kind of car were you driving at that time?

KM: Oh, we had a Studie.
JG: A Studebaker?

KM: Yeah, Our car was all right because it was a sedan, and so when we bought lumber and all that kind of stuff, we had to borrow somebody else's trailer. They brought the lumber down here, but little things that we have to do.

Well, the first thing was to get Dad and a place for them to sleep. We put 2-by-4s so they had a place to sleep. And just about that time, the lady across, Lovey, next door, they started to build her house, so Dad got quite acquainted. Looking on so he wouldn't eat alone, he would go over there. She'd call, "Come on, have something." 'Cause there was always coffee, and he didn't eat anything else, just coffee and crackers. And we make sure that we come down at least once a week. Well, we had a friend who's gone to rest now, he was a carpenter (Roger Kekuewa), an old Hawaiian fellow. He promised to come and help with the house. So we waited on a Saturday night, or early Friday morning to bring him down. He put up the foundation.

JG: So you had some professional help?

KM: Yeah. The friend and, of course, Dad and my husband, too. Well, was his profession. "You cut over here, and you cut over there," and so forth. Nail 'em up. And when we moved down, 'cause we didn't want to pay another month's rent, 'cause that was $140, I think, or $130.

JG: You paid that much rent? In 1930?

KM: Yeah, 1930. Maybe less. I can't recall.

JG: Where were you living at that time?

KM: Kalihi.

JG: Oh, my goodness.

KM: And it could be less because it was right near the Kalihi store, not too far from everything. And it was a new house. No, it was not new but they had remodeled it and painted it, so I guess we had to pay the difference.

JG: What kind of salary was your husband making at that time?

KM: At that time was a hundred, almost $200 so wasn't too bad.

JG: So most of it was going into rent?

KM: Yeah, that's the reason we didn't want it. Well, he had borrowed some monies. When another baby came, we were paying that out from his salary. Kind of hard to, so I know how it is. So anyway, Dad encourage him.
"I'll go down stay and do what I can," he said. So Chapie came to stay with Dad, my brother. He lives here now. He's retired. Both Dad and Brother help each other. Brother worked at Lualualei, so it wasn't too bad. 'Course that job supplied them with their wine over the weekend. You got to have some relaxations, especially when you're so far from town. I should say. But we had this Japanese store, as I say, near, and it had liquor, and of course, Waianae had liquor, too. There was no bus, only one or two taxis.

JG: But this was the only store between here and Waianae?

KM: Waianae. There's only one right here. Maile didn't even have any store.

JB: And how many stores were there in Waianae?

KM: Lau Tang was one of the biggest. Lau Tang is still there. The plantation store, the butcher store. I think there was only about three totally.

JG: Could you buy from the plantation store?

KM: Oh, yes, you can.

JG: No problem?

KM: No problem. The meats were good because it was fresh from McCandless' Ranch. The meat was good. Oh, you get soup bones, why, enough for your biggest pot. Oh boy, my dad used to love that. Used to get a dollar's worth, oh boy, last how many days. Three or four days, and it's just boiling, and boiling and boiling. Boil the meat, all fall off, you know. The marrow is something that he loved. Oh, he just loved that marrow from the bone. Then, now if I wanted to put vegetables, I make sure take some from it (other pot), put in another pot. And put my carrots and potatoes, just like stew. It ends up like stew, because the meat's all fallen. I'm only taking the meat, and there's so much meat. And what was not good about it, no refrigerating, no. Just blocks of ice if you wanted to keep some fish or something, some butter or just ice water.

JG: Where did you get the ice from?

KM: From Nakatani. Mioi Store, or most time hubby brings home from work.

JG: Did they make it, or bring it out from town?

KM: I think somebody, train, remember, the train.

JG: Oh, that's right, the train.
KM: The train used to come by and they stop there. And right here was a station at the end of Haleakala (Avenue), just about oh, from here to that, over there, the entrance to the driveway, my driveway.

JG: About 20...

KM: About 20 feet, 30 feet. There was a little house there where you wait for the train to go back to Honolulu, or go back this way. The train always went home to town at 2 o'clock, so if you came down and you stop here, they go over that side. It reaches here in the morning about 9 or 10. So you can drop here and let 'em go on, but you better watch your time. You could hear it returning. I know sometimes I come on the train, and I want to go back on the 2 o'clock. All right, when he comes down by Nakatani; you (know)--you can hear that train with it's whistle, "Hey, hurry up." Oh, we'd hurry up and get down the road and get the train back to town.

JG: How much did it cost to go to town?

KM: Oh, 25 cents, I think it was. I even forget how much.

JG: One way?

KM: One way. Not too much, not more than half a dollar. I don't recall paying half a dollar. Very small. And what used to make me sick is that rocking back and forth. By the time you got out in Honolulu, you'd think you were still rocking. Rocking and rocking used to make me sick. A friend said, "When you go, take some round crackers. And you chew it, you don't feel like you're rocking too much." I don't know much about that. I don't recall taking any crackers, but that's what they did when I rode a boat. Take crackers and chew on it so you don't feel seasick.

JG: Once you moved out here, did you ride the train often?

KM: No. Not too often. But often enough. The kids just love it. We used to go to Honouliuli. Well, I had this sister that now lives in my daughter's house in Nanakuli. She was married and they own a place right there in Honouliuli, not too far from the ranch. And near the water, the clams, and the crabs, not too far we used to get. Fresh, crabs. Was good. Was good. "Well, come down. Come in the morning. And go crabbing." Then my husband gets off at six. He'd come down, pick us up and come home. 'Course we always had supper there first. Take all the crabs, come back again.

JG: Were there any churches out here?

KM: Let's see, when it comes to churches, our first Protestant church started here was by a few women, Mrs. Nancy Aki, Mrs. Apoi, the Apelas, and oh, a half a dozen or so more. They would gather all these
little children in a car on Sundays and drag them off after two hours or so.

JG: Separate churches?

KM: No church. The first church was underneath a kiawe tree. They gathered there and started what they call lulu. It means your offering, and so they started a building fund. And then they applied for a church. And that's how we got our Protestant church. Started by this collection and donation. Now we got a big church. The Catholic church was done the same way. They would gather at a certain house, the Akana's. Yeah, Mrs. Nahulu. Mother and Dad and a few others helped start the Catholic church.

JG: What was the name?

KM: Akana.

No. Mrs. Nahulu. She was a Akana. She married a Nahulu. Mrs. Nahulu's father and mother was a homesteader. Mrs. Nahulu's mother was Akana. And in the book Waianae, it tells the story about them.

JG: Maybe that's why the name is familiar.

KM: Yeah, when you read, tells about him building their house. Go to work, come back, and build house. And then you also read the story about the Hawaiian boy who graduate from the University (of Hawaii), how he got his education by buying this land out here, raising pigs. And he sold his pigs and that's how he has money to educate himself.

JG: Were you active in one of the churches?

KM: No. How I became active is that we didn't have a school. And I always like to work with my hand, like sewing and cooking and, because I had the small ones (KM's children) I took to sewing, do my own sewing. Oh, you should see the first machine I had, Wheeler and Wilson.

JG: That was a treadle?

KM: One of the treadle. You pump and pump. It was an old fashion one. (Laughs) Hubby got that for me. I wanted one so bad. He went to an auction. And this auctioneer, official, had lots of things from one of (the) homes in Waikiki.

JG: Who at Waikiki?

KM: A princess, not Liliuokalani, not Kapiolani or Kawananaakoa. I think it was Kawananaakoa 'cause I got a comb that was once hers, and a red dress. I don't know from who that one was from. It was velvet. He (KM's husband) bought it. We were just married a year. And I wanted that machine so bad. At first, they had it auctioned for $5. Nobody took
it. It came down to $1. "One dollar." Hubby paid $1 for that machine. And I had it ever so long. No need electric. I used it till that thing couldn't run any more. Of course, it wouldn't be repaired. There were no parts. (Laughs)

JG: When did you learn to sew?

KM: Well, in boarding school.

JG: So you knew what you were doing when you got your sewing machine?

KM: Yeah. Then mother had one, too. I used hers sometime, when I went home. Kerosene light is all. You hang up the kerosene lantern over here, near the sewing machine, then you get your regular light over head. And you sew at night. I tell you, it's a funny thing when we first moved. These houses, there were no doors. And I wasn't going to move to Nanakuli with no doors. And no windows. So what he (KM's husband) did, before the screen came in, he just make shutters. Shutter at night, and just leave a little air in. When I moved here, it was just one whole room.

Hubby was starting to put up the partition. It was going be the kitchen, what was going be the bedrooms and the living room. 'Course, (what became) the living room later on was a bedroom; when we had to sleep we just moved everything and spread the mattress down. There was a good feeling after Hubby went to work. Just Dad. You're so tired, you fall asleep but awaken at night. So quiet, you hear scratching or something like that. You listen. Oh, no, that's only the trees. Too near the house, so when the wind blows again, you hear that squeaking. No wind (but) there was squeaking, so then you start imagining. Oh, no. I'd get up and walk around, see. If the doors were unlock or what. At that time, when water was so important, we used to fill all the pans, any kind of pans and pots and our large crock for our poi; we fill it with water. Yes, we always had poi. But this time, we soaked this crock. There was no poi in it because we were going to town next day to buy poi. We just about out, but. That night, I heard so much noise. All of a sudden, something was breaking. We looked out there in the dark with a flashlight. Oh my goodness, what was looking at us? Big eyes. There was cows. They came to drink water. Oh, and they hit my crock and it made such a big noise. My crock! I paid $7 for that crock. Oh, I wanted to cry. My dad went out, and good thing he knew just where the stones were, and hit them with it. The cows just roam around the area, and naturally they want water. At one time this was just like a pastureland for them. And where the water was is where they would go. At night. 'Cause Dad would shoo them away if they came in the day.

JG: Where were these cattle from?

KM: He (father) says they were from Holt, I don't know what Holt. He just let'em loose. 'Cause this area was barren land; as I say, they go any place. Oh boy, we always stayed near the house.
JG: When you moved out here, what was the community like? Was there any problems with the kids and stuff?

KM: No problem, no problem at all other than the cows. You can go down the beach and nobody steals anything. I guess like any community, it takes one to get into mischief. Then we had one. He was a little kolohi boy named Wright. I don't know where he is now, but, well, what he stole was something to eat. When anybody's not home, he look for anything in the icebox, whatever. He'd eat it. Not take anything else, you know... Just food. I can't blame him. The times were hard. In the early 1930's, till after the middle of the 1930's, then things started to change.

JG: Were there a lot of people at that time worked at Lualualei?

KM: Oh yeah.

JG: Did you have many military families living out here?

KM: There were. They lived up at Lualualei, 'cause they had an area for them. And Marines were moving in. They had a barracks, Marines and sailors. We had a restaurant in Nanakuli, so they used to come down. They improved it and improved it, and of course, prior to the War (World War II), the ships that come in, they get off on furlough, or whatever you call it, on pass. They'd (the military) come in buses, sometime on the train, for a picnic. Go swim. They came more for liquor, and rest. No more responsibilities so naturally they didn't have to go back early. They stayed all day. So our kids used to go swimming too. I think the oldest boy was about nine and Mana (KM's son) was only about six or so, so they got acquainted. They would pick up shell for them. The children would come home with cooked eggs and bread and baloney and whatever, given by the cook. The kids used to love that; the leftover food did good, too.

JG: You said you started to get involved in things because of the children.

KM: Well, you know, after being here for so long, the school was at Waianae. (Waianae School)

JG: Where is it now?

KM: Now. You know where the intermediate school is, right behind the old plantation road (in Waianae)?

JG: Yeah.

KM: That's where the school was. The only school.

JG: That was from kindergarten through high school?

KM: No high school. Just up to eighth grade.
JG: What were the kids in this area doing for high school?

KM: I don't know. I think they all went to Honolulu. They take the bus and go Honolulu. There was a school, but I'm sure it wasn't high school, just up to the eighth grade. It could have been ninth grade. I've forgotten about that. But the kids who lived here had to walk to Waianae. This was in the early 1930's.

JG: There was no bus?

KM: There was no bus. Finally, they put in a petition. Fricke (plantation manager) agreed to lend his working truck. He had the men who worked out in the field. The driver take these workers out in the field, drop them, then come back to Nanakuli, make a round, pick all the children up, take 'em to Waianae. You had to pay $3 a month, I think, for it. If you had three or four kids, you know how much; 3, 6, 9 (dollars). And jobs was so scarce, so hardly had any children to go (to school because families could not afford "bus" fare). Twenty, maybe. Maybe more. But some parents couldn't afford that. Children walked. I know this friend over here had two boys so they walk.

JG: That's what? Five, six miles?

KM: Seven miles to the school. And that's the reason this one parent here, Mrs. Bright, the kids just walk, because they had three in school, I think. One was at Kalakaua Intermediate (in Honolulu), and she had to provide that. That one stayed in town with one auntie, and live out in town. Sometimes to get to Maile, they had to walk back, because it rained. They got wet. No sense going to school, they (school officials) going to send them home anyway. But what did they (parents) do? Some take the children out from school and then send them off and on.

JG: This Fricke was...

KM: Manager of the Waianae Plantation. A very influential man. Very steady man, too. Big, oh, red-faced gentleman he was. Well, anyway, after they take the children to school, they would pick, now which one comes first? I think school gets through about 2:30 (p.m.), they bring the kids home and must be back at 3:30 (p.m.) to pick the men folks up at 4:00 from the fields. Oh, that was something. Hot days was plenty.

JG: What did families do with little kids that were just starting kindergarten?

KM: Some stayed home. Lots of them stayed home. That's the reason we had our school with two classrooms in 1935. In 1935, yes, I think that's the year because I became involved in extension and the school 'cause the Nanakuli School started the P. T. A. (Parents Teachers' Association) almost the same time.
The Homestead didn't come in existence until 1930. The Nanakuli (Hawaiian) Homesteads, a few people had been living on it, but nobody built and it was not designated before 1930 whether to use it as a Homestead. In 1935, about the same year that I got involved in the University (of Hawaii) Extension and school.

JG: Had it just started out here?

KM: Uh huh. The University Extension was here and there. It started at Waianae, naturally. Then when the Homestead started here, well, they try to get as many (people), and I got involved in that, because I used to have the children come over here and learn how to make jelly and what not. We used to go and pick guavas and come back...

JG: Now whose children were these that came over?

KM: Oh, the neighbors.

JG: You just kind of informally recruited them?

KM: Yeah, recruit. But my nephews that come down from town for the weekend, my sister's oldest boy, Charlie's and our children, we'd go pick guavas, and we'd come home and prepare the guavas.

JG: Where did you go to pick guavas?

KM: Kaneohe. My husband had a cousin down there. They would go and lay net and catch squid and all that. We'd go down there some weekend and take the kids too. We'd pick guavas while they go catch squid or whatever, lay net. And we'd come back with barrels and barrels, boxes and boxes of guavas. And sugar was cheap. We'd make jelly right outside on the old stove. We had that outside stove. Cook most anything. It was fun.

JG: Kerosene (stove)?

KM: No, wood. You just have to use two stones each end and put the pot on. Put a pot right on it and watch it.

JG: Did you have much trouble finding fuel? To burn?

KM: No. Kerosene was cheap. Wood was free. Kerosene was 10 cents a gallon. Later on was 25 (cents).

JG: You also had a kerosene stove?

KM: Yeah, I had a kerosene. We had a gas stove, but there was no gas. 'Cause I was used to cooking in Honolulu with gas. Out here I had to use kerosene, or cook outdoors. I had three or four burners, so not so bad, you know. But cooking outdoors is pain. My dad would always start a fire. And that's how we got rid of the stump of our kiawe trees.
When you cut down the kiawe tree you have the stump. Okay, you cook on this stump for awhile, then just about when it nears the ground, the fire is still burning underneath, you know, he covers it up, put water over it. Now mind you, it's not water from the tap. He gets dish water, or laundry water or whatever. He'd throw that, no wasting. That's how I learned to make charcoal. It was good charcoal, too.

JG: Oh, yeah, that's the same process.

KM: You cover up with dirt and sprinkle some water on it so the steam stays underneath and you make charcoal. So we always had charcoal. I had a charcoal iron and that's what I used for ironing. I think I used that for about five, six years. Towards the last I just couldn't carry, the darn thing was so heavy. I became sick then, but that charcoal iron was heavy. Later on I used it to pulehu my fish. My barbeque meat, just put a wire across, chicken wire, put the meat on it, hot dogs.

JG: How big was your iron?

KM: Ordinary one, kind of big. Just put it where the wind will blow, put my dried fish on it. Oh, the kids used to like hot dogs, so I put hot dogs on it. Was pulehu-ed. So you don't use it one way, you use it the other. See, when school started, it was in 1935 they were building [the annex]. And we had to come under (Waianae as an) annex.

JG: They were building an annex down here in Nanakuli?

KM: Up here. Yes, we expanded more than they ever did before. So they only had two classroom that could hole 30 one side, 30 another side. 'Course we had more than 30. I think we started out with 62 or 64 children, and one office that served as a lunch-counter or, what you call, medical? Anybody got sore, take 'em to the office. Anybody got naughty you take 'em to the office. Anybody got sick, you take 'em to the office. Lie down. There's a nursery. There's everything in that little office. The building still there, but they turned it the other way. We only had two teachers. And let's see, Mae Keaka used to teach here. She was a Hawaiian.

JG: Who was that?

KM: M-A-E. Keaka. She was at the high school at Waianae. She was a very talented person. Then we had James Lee, Chinese. He was the principal at Waianae school. He started our school. And lunches you had to bring from home. That's when you see the kids with their poi, their sardines, and their opae. Think nothing of it, kids just brought their whatever they had and sat down and ate.

I tell you you should see the condition of the grounds (around 1935). So much kiawe. You know, they bulldozed it. And there was white coral and kiawe stick. The kids had to go every day and pick all the kukus
from section to section, because when they (workers) bulldoze it, (the kids had to) take the thorns out. And tried to make a yard out of it. And then first thing you know, it was too small. Keep adding and adding. And they're still adding. Part of the children's going down to that school (the annex), and part of it's going up before the high school (Nanakuli High School). Now, of course, we're sassy. We have a high school. But that was a long way, over 20 years before we got. One of our best principals was Mr. [Kazuo] Ikeda and Mr. Manu Kwan. Mr. Kwan stayed two years, or three years. I've almost forgotten what his first name was. He (Mr. Ikeda) stayed almost 10 years.

JG: What kind of things were you doing? Was the U.E. (University Extension) club part of this Extension, or was...

KM: University Extension agents would come and give you farm ideas, give you recipes. And jelly-making was one of them. And then baking and all that. Later on when we had electric, that was a blessing 'cause everybody had an oven, see. But trying to make a cake in the kerosene stove was a challenge. Nobody was supposed to run around and jump around, or the cake gets flat. (Laughs) Oh, that was good. So you wonder now why everybody wants to go to the bakery and get a cake for a birthday. Oh, boy. Those days was a challenge to make a cake.

JG: When you first come up here, were there many luaus and things like that?

KM: An average. You know, usually when they (parents) have a young one, when he's one year, they usually have a luau, but it would be a family thing, anyway. But it seems to me, after the War, everybody want to make a luau. Well, of course, they had the pig. Your biggest item is the pig, usually, and naturally the poi. Fish, you go out and catch your own and limu you catch your own. All other things you have to get. Nowadays, with the freezer, you have so much advantage.

JG: When did you start building on to the old house?

KM: That's a good question. I think we were here over 10 years before we started to expand. And we needed lots of rooms. Just before the War. That's right, 'cause my husband got sick and before he got sick he had a (non-job related) accident. The wood-alcohol burned his back, so while he was out sick, and he did not go to work. Then he did get well and went back to work. His back was giving him trouble. Anyway, in the late 1930's, I think, before the War, well, we started to enlarge, and we had three bedrooms, plus the kitchen, dining room. We had some neighbors who lived next to us, they moved away to the Big Island, 'cause they had some land there. He (neighbor) gave us his lumber and that's how we extended the kitchen. It's supposed to have been a lanai, you know, where you want to stretch your nets and all that, but every time we ate we would take our plates in the back, so we decided just to enclose it for kitchen, make a small sewing room or a storeroom. So since we got the lumber, we had pretty big, 12 by 24 (feet room). So we had the sink at one side, and the long table in the back,
so that's the reason I sewed at the extra end. 'Cause it was long. One of my friends said, "Everytime I come to visit, you get another room."

Now when my son come back, he going to say, "Oh, Ma, you got a new house."

(Next couple of sentences inaudible. Tape problems.)

JG: When did you decide on putting up this house?

KM: Oh well, when the loans came in existence. My home was falling apart after 40 years. The roof was leaking and maybe only one room or two rooms was not leaking. 'Cause, you see, I had (roofing) paper. Naturally the wind blows and then the rain comes in. Once in a while, when there's this crazy wind (as we call it), it will take some of the roofing paper off, so that creates a problem. I didn't have help to repair it.

JG: In deciding to build this house, how did you go about choosing the plans?

KM: Hawaiian Homes had two to three plans we could select. We were asked what color (paint) the exterior and the interior and so forth. You had choice. And I didn't want a dark color. Although I could have had a dark color, but I thought brown would be nice, you know, light brown with some yellow on it. That's what we chose. But inside, I didn't know what. I thought probably going to make a lighter color, some light color like yellow or greenish. Well, pastel anyway. But they painted the whole interior all white. Cost more work to keep clean but still it's all right. It looks neat.

JG: What about if you want to add onto a house? Can you do that through Hawaiian Homes?

KM: You can. In that case, you have to have an estimate as to how much. You know, what you like to do and get an estimate, maybe not a thousand. The reason for that so that they know. They keep within the tax laws. Like here, I chose this here plan, not the adjoining garage, not adjoined to the house, because they said I could enlarge it (the house).

Only, the sad thing about this house, everything's okay except the architect who drew the plans did not foresee that the roof is shorter than the porch. I feel sad every time it rains. This porch, when it rains the water will be right on the porch. Now, if I was coming home on an evening when dark and raining, I want to put the light on, or trying to open the door and I got groceries in my hand, or whatever. I cannot put it down and try to open the door because it's raining and my shoes is getting wet. I'm big so that when I try to find the keyhole,
my okole would be in the rain and I would be wet. I told that to him, Mr. Phillips, I said, "Oh, we have a saying for this beautiful house, and I'm very satisfied, but when the heavens weep, I want to weep, too." Mr. Phillips asked, "How is that?" [I replied,] "Well, the Hawaiians say, 'When the heavens weep, the earth lives.' But I want to cry because I cannot open my door with a key 'cause I'm getting wet." They said, "That's easy, you only need to put in an extension." "Do I need a permit?" "No, you don't need a permit."

So I went to the Hawaiian Homes Office and they tell me I got to have an estimator. You know how much to put a lean-over eave over here? Six thousand dollars. No fooling. I got the figures from one building company.

JG: Hey, lady, I'll come and do it for you for a lot less than that.

KM: But I ask the builder of this house, this one who built it, I told him, "You give me an estimate, because it's your folks' fault to build a place like this without a (roof) overlap." It's so sad, no overlap so far.

This fellow say, "We'll come and make the overlap. End of August 1977, we'll let you know." But they had a strike. They were on a strike so how can they make that overlap?

JG: What are you going to use for the side? Are you going to cover this over...

KM: No, I just want the overlap go over the garage. Over this garage a bit so that when we want to go in the house without getting wet...as I say, if I'm going to try to unlock my door, I'm bending down, my rump will be in the rain. I try to find the keyhole in the dark, but I getting wet. My slippers will be all wet, too. And the things I have in my hand, I got to put it down, it'll get wet, too.

JG: Gets messy.

KM: It will get messy is right. I want to extend this porch to meet the other porch. See the other porch?

JG: Yeah. The back one.

KM: If I want to go to my bedroom only, I have to go in the rain and go way over that end and come back again. To enter to my porch. If it's a nice day, it's okay.
JG: Yeah, that would be nice.

KM: I would like to have that. I told 'em, "Gee, I would love a Hawaiian porch. I want to extend that (short) porch to this (other) porch to make one long porch." I said, "Why didn't you do that? I would be glad to pay the extra." So far, four months passed. They were coming the end of August 1977.

JG: They better hurry, 'cause that was yesterday. When did you first get started with the U.E. club?

KM: 1935. 1934, but I really get involved in 1935.

JG: What sort of things were they doing at that time?

KM: Oh, essential things. You know, homemaking, that's what they call "how to stretch your dollar." You know, things were hard, jobs were hard to get. But they encourage planting bananas and papayas. And I tell you, we used to eat a lot of papaya. With the water shortage, you see, when we wash dishes, you wash in one pan and then you rinse in the other pan, the dishwater just goes to the plants. Bananas and papayas grew really beautiful. Oh, the papayas were sweet.

Sewing, budgeting was good.

JG: You got involved in some children's activities?

KM: Oh, yes. When it came to children, well, they had games, but not too much children's activities. Only homemaking, most, you know, how to do few things like baking and cooking, how to budget.

JG: You were involved in the first Summer Fun (program of children's activities sponsored by the City and County of Honolulu) or something?

KM: Oh yeah, the Summer Fun. We didn't have no Parks and Rec (Recreation) director because not enough children. But we did start a Summer Fun Program. I was told if you can get 50 children in the Summer Program, a volunteer may be hired. So Mrs. Mori recommended that. I saw her lately; she's retired now. That's one of the saddest parts. There was no director for our park. And to meet the qualifications of a park director, you have to be two years in college. And in this case I was a volunteer, I was helping with a children program. That's why I was recommended. Children of all age, so you have to plan. If you're playing with three year olds, you play three year old games. If they're 10 year old, you play baseball.

JG: You were recommended on the basis of what you were already doing?

KM: Yes. So I volunteered. And there were several of us who volunteered. George Soon, for that matter, was a volunteer. He did a good job,
because he took over the boys, where they played football, volleyball, besides crafts. We didn't have lights at night, so naturally we couldn't go down to the park in the evenings.

JG: You started out, you were not being paid?

KM: No, no, not being paid. How many years we just volunteered till later. I volunteered for Girl Scouts, even Boy Scouts, 'cause my boys were Boy Scouts. And then 4-H afterwards, and then teenagers. Then teenagers, so the teenage go down to the park. My husband was very helpful. He would take me. He went to camps, he'd take us. He'd take his vacation, or take leave, and he'd go. We'd go up in the mountains and camp.

JG: You went camping just on your own? You didn't go as part of, like going to the church camp up Mokuleia?

KM: No, no. This was Girl Scout movement. I took over when my friend Mrs. Mary Gomes, she was a house-mother somewhere at Queen's Hospital. She started the Girl Scout here and I helped her. When War came, I took it over 'cause she was busy. But she was a very good person. My daughter was under her. I relieved her the second year. And then my daughter, Katherine, took it over. Then she left to go to the Mainland; it kind of dropped off. I got away from it. 'Cause I need to relax. All my children were out of school. She was the one who had time.

JG: She graduated?

KM: She graduated, so there was no need for me to continue, but if they needed any help, I would help.

JG: How did you get started with things like lauhala and teaching Hawaiian language to kids?

KM: 'Cause, it was people asking what's this word mean and what's that Hawaiian word. So you figure you just as well keep on. When you work with Girl Scouts, you devote yourself to crafts and Hawaiian things. I did some of Hawaiiiana because I had Hawaiian children in every group I led. So learned ceramics and organizing youth groups. You give a workshop, so you think, what could be played at a certain age level. Hawaiian games were fun. I like to work with children, but adults are something else. You play with adults, assuming you are playing a children's game, you go down to their level, and we have fun. You forget yourself that you're an adult in that certain game. It's almost like acting.

JG: Where were these workshops being put on that you helped with?

KM: At the Recreation Department, they give the workshop to help the leaders.
JG: In town?

KM: Yes, in town. And the principal of our school was very good and helpful. Ross Bachman is his name. He thought that I should take the workshop. He would be glad to pay it (i.e., pay for an assistant to KM) out of his own pocket so I could get some training. Since my husband said, no, he don't mind paying, they agreed one year he'd pay half and my husband pay the other half. I thought it was nice, because then you get somebody with experience to back me up at the workshop.

I took up Hawaiian games, and songs, chants at the Bishop Museum. Another time we had it at the Academy of Arts. Then at Ala Moana Park. That's when I made a poem song; it's called "Ala Moana Paka." Because I enjoyed the workshops, working with people. We join with the family at picnics, you know, plan for recreation and outings. I got to know quite a few people in the Recreation Department because of music. I love music and group singing and we have composers in our family. Maybe that's how I became one. I have composed quite a few songs, I like children's songs, action songs.

END OF SIDE ONE

SIDE TWO

JG: Now, how many years were you working with Recreation?


JG: You started in the 1930's? In the 1940's doing that?

KM: 1949.

JG: So about 10 years of that?

KM: Just about that. The (second World) War came, I just relaxed. No place to go. There's only one movie house in Nanakuli.

JG: You had a movie house in Waianae?

KM: Yes, and one in Nanakuli, too.

JG: When was that?

KM: Oh, after the War, I think it was. Jimmy Aki's mother and father opened a place there. And then our first Post Office opened. We had one on the Homestead. Mr. and Mrs. David Mahelona, they were Homesteaders, they set aside the front area of their store across the Nanakuli park; an area for any Homesteader to have a business. They had a store for awhile.
And then another little store along in the 1940's. This other fireman, Aiona, he opened a poi shop.

JG: Where did he get his poi from?

KM: Oh, he get it from the Honolulu Poi Shop.

JG: Downtown?

KM: Yes, get it from town. He was a fireman, so people used to order poi from him because he deliver it regularly.

JG: He'd bring it out every other day when he came home?

KM: Well, twice a week he'd have poi. So people used to go down and buy poi from him. Mahelona Store opened an ice cream parlor later. They even had a bar there before, but he had to have special permission 'cause he was running it on Homestead land.

JG: But they let him have it?

KM: Yes, they let him have it for a while. Later, I don't know who came in. They changed the policy. So he opened one right on the highway, right in the corner about a block from this road (on) Haleakala now. Just that little house in front. It's still there.

JG: But that was not Homestead land?

KM: No, that was not a Homestead. It's just about a block away from the Homestead. You should look at it. That was a bar. Otherwise, they would have to go out to Nakatani (Store). Meanwhile, Nakatani came into existence after the War.

JG: But there was that other place where Mr. Nakatani is now?

KM: Mr. Mioi used to own it. But he was not a citizen so they thought he had something to do with inviting all the (Japanese government) official when we were hit on December 7, 1941. And so he got locked up. All the (Japanese) non-citizens were all taken in. They were interned. So there was no store for awhile, until Nakatani took it over in late 1941 or 1942. I think he (Mioi) went back to Japan. Later, he sold it out to Nakatani and that's how Nakatani got it and have really made our Nanakuli a nice big store.

JG: How did you get started in hala, weaving lauhala?

KM: Well, every now and then, in the Recreation, they would say, "We need somebody to do this. Oh, we need somebody to do that." They need lauhala weavers. I remember watching my sister Elizabeth and some friends work on lauhala. The year 1959, when my husband died, I started to get interested.
JG: How old were you when your husband died?

KM: I've forgotten. Let's see. Well, he died in 1959. In 1960, well, I was left with not too much income, you know, and it was difficult. There was property tax to pay, and this to pay, and I couldn't get any of his pension till later. You see, the law requires that if property or your estate or whatever you inherit, if it's over $2000 value, you got to have a lawyer.

JG: You have to have an administrator?

KM: Had to have a lawyer. Yes, administrator, whatever. And so my husband was a fireman, so naturally his insurance was more than $2000; $5000 I would say. And it took almost a whole year before the money was turned over to me. What they had to do, they just gave me so much every month, which is $55. I think it was hard.

JG: In 1960, that wasn't very much money.

KM: Good thing I didn't have to pay rent, but there's light and water and food.

JG: By that time you'd paid off all of your bills?

KM: I had to work part time. All the children was married. They helped.

JG: How were they when you first came out here in the 1930's; about people who didn't keep their rent up and stuff?

KM: Everybody seemed to be taking care. Nobody made any issue. But in this (eviction) case, this last instant where they had to evict them, a period of five years. Well, in five years they could go over there and say, "Well, I didn't have work this week, but I can pay so much." Even if it's only $2 or $3, that's a payment.

That's what they told me in my husband's loan. At the time he was owing $80 to one company, but they held it (foreclosure) up. My lawyer talked to them; said, "Cannot. Pay your bills. They have to be paid." Electric and water had to be paid, 'cause I just couldn't pay it until I got paid. I wrote--- my lawyer told me to write to them. At that time Larry Kuriyama, the one that got murdered. He is a Waianae boy. I know the father and mother. And so he wrote and did the transacting until a certain and certain thing had to be done and, you know, you got to make sure that you can go through the process of having a hearing and the hearing was not until one year afterward. Almost one year before they released the whole thing. In a way was good, because if I'd had it all, I would have paid all the bills. I'd have nothing left. So anyway, they paid me a little at a time. $2 here, $2 there. And so I paid it. This month I pay you, and next month I don't pay you, I pay that one. 'Cause he had a little loan, too. He borrowed, some repairs he did on the car. So it was tough when it came to the finance, but then, as time went on, well, things got different.
Get involved. And then I got involved with, that Ulu Mau Village, it opened. Then the (Bishop) Museum called me. These people, this couple, Sol and Malia, came back from the Mainland. She (Malia) saw what was happening. Nobody was weaving no Hawaiian crafts. Nobody doing it. They started this little village down at Ala Moana Park. Aloha Week used to use it only for Aloha Week. She way, "Oh, what happened to all the lei making? No more lei making. Used to be so much lei making." No more this, no more that. So, she went to the Museum and tried to find out.

And so the Museum said, "Why don't you call Katherine?" 'Cause I was active before my husband died.

I recall saying to the recreation folks, "Why can't we have an exhibit area where people could weave, make leis, seed leis, shell leis, whatever." And, of course, I was teaching that all free. Mothers' U.E. club, 4-H and others. So I got involved in that. Do little here and there. I went to help Malia open Ulu Mau. I ask some friend to help.

JG: And everybody was volunteering?

KM: Volunteer for a while. I volunteer in many things. Sew, well, that's my category. "You, sew okay, I'll have you sew." That's why I have so many kids that's come back and said, "I learned sewing from you."

"I learned sewing from you when I was a little girl."

JG: Did you have a sewing machine down there?

KM: Oh yes, my dollar machine.

JG: You carried your dollar machine down there?

KM: Yes, my dollar machine. Come in handy. They come here (KM's house) to sew at my home.

JG: Oh, they come up here.

KM: So maybe on Thursday, about five, six girls at the most. I didn't want to take more. They need attention. Okay, Monday you come, the other six on another day. And then back with the same girls again. (i.e., the groups alternated.) For lauhala, who did weaving was Nani Cash and Mrs. Aiona, way back when Nanakuli was young. So many ladies use to come to weave and, gee, learning lauhala was good. They make hats, mats. The teachers were good.

JG: At that time, where were they getting their hala from?

KM: Oh, that I don't know. That was in 1934.

JG: They brought it down here?
KM: Oh yes, they don't pick it up here. It could be from the other islands. They go visiting Hawaii or whatever island and maybe they get it from around Oahu. Mrs. Lucille Brown, who's the secretary of our school now, she's just about making 60 or so, her mother is an expert weaver. Mrs. Jennie Lincoln, who was from Kohala, is an expert. And the daughter Lucy Naone. And then we had Mrs. Alice Aiona. They used to weave hats; three, four a day.

JG: Down here?

KM: Yes. Make it for one of the stores in Honolulu. Oh yes, I was raising my children then. I never pay much attention to the weaving until later, but I used to watch them. Oh, how pretty. Then later on, I use to see sister Elizabeth with her lauhala. A new hobby, I thought. Then I watched my friends. They got me interested. That's how I got interested in lauhala and anything in Hawaiian.

JG: Now, how did you get in contact with Bishop Museum?

KM: I went to the workshop, you remember? I went to the workshop to be a leader, learn all this other songs and chants. Finally, I worked with Ulu Mau (Village), helped open, helped organize it. Became assistant to Malia. Assistant Director to that project with the help from the Museum. Then somehow when I got hurt, oh, too much travel. Stayed home awhile.

JG: How did you get hurt?

KM: With a ulu maika stone. We were playing a game and I got hurt at the Village.

Anyway, I made lots of friends along the way. My friends Sadie Becke, Mrs. Nani Cash, Lei Logan, Hilda Seibold, and my sister Elizabeth were all good weavers. They would show some of their lauhala goods. They were always beautiful.

Hilda Seibold, she's one of the old resource still active. I had her (as a weaving instructor) and we both been grateful that we took to weaving. I'd say it was these folks the ones are the expert. I can do the little things, but they do the big things. And more so because you got to use all 10 fingers, like I said. It takes all the 10 fingers to do lauhala. If you don't use them, your weaving gets very loose. Haka haka, they call it. My sister weaves. She does beautiful work. I've learned a lot from her.

JG: How did she learn to weave?

KM: She learned from one of the best teachers, Lei Logan in Hauuula. She started when she was a little girl. She lived in Hauuula. She was raised by my mom's friend as a hanai girl. Learning from Mrs. Logan was rewarding. Mrs. Logan is a jack-of-all-trades lady. She plays
a steel (guitar), she sings music, she can weave, she can quilt. She's very active. I'm very fond of her. Well, anyway, maybe I have a gift of gab. I like to talk about my many friends with so much talents, too. Mrs. Logan now is with the Laie Culture Center doing the things she loves doing.

JG: Anyway, at the (Bishop Museum) workshop, is that where you met people from the Museum?

KM: Well, not always. I do get involved with lots of people who like weaving, Hawaiian crafts. And then I had the pleasure of meeting Dr. Force, who was new to us. No, he was the director, he didn't think that there was people yet who could be making lauhala mats, hats or Hawaiian things like the old Hawaiians did. The Hawaiians still make mats but not for sale.

JG: This was Force from the Museum?

KM: Yes, he's retired now. So he says--well, I was president of our U.E. at that time--he said, "Can you bring anybody who knows how to weave or have you got any exhibit?"

"Of course," I said. We had one workshop with our U.E. ladies. I conducted the workshop with Nani Cash, Sadie Becke and others. We had our lauhala exhibit at the Museum.

JG: For the Bishop (Museum) people?

KM: The workshop was for the Homestead, just mothers' club. We got the mothers involved in weaving and we took our things and exhibit. And we had Nani Cash. We have good memories of her. She's resting now. We became very good friends. We both worked at Ulu Mau at one time.

JG: How did you like working at Ulu Mau?

KM: It was pleasant. Only when it came to the boss, man, he was a little hard to understand. He doesn't really appreciate things you do or not too polite to the workers. Like calling us "old bag" just for fun.

JG: Yeah, joking maybe.

KM: But not in the presence of people or visitors.

JG: Right.

KM: "What is that old bag doing over there?" he'd say.

What a stinker. Of course I'd say, "It takes one old bag to call another old bag."

JG: Did you go in every day?
KM: Every day. Leave Nanakuli before 7 a.m. in time to open.

JG: Every day. Were you driving, riding...

KM: No, we had somebody drive us. One of the ladies or my daughter. Malia asked me to bring a few resource. So I brought Mrs. Seibel, she weaves. Mrs. Bebe. She weaves. "What are we going to do? What are we going to do?" they would ask.

I told 'em all, "You pick your flowers, and I got somebody else who will weave hats." Coconut hats. I did shells and rocks, and did some of the lecture and legends.

But my specialty was Hawaiian and sewing, so that's one credit for me. I want to learn other things and I want to meet people. So, when it came to taking tours around and trying to explain the mystical things to them where Hawaii at one time did that, and Hawaii at one time did this, we have high respect for chiefs, that you don't go above their ground unless you're invited. The commoners go down. So I learned. If you come from ali'i line, you try not to go in the shadow of the royalty. And I laughed when I read it. I recalled, "My, that's what Dad says."

And you see, because he's from the old country and he's been educated in Lahainaluna, one of the first graduates. So that's how I got involved in this Hawaiian too. I use to listen to his stories. When they needed somebody to help with the tours at Ulu Mau---oh that's how Malia got into that exhibit business, because we help her first. What she had there in the beginning is what Tahitians had done. Drum and some shells, they were from Tahiti.

JG: Not Hawaiian stuff.

KM: Not Hawaiian. Then when Malia interviewed me, we wanted to make things. "I hear you're doing this in Nanakuli." Well, I said in the Summer Fun I went into Hawaiian whenever I can, all the shells and how to blow that conch shell, and the torch lights and pageantry. In the finale I'd say, we did this, and we did this, the singing and the chanting, go here or there. So we put 'em together and we have a program, and we invite people to come.

So they would say, "Katherine, she'll come and do this." So involved I get. I'm willing to help whenever I can. That's why they call me the "Roaming Community Resource."

JG: I think that's a marvelous...

KM: Oh, what a title. It has taken me places and found me many friends.

JG: How did you meet Ben Finney?
KM: Ben Finney, I met him through Kajorn and Ellen Howard. Ellen Howard and Kajorn, he's a professor—I think was loaned from Washington, D. C., to the Museum to make a study of the Hawaiian community. So he was at the Museum and his work was connected with our community and among ethnic groups, the Hawaiians is his friend. Some of us were on welfare. Why? You should read his book. If you read his book, you'll know why.

JG: What's the name?

KM: No Big Thing is the title of the book.

JG: No Big Thing, yeah.

KM: Well, in the survey that he gave—something we all don't understand—he moved into our community. He couldn't live on the Homestead; he's not Hawaiian. So he and his charming wife got a place in Waianae. And then, I met most of their other friends. Everytime there was a guy coming out here, some new philosopher or so, what you call, Dr. So-and-So.

JG: Social Worker?

KM: Social worker and something else that he always have, what has to do with personality, or why you do this. What you call?

JG: Psychology?

KM: Psychology. Physically or mentally or whatever. So I get to meet all of them. Then Ben Finney came because of boats. The Hokulea was to sail to Pokai Bay on a trial run. I made the menu 'cause I like food demonstrations.

If they came Hawaiian house, they ate what we ate. Kalua pig, and it seems that I was the first Hawaiian family that invited the Howards to come to dinner. So we're eating. Kajorn wasn't so used to eating our luau but she got invited. She'd go visit others and come back not eating too much and say, "Grandma, I'm still hungry." I know she like rice. And I would always have rice anyway 'cause we like rice, too. We have poi but we have rice and bread. Now it's a mix of diets, so it's all right. You don't like bread, you'll like rice. We don't have rice, we have potatoes. If not potato, it's poi or whatever. No big thing.

JG: Now, who all is living with you right now?

KM: My girl, and her husband and children.

JG: That's your brother?

KM: That's my son-in-law. My brother lives with us, too. My brother's the
farmer, he's in the back. He don't come in till about sometimes 6:30 (p.m.) or when it's dark. But he has an outlet (light outlet). He loves to work with his hands.

JG: This is the young girl's husband?

KM: Yes.

JG: And then these are her children. How many children does she have?

KM: Five. Nice family. And that youngest is seven (years old). Everybody goes to school.

JG: So you're going to have children and grandchildren who are enough Hawaiian that you can leave your property to them?

KM: Uh huh. I give it to my daughter. She's the one with the most children, and these last three have more Hawaiian. Her first husband was a Spanish guy. Now this husband is Hawaiian. His mother and father's Hawaiian.

JG: Now, you do a lot of teaching of children the Hawaiian language. When did you start that?

KM: Let's see, I think 1970 I started, or a little before.

JG: When your own children were growing up, did you use Hawaiian?

KM: Yes, we used words, but we never sit down and learn to write or speak it. In Nanakuli school we had Mrs. Antone, Mrs. Naone, Mrs. Kai, and, of course, Mrs. Kapu Keaka.

Mrs. L. Antone taught Hawaiian. So did Mrs. Naone.

JG: Was this part of the U.E. project?

KM: No. This in D. O. E. (Department of Education). They had it in our school. They had Hawaiian in school for a long time. Now, they cut it off, of course. It's sad. We sure can use the Hawaiian language.

JG: Were they teaching it as a night course?

KM: No, it's in the school framework.

JG: For children? Did any adults in the area try to take it?

KM: We had some adults. A few of us took it.

JG: You started teaching children in 1970. How did you get that started? What turned you onto it?
KM: Oh, just thought we should have Hawaiian, I should teach Hawaiian. Okay, get my grandchildren here, the neighbors' children or all the neighbors children. "I'm going to have Hawaiian class," I said.

"What will you be teaching?" they ask.

Maybe three years old. No way they can write, no way they can follow up. So you just assign so much for them. And you play with them, you sing with them, you jump with them. My time was free. I got a contract later. I just got through a whole year with day care center. That was a challenge, because I go there at 10 o'clock (a.m.). Ten to 11 is children's Hawaiian, I would sing the Hawaiian Alphabet (song) and play games all in Hawaiian.

JG: How many days a week?

KM: Twice a week.

JG: Now, did you teach Hawaiian both days?

KM: Both days Hawaiian. Hawaiian and English, what it means. If I said, "lele," that means, "to jump." Lele also means to fly, but if you jump, you say, "lele." When you say, "lele i luna," well, that's flying. So you act with them.

I found that they (adults) were very interested in the beginning, but when it came to some of the words where one word means so many things, that's when they got puzzled. But they did learn. I had a session of lauhala for the teachers. They liked it.

JG: One of the things I've done with kids in our neighborhood is having them draw and put Hawaiian word above the drawing so that when they look, they immediately see a relationship. And they enjoy that a lot.

KM: Well, that's what I teach the children. If I have a cow, then they tell me (the name). I try to teach them the alphabet. I lost that whole file. I don't know what I did with it. I had a whole file of "A, apala, aā." Aā is the rocks, short lava rocks.

JG: How many days a week would you say you're teaching on the average?

KM: Two days a week. Sometime three days.

JG: You're writing a book on hala? Lauhala weaving?

KM: Yes, I hope so, but right now, I'm concentrating on a children's book.

JG: Is this going to be a children's language book, or what?

KM: I'd like to do a children's book on what I taught the kindergarten over there. Plus some adult material where teachers could help the child.
JG: But this would be a language program? Or learning booklet?

KM: Yeah, a language program. Hawaiian and English translations. Like if I did a skit. Let's say, like a skit. If we have two people, and we greet each other, and one would say, "Oh, let's go to the store." And the other says, "Oh, no, I can't. I got no money." The other would say, "She has money." Kenikeni is money, or kala, but see, you got to use it so it doesn't sound harsh.

JG: Natural.

KM: Yeah, natural, make it natural. And you could read it and doesn't sound inviting, but acted out, then it's all right. Let's do a little show. Then you say, "Oh, I can't go to the store." (Another person) say, "Why?" "No money." "Oh, I have money. Let's go." Or you say, "Aole hiki," means "I cannot." Then you explain, "Aole hiki" means "Cannot go." So things like that.

Or "How are you today?" "Pehea oe keia la?" Something like that where two conversations. (You) answer, "Maikai no." ("Fine.") And vice versa.

You say it one time, I say it one time. And see how much expression you get. And it (lesson) should go on the tape. It should go with a tape. An idea how to emphasize it. The words, how your voice should carry to make it musical.

JG: What about video, where you have both? You have the action and the sound.

KM: I hope they do that. I got two tape recorders. One needs overhauling, I just bought one, and it's working all right. But the new one needs to be checked.

JG: Have you started writing it (material for learning booklet) down, yet?

KM: Yes. I got it to where we're doing the last song I taught the children of the care center. Something that I make in 1949, "Ten Little Birds Sitting on the Fence." An action song.

JG: I've heard you do that. That's a cute play. Now you did some song writing. Have you ever had them published?
KM: Oh, yes. You can buy a record of "Puna Kuualoha," one of my first songs that I've written and the one with Aunty Agnes singing.

JG: That's the Parks and Recreation song?

KM: Yeah, the one that the children did. 'Course they asked me to release "Mele Paani E," it means an action song. And the children sing it and the Recreation (people) sing it. And there's another one I'm releasing this year is "Na Kuhio Mai." It's for Prince Kuhio and his effort. Through his effort we have gained land to live on from generation to the other.

JG: Have you done other historical songs that children can sing?

KM: Yeah. This one here is another children's song. But "Mele Paani E" is a children's song, a happy song. That's a children's sing and dance (song).

JG: Have you done any songs that, well, it would be the same idea as the Kuhio song, but we have to sing it so that children could learn about different great people in Hawaiian history.

KM: That's what I'm working on. So, I am to get plenty tapes and try it. I need to do that at night. Late. So don't get no interference. Some of my tape has (like) dogs barking.

JG: At my house you get the neighbor's fighting chickens crowing.

KM: Once, the bird's song, I could hear the birds chirping right by my room. I wanted to send that to my little granddaughter on the Mainland.

JG: How do you feel about the direction that the Hawaiian Homesteads have been going in the last couple of years under Mrs. (Billie) Beamer?

KM: Well, we've had so many executives, all going to help the Hawaiians. All going to do so much for the Hawaiians. And everytime they leave off there's something undone, or something that they cannot undo. It's beyond them. The whole problem, to me, my personal opinion of course, that (Honolulu) City fathers has too much control over this loans and exchanging of lands, etc.

JG: City planning?

KM: Yeah, the City fathers, so to speak.

JG: State and City?

KM: Yeah, whoever. Mostly the City fathers who make the laws, and there is an appointed kind of job.

JG: What do you think about the State taking and transferring or taking, like they did the airport land in Hilo. There was supposed to be Hawaiian
Homestead. I believe that Kauai Airport was also Hawaiian land. How do you feel about the State, now that State Executive Order said that we're going to use these lands.

KM: It's like Lualualei; it happened. It's the same thing. Exchange it and no follow up. Money is lost. That's why there was no money for loans, etc.

JG: How do you feel about that?

KM: Well, we finish about Mrs. Beamer first. Mrs. Beamer, being a woman, I guess like any good housewife, they got to be cleaning the house out and start over, throwing things out of the closet and start putting it back in order. You got closet that needs cleaning; mine does, too. Like any woman, she going to clean up. She didn't know much about Hawaiian Homes, its rules, but she was willing to learn. And she has. She has plenty obligations. That's expected. 'Course no man likes to see a woman taking over his job. I mean, you got to say mahalo for her time, and what she believes in, she being the first woman to do the job. But I must say, when I hear her talk and I saw slides of the lands we have and how she says we are the third richest land owner in Hawaii, what have they been doing with these lands? Where have they been exchanging? So when you get down to the basics, she has been cleaning closets. Getting the termites out of there and putting new boards. In the past no money for loans. Everytime you ask 'em, always no money, no money, no money.

My oldest son, he got married, he ask for a homestead. He was told to wait. His name is in there, and plenty people want, too. He gave up for some time. He wanted a loan so (that) while he was working he could afford to pay for it (the house). No money. But now, he's waiting to come home from the Army--when he's retired, his money is limited. He would like to be there and help me.

At one meeting we discovered from Beamer that the land that the airplanes is using, is Hawaiian Homes lands. We can't get it back, so we want the money. Okay now, the big fight now is some people want to throw Beamer out, because she's selling some land. But the land that she wants to sell now is in Kamuela. It's all very far from everything, from every store and from the main highway. It's not doing anybody good right now. Somebody's else's cattle is on it. If she sells that to those people, I think they would have that money for another project and loans.

JG: I think they just want to have a lease on it, not sell.

KM: Beamer will have this money to further Waianae, Nanakuli, Papakolea and Waimanalo. And Anahola. 'Cause once you move into a house like 25,000 (dollars) like mine, you have all the water come in through pipes, cesspool and everything. Even $30,000. It cost much more than $30,000. You know that if it's on your own land, you would have to go and get your own carpenter; $45,000 for sure. But of course, the payment's kind of high. I never in my life paid anybody for a house
$200 a month and over. But then, you know, now it's very convenient. All I had to do was move in. 'Course the only disadvantage is this porch that is an oversight on their part.

JG: Was the furnishings part of the package?

KM: Yes, hot water heater, hooked up. And the stove. The refrigerator, you buy your own 'cause you don't know. But that convenience part, what more you want than hot water heater and a stove? We use to wash our clothes outdoors. Now, I'm going to wash my clothes under a roof. I have it good now. I can wash outdoors 'cause the water goes into my garden, my taro patch. If I had my way, I'd put bananas in it too, but there's nothing but rock underneath, so I just fill dirt and plant taro. Taro don't grow too far.

JG: You start piling up your leaf clippings until you get a mound...

KM: Yeah, I got some in my ginger patch.

JG: Yeah, and you can plant your bananas on top of that in a couple of years.

KM: Sure, sure. Of course, I have a duck pen behind and I have a dozen ducks. I get my eggs, and one or two pigs. We butcher every now and then, for the holiday. We don't raise too much pigs.

They ask the question, "Should the blood qualification be lowered to 25 percent?" There's about five questions. "Should a non-Hawaiian be qualified for loans?" No. "Should a non-Hawaiian," or something, "or less-Hawaiian, should the leasee die, should be left to the blood kin?" Well, one bill they was trying to put in she (Billie Beamer) said, "Why?" Was this: "But the leasee must be 50 percent (Hawaiian)." Right? That's the qualifications. But in order not to take away the intent of Prince Kuhio--his intent was that the Hawaiians go back to the land. That rehabilitation should be, you know, rehabilitate and at least they should be half-Hawaiian. If we take that concept away, it's going to be lost. The whole thing will be lost. There'll be more Hawaiians on the land.

JG: What do you think about them developing townhouses and things like they did in Nanakuli? That's really not getting people back to the land.

KM: Where's that?

JG: Well, down in Nanakuli they have, I think, they're townhouses where there's two or more houses together or something.

KM: That's not Homestead. That Homestead come right here by the store (where) it ends. Two lots before the store is Nanakuli.

JG: Well, there is Homestead in Maile. Nanakuli, Maile. Isn't there a Homestead down in that area?
KM: Oh, that's homes for somebody else, family owns. They call it a homestead because a bunch of homes. That's not Hawaiian Homes. But upper Waianae is Hawaiian Homes, way up the valley.

JG: That's 7,500, I think, acres. That's really not getting back to the land. All you're doing, you're living in a house, but you're not growing anything.

KM: You mean the Hawaiian Homes one? Where is that?

JG: Up Waianae Valley. Yeah, but it's 7,500 square feet of land. It's not big enough...

KM: Oh, oh, oh, oh. In other words, they're house lots. You can plant your own home garden. It's not farm lots.

JG: Yeah, they're house lots. And they're really not getting back to the land in the sense that the land...

KM: But they have place to live. One can get farm lots to farm.

JG: ...is supporting the people.

KM: But they're small. I think small because they're trying to make more people go back on the land. That's the reason they made that up there. They're trying to get more people to live on the land and still work. Instead of renting small house with just a 50 by 60 (feet) or 50 by 80 (feet), there's enough for a house; and up here, too, they're making more homes. They have more land back up the hill yet. But this, the replacing home is under another catagory. If you have a land already, and your house termite like mine—mine, oh, the termites were holding hands. Was so bad some nights I could feel it in my knee, I'm telling you. So we repaired it, but it was too far gone. And I started out (with) cheap material.

JG: Hard to get now.

KM: Well, it was cheap lumber. Termites just loved that. So, well, anyway, I raised all my children and lots of foster children. I've had, oh, little over a hundred foster children. They came for two months, some for three months.

JG: Was this through D.S.S. (Department of Social Services)?

KM: No, this was through Judge (Gerald) Corbett.

JG: Oh, Family Court.

KM: Family Court, yeah. Now we have Mary Lee in there. But it was Judge Corbett; we had quite a few. One little boy, every year the mother brings 'em back. She comes to visit all the time.
JG: Oh, that's very nice. Do many of them have any contacts with you now that they're gone?

KM: Once in a while they come, of course. But this one is one of the last. She has two sons. Only one (of her sons), he's been here most all summer. Now, he doesn't want to go to town to live. He wants to go to Nanakuli school.

JG: What do you think about Kahoolawe?

KM: That's an issue that's very touchy. I think in every country you got to have a place like that. Because, even though we get it back, there's no water. Even though we get it back. You can adore it, you can worship it, but what good will it do? You know, it's a pro and con thing. Even on both sides. In a way it's good, and in a way it isn't, because we need to have protection. You know, someplace where they can practice and not be bothering the inhabited land. Because there's enough land here. Look at all this up here. You could bulldoze it and still have ulcers.

JG: If the State should get it back because the State owns it--not the Federal Government--what do you think should be done with it?

KM: Oh, raise some more goats. Yeah, raise goats, and so we can eat goat meat. A place where they can just raise animals. Maybe have somebody there, but who like to raise goat for meat. Goat milk is good. And goat itself is good. But to make for a living pretty tough. I don't think so. Because you need supplies, and if it's dry (i.e., little rain) that's another thing. If it storms, where are we going? We're in between. All around is deep blue sea. You have a boat, the tide will take it. And you know, it's hard to put your finger on what should be done (to the land). It takes money.

JG: What about reparations?

KM: Sometimes you wonder. There's so many things we want to do. Things we should do. I just wonder.

JG: Suppose there is some kind of money, appropriation. How do you think that should be handled?

KM: On what direction, I would think the direction, it's education most times. I think one of the most important things, education, right and wrong. Sometimes so much education get into your head. Our kids have a tendency not to be respected by the old folks. They get high, what you call, high hat.

JG: High and mighty?
KM: High and mighty and think you're too old. I have a phrase for that, but I'm not going to say it. (Laughs)

JG: But you think if there is a substantial amount of money, it should be education?

KM: I should think so. Education, rehabilitations is one thing. In this kind of program, not to cut off anything that once was so good, so precious to your home life, family life. No matter how much education you have, you still be you and not high and mighty. That's the troubles now. I think every generation is like that. Everybody has that same trouble. Everybody has that same problem. And more so now that they're talking about trying to restore Hawaii. Trying to restore this and that. You cannot go back to the old things, but you could improve some of the things that have been kind of hard, especially education. And after you get the education, you're going to be a lawyer, or Indian Chief, or doctor, whatever, just be you.

Like my son say, "First you're not qualified. Then you're over qualified." That means you've got too much education. And still don't have a job.

That teach you a lesson, boy. Ever so much so. Every so much. You need education in any field, but you take the old folks, they appreciate these things, 'cause they've never had what these kids have now. And the generation now will say, "Oh, when I was a little kid, we didn't have this." Nowadays, you press button, turn the light on. Turn 'em off. The only thing we don't have is a wiper down in the bathroom.

(Laughter)

They're probably going to invent that someday. In Japan, they had plenty improvement when it came to the bathroom sanitary facilities.

JG: I wanted to ask you, and I don't remember whether I asked you last time or not; when you were a kid, did you know anyone who was using ho'oponopono in the way that it's being...

KM: Oh, yeah. I had an auntie who was a chief on that. She was supposed to have wahine ho'oponopono when my uncle died. She's the one that adopted my sister. She is after me. Yeah, I am the second child. Lilia is the third, the third girl. Well, (auntie) didn't have any children, and my mother came here from Maui, 'cause my dad was offered a job at Advertiser.

JG: What was he doing at the Advertiser?

KM: He was one of the best in Lahainaluna as apprentice.

JG: You mean printer?
KM: Apprentice, yeah. That's the first operating shop was in LahainaLuna. And so he was best, and so they gave him the nickname of the one who invented the press--Bryant--so he take this name Bryant, later.

So, he had this job at the Advertiser, but after three or four months he just couldn't take it, 'cause you're constantly in the building. You don't go outside of the building only print, print, print, print. When it came the weekend and he'd go off and he didn't want to go back after that.

JG: What about this aunt of yours that ho'oponopono?

KM: Oh, people come with their problem, like people would need help, psychiatrist or what. See if she can mend this and mend that up. With the Hawaiian theory, seems you have problems, somebody looking at your wife, or the wife looking at somebody else's husband, if you have anything else, you get attracted to that guy and you're married to this guy. And why? The same old thing in any respect of life. Anything. Regardless Japanese or Chinese. The Japanese a little different in some respects because they don't want people to know. That you went kolohi the other side, or the other fellow like you. And their life seems to be hush, hush, hush. Even if you did go on the other side of the fence.

JG: I didn't ask you how life changed out here during the second World War. You know, what was it like out here, especially what was different?

KM: More improvement, more of this and more of that. And more building came up, more schools, more people moved in. We had people moving out, but more people moved in. Our children's gone. They come back. They try to get a place. Seem to be a crowd in town. To have more homes. We never had as many till after the War.

JG: What went on here during the second World War? In Nanakuli, Maile and Waianae?

KM: As I said, stores, later we had a little store in the Homestead. Then they closed down, the owners died. Then we only had that one store. Okay, there was no fire department. There was no high school. There's one school. And if you lived in town, at that time they didn't have no boundary, too. It seems that if you live in one community, the children got to go to that school. In some of these cases, the parents went to work in town, they took their children to McKinley High, or whatever. You got to have a good reason to have your children going to McKinley High if you live in Nanakuli, because that's not where you're living. But your employment is there. So that's a little different.

No fire department. If there was a fire, the fire department came from Waipahu. By the time they reach your house, you know the song,
"Only Ashes Remain"? Well, that's it. You try the best as you can. And health, we didn't have no health clinic. The only health clinic we have was down Ewa. The doctor was paid, I think, $90 by the City for out clinic.

JG: Was that the plantation hospital?

KM: Right. That's where I had one child. If you want to give birth, you have to call some midwife around here, and they would come. But afterwards, when they press down this midwife business, they have to have license and all that. Well, if you was giving birth, you not going to wait until the lady go back and get her license and come back and deliver you.

Well, policemen were few. But there was not much crime in here. Not like now, they find a body here, find a body there in a cesspool. What else didn't have? Recreation, not too much, just the park. No planned activities. The mothers would meet; every month they did something. And special. When the school came in existence, we could use the classroom, so we used the classroom. Then they had P.T.A. (Parent Teachers' Association). I was one of the presidents. 'Course, maybe I had to keep up that. You see, I talk too much. That was the beginning of the P.T.A. P.T.A. came in existence in 1935 or 1936. I was the first historian. Because, those days, things was easy to remember because you were there. There were only three teachers. And why the P.T.A.? We didn't know what was P.T.A. And why we needed it? But it was a good thing, because from it I learned leadership. I used to be very shy when I get up to talk. There's somethings you want to fight for, you can't help but get up and you cry by the time you end what you want to say. Now I don't have to. I took Public Speech. I took Public Speech, I think, in 1937, 1938. I went to U.H. (University of Hawaii)

JG: That was under the U.E. club, or...

KM: That was under the P.T.A.-D.O.E. I went to the University. I got a certificate for public speaking.

JG: You also said you went to the University and studied child development, or child care.

KM: Oh yeah, that's it. We went with the P.T.A. on these workshops. Child development, and money savings, or saving money, and you know, we paid only $10 and we were going to see how you going to make that $10 work.

JG: Now, these workshops, how long did they take?

KM: Oh, maybe 10 weeks or so. A few of us got our certificates.

JG: You go in once a week, twice a week?
KM: Once a week, yeah.

JG: Like a regular course, then.

KM: Yeah, I did. Took 10 weeks.

JG: And you've got leadership, you've child development. What else have you taken?

KM: Oh, money management and budget, how you budget. Safety was one of the things that I wanted...

JG: What was this, swimming safety? What kind?

KM: Safety on the road.

JG: Driving safety?

KM: Safety. I went with my husband. He took that, but I went with him, 'cause he had to go there at evening only. Okay, the safety. We pooled rides. We had about three men. There was three of us women, three that had station wagons. Take turns every three weeks. And the beauty of it, it seems to me, as I see it now, the pleasure of going, was to stop at Liliha Bakery on the way home and eat hot bread, the bread just out of the oven. We'd buy a pound of butter, stop and drink coffee sometime. We'd stop awhile there and get home about 11, 12 o'clock. No, we'd just stop awhile, get the bread. Get a carton of milk, couple carton of milk and cups. And the one who drives, just drive. The others could break the bread, put a block of butter in there and then squeeze it. Oh, the fun. That's the most joyous thing, I think. I never live that down, because it was very enjoyable, informal and just us. No need no knife. No, just squeeze the butter in there, is fun.

And everytime I see them, the old folks that did take the course, we laugh about it. Boy, I'm glad there's no movie of it, 'cause if they did, they'd say, "What kind of manners have we?"

(Laughter)

We had a glass of milk and have hot bread. Oh, that was good.

JG: What do you think you're going to be doing for the next few years? What kind of plans do you have?

KM: Now that I'm going to be 70 in December, I'm thinking of all the things that I should have done. I should have done this book long ago. I should have had my property in Hilo taken care of. My will. This children's music book. Lauhala book. The children's workbook..

JG: You're going to be working on those a little more?
KM: Yeah, I'll have to.

JG: Concentrated effort?

KM: Yeah, but I need to get my will done properly, because they say after 70, you're incompetent.

Well, "Let God be my guide." "Na ke Akua e malama. Amene."

END OF INTERVIEW
Life Histories of Native Hawaiians

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