"In my time, I never had any herbs, you know, to know what you have to do for this and what you have to do for that. But, maybe, when my mother them were with the older ones, they have ways of taking care their children with certain kind of a herb. But when came to my time, everything became modern. So we get doctor, get medication, get this kind things that. . . . When we came to live up here [Ko'ele], then we start having stores. Became modern already. That's when Munro, Gays them went away already. Then everybody start coming, moving up here [Lāna'i City] to work, up this side. So that we start living just like how the world is."

Hannah Kauila Richardson was born October 28, 1916 in Keōmuku. She was the fifth of six children. Hannah's father was James Kauila, former Lāna'i Ranch foreman and church minister. Her mother was Lucy Piikula Apiki Kauila of Keōmuku.

After briefly attending Keōmuku School, Hannah at the age of six (1922) moved with her family to Ko'ele. She then attended Ko'ele School, and completed the eighth grade. The family lived in the former Forbes home on the ranch.

Hannah worked as a housekeeper and maid for the Ko'ele Grammar School principal from 1933 to 1935. In 1935, she married John Richardson, a native of Lahaina, Maui, who came to Lāna'i to work as a cowboy. In 1946, the couple and their four children moved into a home which was once the Ko'ele School building. The building was moved to the Ranch Camp by ranch carpenter Morikazu Kawano.

In 1951, following the closing of ranch operations and a pineapple strike which lasted for seven months, she joined her husband as a pineapple field laborer. They both retired in 1966 to join the ministry. Hannah today assists John, minister at Ka Lanakila O Ka Mālamalama Ho'omana O Ioredane Hou Church in Lāna'i City.

In 1988, shortly after these interviews were completed, the Richardsons were forced to move out of their home to make way for The Lodge at Ko'ele. They moved into a home refurbished by Castle & Cooke. The refurbished home is the same former Forbes home, where Hannah lived with her parents and siblings decades earlier.
MM: This is an interview with Hannah Richardson at Kō'ele, Lāna'i on Monday, July 4, 1988. The interviewer is Mina Morita.

Okay, Aunty Hannah, we're going to start with your name, again. Your name?

HR: Well, anyway, Hannah Kauila.

MM: Your middle name?

HR: Alma. Hannah Alma Kauila Richardson.

MM: And where were you born and when?


MM: Okay. And your mother and father's name?

HR: My mother's mother is Hoohuli Kaaina. And her father is Kauhane Apiki. And my father's mother is Hana Kaaialii. And his father is Lapaki Kauhi.

MM: Those were your grandparents, yeah?

HR: Yeah, my grandparents. My mother's parents and my father's parents.

MM: Okay, and then what was your mother's name?

HR: My mother's name is Lucy (Piikula) Apiki [Kauila]. And my father is James Kauila.

MM: James Kauila. And they were both born on Lāna'i?

HR: Yeah, Lāna'i.

MM: And how about your grandparents? Were they born on Lāna'i, too?
HR: I think my grandfather and my grandmother are from Lāna'i, too. But my grandfather's father from Big Island.

MM: Your mother's side or your father's?

HR: My mother's father's father came from Big Island. So, the grandmother, I don't know. But her mother and father were from Lāna'i.

MM: I see.

HR: As for my father's parents, I don't know where. But I know they belong to the Puupai family.

MM: Puupai?

HR: Yeah. Puupai Kaaialii. But they're probably the resident, too, of Lāna'i.

MM: Puupai?


MM: And what was their last...

HR: The last name is (Kaaialii). His first name (is Puupai).

MM: Okay. And where was your mother born?

HR: Lāna'i, Keōmuku.

MM: Keōmuku. And your father?

HR: I don't know, if he's from over there.

MM: Mahana side?

HR: Mahana or Pālāwai. I really don't know. So maybe Pālāwai.

MM: How about your brothers and sisters? What are their names, from the oldest to the youngest?

HR: Maybe I better go get my genealogy?

MM: No, you can just tell me and then pau. Then we'll start talking about you.

HR: The living ones--I know we had about sixteen in all--get maybe two pairs. And the one that I remembered is the oldest one, Lucy. And then the next one I know is Abraham. And then Mahoe.

MM: Mahoe is Rebecca [Benenua]?
HR: Yeah, Rebecca. And then, Manoa. Then me.

MM: Manoa have English name?

HR: Eliza.

MM: Okay.

HR: Then me. And then Robert.

MM: Okay. And the surviving ones now is Mahoe . . .

HR: Yeah, Robert and Hannah.

MM: Okay. Let's see. Do you remember what kind of job your father did when you were young?

HR: My father, when he was young, he used to, more like a foreman for so-and-so kind of a job. When he was working for the Gays, he was like a foreman, too. But rather work hand. [Prior to that, he was] in charge of these sugar plantation workers that he took care of as a foreman.

MM: Maunalei Sugar [Company] . . .

HR: Down Maunalei, yeah. So, he took care of them. So their job was to go fix fence up the mountains somewhere.

MM: Okay, but during that time he stayed down Keōmuku?

HR: Stay down Maunalei. Down Maunalei.

MM: Oh, down Maunalei, okay.

HR: Then from there, he came to work for [George] Munro as a foreman.

MM: In charge of the cowboys?

HR: Cowboys, yeah. And that's the picture that you saw in the book with the lau hala hat. He's a foreman. And he stayed a foreman until he retired.

MM: I see. How old was he when he retired?

HR: Seventy-one.

MM: Okay. (Chuckles)

HR: Well, at the time, he can work till seventy. But he still can work seventy-one, so he worked till seventy-one. So in the meantime, the boss try to give him. You know, you retired, but they give you a job where you can go part-time for pleasure. So he go for that until he pau seventy-two.
MM: And, let's see. At what point did he move from Keomuku [side]? Do you remember how old you were when he moved from Keomuku up to Ko'ele?

[Note: In this interview, Keomuku is said to mean Maunalei. The two areas are often used interchangeably. Therefore, "Keomuku side" means the area around Keomuku, which includes Maunalei.]

HR: At that time, when he was staying down Keomuku [side], he was working for Gays. And then when he pau with the Gays, then he move back here [Ko'ele]. So actually I don't know how old I was, whether I was born or how old I was, I don't know. So maybe the two children were the last one that we were down there. Then he moved up here. So, my sister them, I think, they were all grown up. They probably went away already.

MM: So just you and Robert then?

HR: Yeah. So, I don't know. Maybe we were still young yet that time.

MM: Yeah.

HR: So we moved up here [in 1922]. Then like how we said in the picture there, I probably was about maybe five or six years. Old enough to ride horse by myself. So then we came up here that time. So we stayed up here. Then every weekend we go down [Keomuku side] to visit. My mother go see her parents.

MM: So that's about your earliest memories?

HR: Memories, yeah. Early years.

MM: Riding horse between Keomuku [side] and Ko'ele?

HR: Yeah, right.

MM: Do you remember how long it used to take you folks . . .

HR: To coming up here?

MM: Coming up or going down?

HR: Well, maybe about an hour or so, maybe two, three hours. I don't know how long it takes to ride it.

MM: Do you remember . . .

HR: But I no think it takes that long to ride horse coming up.

MM: You remember where the trail used to be [from Maunalei to Ko'ele]?

HR: Yeah. Well, I cannot say that to you because you don't know where it is. You know when you come up, the regular road that you come get to the stone road [i.e., the area where the paved road ends on the way to Keomuku]?
MM: Okay.

HR: Now you go a little bit further, maybe over a hundred feet. And there's a road that cuts up in the kiawe. Goes up until you meet the other, you know the road goes right around the curve? Then you reach there. Then you cross that one. So they call that the Alanui Kīpapa.

MM: Alanui Kīpapa?

HR: Kīpapa, yeah. It's a stone road just like concrete, yeah. But it's not concrete. Just flat, the stone. That's the road that you used to come out horse riding. Come straight up. You don't follow the same road with a car. Where the cars go. There's always a cut in between there until you reach the trough water.

MM: Okay.

HR: When you reach the trough water then you come.

MM: Where the trough water is, that's near Pōhakuʻō, right?

HR: No, before you get to Pōhakuʻō. Wiliwiliʻōpūhau, the trough water. Then from there you come to Pōhakuʻō.

MM: Okay.

HR: Then from there you come up to Kamoa.

MM: Kamoa. Okay.

HR: Then you reach the windbreak.

MM: Okay.

HR: The first windbreak. So from there, you come. You don't go to the road, but the windbreak is there so you come to the edge of that windbreak, and from there you go all the way to the edge until you reach the gate where the paddock is. From there then you follow.

MM: And then you go down into the gully?

HR: Yeah, then you go down the gully and come home by Pu'uale'ale'a and come down.

MM: Puulea . . .

HR: That target range, Pu'uale'ale'a.

MM: Okay, yeah. 'Cause now the road curves, yeah?

HR: Yeah, mm hmm.

MM: So you just come straight . . .
HR: Yeah, you just come and cut in the curve, then cut in another curve, until you come to that windbreak. Like how I said, from Wiliwili'opuhau, to Pohaku'o, Kamoa, then the windbreak. Then you come straight up to. . . . Used to be a cattle guard by the corral?

MM: Yeah.

HR: The horse paddock, then from there you go all the way up until you come to that gully, go down. Then you come up by Pu'uale'ale'a. Then from over there, then you just go down. You know, you go to. . . . That Pu'uale'ale'a?

MM: Mm hmm.

HR: That target range? When you come from that hill you go down, not where the car road is.

MM: Yeah.

HR: So you go down, then come to the pineapple field, and then come.

MM: Oh, okay. So, but before that when you were a small girl you used to ride behind your mother?

HR: Yeah, I used to ride [behind] my mother. My brother in the front of my mother.

MM: And the three of you go down by yourself?

HR: Yeah, go down.

MM: How do you carry all of your ukana?

HR: Well, certain things we take because. . . . We don't take water at that time. We had brackish water. That's what we used for water. So, hardly we take anything go down because no more store. So we just take whatever clothing we get, we put aside. Then whatever we have left behind, then my father pick up the rest and bring them down. When he come down, pau hana.

MM: So you folks go for the weekend?

HR: Yeah, we stay down there for the weekend. Then when he come back for work, then we all come home same time. We have to go to school.

MM: And then from when you were about five years old you could ride by yourself?

HR: Yeah. Then I go slowly by with my mother.

MM: So when you folks used to go to [Maunalei] for the weekend, what did you do down there?
HR: Help my mother. She's a weaver.

MM: Mm hmm. Lau hala?

HR: Lau hala. So she goes underneath the lau hala tree. We used to have about three bushes of lau hala. Used to go underneath, help her knock down all the dry leaves and pile them up. And then help her take them to the--it's not too far from the house.

MM: This is down Maunalei [i.e., Keōmuku side of the island]?

HR: Maunalei. So we take the lau hala to the house and help her clean, make the kuku. And then roll 'em up like this, make it soft. Then she going roll 'em up to a, what do you call that, pōka'a or the wheel. Have to make one pōka'a. And that's what we used to do. Then when time for go holoholo down the beach, we go crabbing, catch 'opae, or nehu, or pua. All this kind for food. But we just take enough for food, not to take everything that we can take.

MM: Just enough for you to eat.

HR: Yeah, just enough for eat. Then, maybe we get limu like that, we used to get 'em. So we take home.

MM: What is pua?

HR: Small 'ama'ama.

MM: Oh.

HR: Small kind 'ama'ama.

MM: Okay.

HR: Then, when my father come down, then we go take care the watermelon patch. Then, my grandfather used to have boat, I think, canoe to take whatever can go through to Maui.

MM: Is this a canoe with an outrigger?

HR: I guess so. I never did see that. When came to my time, that was all no more already. My grandfather was not strong enough to go for that. My father said, "Then somebody else go." So my father come down and go in the watermelon patch ....

MM: The Kaopuikis or some ...

HR: Before, I think not only Kaopuiki. Get some other people that were ... 

MM: That go to Maui on boat?

HR: Yeah, that go to there. So then, we help my father, what watermelon
we get, take 'em down to the beach. So, from over there, whoever
the boat going to come take whatever they get.

MM: They take the watermelon to Maui?

HR: Yeah, watermelon to Maui. Then they buy whatever they need for eat
for the family, and they bring home.

MM: Did you ever go with them to Lahaina to sell?

HR: No, we never did.

MM: You have to stay home?

HR: We have to stay home. I don't think there's enough room. It's just
the important ones go.

MM: So they go to Lahaina, sell the watermelon?

HR: And whatever money they get, they buy the food, whatever need, and
then they come home.

MM: What kind of food they buy?

HR: Maybe like flour, sugar, or poi, or cream. This important kind.
The main things that you have for food, the kind they go get and
then come home.

MM: Did they go catch fish and sell fish over there, too?

HR: From Lāna'i here, they go catch fish, like maybe kala or 'ama'ama,
then make dry. Then the day they going go to Maui for sell they
also take that go, too, to go sell. Like I said, mostly kala,
'ama'ama, moi, that kind. They make dry maybe. Then they take 'em
go Maui to sell.

MM: Did your mother ever make lau hala mats . . .

HR: Yeah.

MM: . . . for to take to Maui to sell?

HR: Not to sell. Just for your own place or for that one house or
whatever. She make mat, she make hat. Those are the more important
things that I see her do. It's the hat and mat.

MM: But only for you folks?

HR: Yeah. Make for the house or whatever. So she never did make for
sell, not that I know of. Even the hat, I never did see her sell.
So those were--her main hobby is weaving.

MM: Didn't have any lau hala trees up Kō'ele side?
HR: Up here, no.

MM: No, so they all Keomuku [side]?

HR: All Keomuku.

MM: Did your grandmother weave, too?

HR: Oh, yeah. My grandmother does. Even no more broom, we used to go get--you know the ni'au?

MM: Mm hmm.

HR: You know what the . . .

MM: Coconut [midribs].

HR: The coconuts, eh?

MM: Yeah.

HR: We use that for broom. So we go and help my grandmother. All the dry kind fall down. So I strip 'em up and make nice. And then give her, then she go pile 'em up. And you know the kind, maybe some kind of can, they bundle up like this and put 'em inside there. So you get just like handle, yeah?

MM: Uh huh.

HR: The thing stay hold fasten onto that thing and then can use 'em. Instead of you put string.

MM: Oh.

HR: Sometime you put string, the back part going all go here. So if you put a can that, you can . . .

MM: You wrap the can around the . . .

HR: Yeah, wrap around that, stay fasten it. So how they tie 'em to make it can stay that way, I don't know how to do it. So they have that handle.

MM: So have all the ni'au inside the can?

HR: Yeah, yeah. But maybe, you know the can cream? They make it half like that. Then they just put inside there. So actually they have to make this thing the end, not sharp so, it just grip like that. You know the can cream where you cut? Then, you just smash 'em inside. Pinch it together so it stays put.

MM: Oh, to hold all the ni'au together . . .
HR: Yeah, to hold those sticks. Sometimes they put the broom handle or something, or some kind of a stick that they make handle, then they could use for broom. Instead of only like that. So that's how they used to do it. That's the kind broom they had before. That's what they call that, pulumi niʻau.

MM: Okay, that's your broom?

HR: Yeah. (Chuckles) That's the kind broom we used to have before.

MM: When you folks go fishing like that, is it mainly your mother going fishing or your father going fishing?

HR: No, my mother. Shoreline kind. That's easy.

MM: For all the small kind?

HR: Yeah, for the small kind fish. You go by the reef, not reef, but you know by the--they call that the ʻiliʻili, by the point?

MM: Mm hmm.

HR: Where the small rock? You go there, get ʻopae. Sometimes the pua hang around over there so you just catch so much. Then you take home. Then whatever you going do. Maybe you going eat raw. Or maybe half-dry, or whatever you do. How you going to preserve it. See, that's the kind we get.

MM: They used to salt the fish a lot, huh?

HR: Yeah. That's why ... 

MM: So where did they get the salt from?

HR: That's why I said, in those days, they get, like the lighthouse [i.e., buoy] get the big kind rock, the waves go on top there. Then when the water dry, leave salt. So each time, they go so-and-so place, they collect all the salt.

MM: I see.

HR: For whatever, for their use. So you know when you salt fish, salt goat, you need a lot of salt. So that's how they go collect their salt from this kind places.

MM: Did your mother make her own nets?

HR: No, I don't know about my mother. Only my father I know he makes net. With my grandparents. So maybe that's the way they, my grandparents used to do.

MM: So the nets were always down there?
HR: Yeah, yeah.

MM: And your mother would just go get?

HR: Yeah, mm hmm. Some they don't have this kind net where you, like the surrounding kind. They get the small, just like mosquito net, and put two stick [on each end of the net] and then you go like that.

MM: And you scoop 'em.

HR: Go over there scoop, just like. Well, that's the only kind. No more this kind scoop net now we find at the store.

MM: The circle kind?

HR: Yeah, no more that kind. So you use that kind net for catch 'opae, or pua, whatever fish you can get.

MM: So plenty fish and stuff?

HR: Well, those days you get enough to feed the family to take care.

MM: So you don't have to worry about food.

HR: Don't have to worry about food. Just so that you have your. . . . They plant potato, too, you know, those days.

MM: What kind of potato? Sweet potato?

HR: Sweet potato. That one you can use for poi, or you can just eat like that.

MM: Yeah. And did you use the leaf, too?

HR: Yeah. Use the leaf to cook. I call that palula. Just like Papa them get over there [referring to Ernest Richardson's yard]. Your mother [Rebecca Richardson] them get over there.

MM: Mm hmm. Yeah. Palula.

HR: Palula. So they use that for spinach. Maybe some other things. But, that's all I know, that potato.

MM: Did you folks have a garden area?

HR: Not exactly a garden, but it's just like a whole estate you have. Then you plant here, whatever, in the yard. But no flowers.

MM: No flowers.

HR: Only kaukau.
MM: What other kind stuff you had beside sweet potato and watermelon?

HR: Oh, I only knew that. (MM chuckles.) That's true. I only know that sweet potato and the watermelon.

MM: Did you folks keep chickens, too?

HR: I think so. Chicken and whatever. Not that much. Well, the goat we don't have to worry, because that's in the wilderness, you have goat. So, that's for only the chicken I can tell.

MM: How about water? Where did the water come from?

HR: Well.

MM: They dug a well?

HR: Well. Sometimes they go get [water] by Laehī. You know by that white rock?

MM: Yeah.

HR: They have that brackish water over there and that's just as good as the well water. And I think they go get--I never did--but they used to go get water over there for wash clothes. That's clean water. But that's the only kind water we used to know before, brackish water. We no come up here for get this kind fresh water and go down.

MM: So, how did your mother or your grandmother wash clothes?

HR: A stone, a stone. Put a flat board down, and you put your big rock over there, then you just get water, the brackish water from the well, and wash your clothes on the stone. Then, when it's too dirty, then you have a stick called, they call that--I forget what's that. Anyway, there's a stick that you use to club the clothes to make it clean . . .

MM: Pound?

HR: Yeah, pound the clothes. And that's the way they wash our clothes. And I was using that when I was big enough already to know how to wash clothes.

MM: So that's how you wash clothes, too . . .

HR: Wash clothes, yeah.

MM: What kind soap do you use?

HR: I don't know what kind soap.

MM: Did they make their own soap or they . . .
HR: No. I think the soap, they buy from the . . .

MM: Store.

HR: Maybe from store. But no suds at the time. Only soap. No more Clorox, no something like that. Just the soap. That's all we used for wash our clothes.

MM: And never had electricity down there?

HR: Oh, no. We just cook outside fire. No more this kind kerosene stove. No more that kind.

MM: So you just burn wood?

HR: Yeah. We make stove outside, then make your fire, then cook everything on there. No more kerosene stove at that time.

MM: How about your light? How you make your light?

HR: No light. We have kerosene lantern, kerosene. [Before] my time, when the ali'i used to—before, they used to have rock or stone, get puka in the middle and they use that for lamp. With the kukui nut oil, that's what they use. But, my time never had that. Pau already.

MM: Pau. So you already use kerosene.

HR: So I use kerosene lantern.

MM: Who clean the kerosene lamps?

HR: Like us.

MM: You?

HR: We old enough to do it.

MM: Clean the glass?

HR: Yeah, you have to wipe the chimney all the time because sometimes get black, yeah? Then you clean 'em and then put kerosene. Then my mother always see that we do it. So that's how we get our kerosene. But for the stove and cooking, no more that kind. Only . . .

MM: Wood.

HR: Yeah, only wood. No more kerosene stove so we no worry about that. But the only one we do is the kerosene for the light.

MM: So, they have to get the kerosene from Lahaina to . . .

HR: Kerosene from Maui, yeah. From Maui.
MM: I see.

HR: Until everything became civilized. (MM chuckles.) Then we can get from up here. But at that time. . . . So when we moved, when we came to move up here [Kō'ele], we had a wood stove. Not that kind stove down Keomuku [side] where you had big puka and get kiawe in that. There's a stove with chimney, I think it's . . .

MM: So, when you folks were down Keomuku [side], you cook outside on the ground?

HR: Yeah, on the ground. Yeah, no more stove. Then, when we came up here, then had this kind wood stove.

MM: Fancy kind stove. (MM chuckles.)

HR: Yeah, wood stove with chimney. Then you got to go get firewood every time so you can light this stove.

MM: Yeah.

HR: So that's the kind stove we had at that time already. At least we can bake.

MM: But the one down Keomuku [side], when you folks just . . . Did you heat up the rocks? Make firewood?

HR: No. No.

MM: Like imu kind?

HR: Just like how we have now. You know when you go down camping? You make puka and get . . .

MM: Just outside fire?

HR: Yeah, that kind. That's the kind stove we get. Put the iron on top. Put your pots on top, whatever you're going to cook.

MM: So, when you were small girl and if you folks get sick, what do you do? Who take care of you?

HR: Well, our parents have to do whatever they can. In my time, I never had any herbs, you know, to know what you have to do for this and what you have to do for that. But, maybe, when my mother them were with the older ones, they have ways of taking care their children with certain kind of a herb. But when came to my time, everything became modern. So we get doctor, get medication, get this kind things that. . . . When we came to live up here [Ko'ele], then we start having stores. Became modern already. That's when Munro, Gays them went away already. Then everybody start coming, moving up here [Lāna'i City] to work, up this side. So that we start living just like how the world is.
MM: There was a hospital?
HR: Yeah, yeah.
MM: The hospital was built?
HR: We started getting hospital built. So then get maybe only one doctor. A very small hospital so the time when the family used to get sick, the parents usually know what to do. That's why I said I never did have much of this kind herb medication. But I only hear what they used for medication. For opening, like the koali, 'ilima, or the 'ihi, or popolo. All this kind for medication at those days. But as for my time, I became modern. So, I live modern. I get doctor.

(Laughter)

HR: I don't know any kind about this kind herb medicine.

MM: How about when you were small? Did you folks go down church, too, on the weekends down Keomuku?

HR: I hardly know about church at that time. The only time I know when my father was going to the church way--not by Ka Lanakila [O Ka Malamalama], where you saw in the picture. Get one more, another one, way the other side.

MM: Is that the Gay one?
HR: The Gay one.

MM: Mm hmm. Lāna'ihi Church.
HR: Yeah, my father used to go their church. And my sister them used to go their church. But when come our time, no, I never went there. Then I went to the church right over there by Keomuku, the Ka Lanakila one.

MM: Ka Lanakila O Ka Mālamalama.
HR: But once in a while, we go there.

MM: Was your father ever a minister?
HR: Not at the time. No, he was just a laborer.

MM: Later on.
HR: Yeah. Around 1951 when he [was officially ordained] a minister.

MM: Oh, I see. [Kauila was regarded as a minister by the people prior to 1951.]

HR: Yeah, way behind. That's why I said, I never went to church over
there, that Gay's church. But this church here I went when I was young with my father and my mother, my grandparents.

MM: So when you went to the Keōmuku church, do you remember who the minister was?

HR: Well, at that time I went, it was a blind man. He come from Moloka'i. I think Mama know that story, too. This man, his name is Alika [i.e., Alexander George]. So he comes here. So he was the builder, I think, for that church. So he comes here, then we go down there, certain time when we have... And sometimes the man come up here [Kō'ele] for church, too. So just like a family gathering. No more church. So just a family gathering, come over here. We're going to have church today, then everybody come over here, or tonight or whatever. But that is his church down there. So he built, I think, that church down there. Yeah, so he was a minister. And then bumbai, this man named Keoni Kini, that's family for Maggie [Nakihei Kauwenaole]. And you know where get one house down there—I don't know if that house is still standing—and the stove that they have.

MM: The Portuguese [oven]?

HR: Yeah, it's right in the back there. Well, this man used to stay in the front of that place, used to have a house right across the church. But I don't know if that house is still standing. [The house has since been demolished.] So he became a minister. So he took care that church.

MM: That [Ka Lanakila O Ka Mālamalama] Church.

HR: Yeah. And then, from that time on, then went until my father became one. But there was somebody else before my father. Then when came to my father, well, had church already up here [Kō'ele]. So he became a minister, then he took care of this one. But he was ordained down that church there.

MM: The Keōmuku one?

HR: The Keōmuku one.

MM: And then he came up to this green church [Ka Lōkahī O Ka Mālamalama Ho'omana Na'auao O Hawai'i Church] over here?

HR: This green church [at Kō'ele] now they wen move from over there [to make way for the hotel]. We were all same congregation. The same religion, only one down there [at Keōmuku], one here [at Kō'ele]. So when [Robert] Cockett took this one over [at Kō'ele], so we all went over here [Kō'ele] church. Then when there was some disagreement between the two [Kauila and Cockett], then my father wen take care that [church] down there [at Keomuku, Ka Lanakila O Ka Mālamalama].
MM: Ah, the Keōmuku church . . .

HR: Keōmuku church . . .

MM: . . . and Cockett stayed up here [Kōʻele].

HR: Yeah, Cockett stayed up here. Then we all go down there church [Keōmuku]. So those who like follow my father, we all went down there. So every Sunday we go down there church. And Kaopuikis were down there. I think they were the only residents down there that go to that church. So we all went down there to church.

MM: So when did that church pau?

HR: I think my father died 1953 when everything was being moved. We had this church. The one we have now [present site in Lana'i City, Ka Lanakila O Ka Mālamalama Hoʻomana O Ioredane Hou Church]. These things are moved here but nothing was set yet. The chairs was moved. Then after that, we wanted to have how it is now. Go see the [Hawaiian Pineapple] Company. The company made because the steps used to be facing Gay Street. So we had that steps moved this way [to face Fifth Street]. So that's why the steps is this way.

MM: Fifth Street?

HR: Yeah, Fifth Street. So that's why we have the steps going this way. So, my father was still living yet when we were still working on that. And then when everything was set, then we had that bell brought up, the chairs brought up, and everything else belongs to that came up here. And when everything was finished, I think 1953, November, my father died.

MM: I see.

HR: Then when everything was set, then [Daniel] Kaopuiki, [Sr.] was ordained the first minister in there.

MM: I see.

HR: Nineteen fifty-five.

MM: Yeah. So all the benches in that church . . .

HR: They all belong down there [were originally brought from Keōmuku].

MM: Oh.

HR: Yeah. So wen move everything up here. The bell. And you know those days, used to get hard time to go down there [Keōmuku] church when rain. You know how high the water used to go down the gulch like that, you cannot cross. So, we managed to bring everything up here with the help of God. We had the bell here, the chairs, the tables, and those other things that are in the church today. So
when my father died 1953, then Kaopuiki took over.

MM: Yeah. How about all the records for the church? Had records?

HR: Kaopuiki had the records for all the churches. What was done from the time we took care. But before that, maybe somebody else have the record. We don't have that.

MM: You would have records on baptismal?

HR: Yeah, that kind.

MM: The death records?

HR: That kind. Death records and all that kind. So he took care of that one before put inside the church. But in church, where those records are, I don't know. So maybe Tutu Lady [Hattie Kaopuiki] or the kahu [Daniel Kaopuiki, Sr.] whoever has the record. We only have the minutes of the services taken care at that time. And then who the members were at that time. And that's what we have. That one we have in the church.

MM: When you were a small girl, how did you folks celebrate the holidays? You know like Thanksgiving, Christmas? Or did you celebrate them at all?

HR: I never did hear that kind at our time.

MM: No such thing as Thanksgiving?

HR: Not that I know of. (MM chuckles.) We don't know anything about having happy Thanksgiving or whatever. Only we know is Christmas and New Year.

MM: Okay, and you celebrate that. How did you celebrate it?

HR: Just make party or . . .

MM: Make big—plenty kaukau?

HR: You know just like potluck kind, family kind, whatever you prefer, or whatever you used to have. That's all what we have for Christmas, just to say that this is Christmas. We go church. Come home. We cook something special for the day. That's all right. We no more this kind, oh, Thanksgiving, we have to roast turkey, or whatever you have to. We don't know that kind. Maybe we couldn't do that because no more stove to make that kind. Or bake pie, or roast your turkey, or whatever. So all we have to do is maybe you going make pulehu kind, or kalua kind, put the imu. Then you have this kind. So that's the only kind holiday we know. And my time down there, we no more this kind . . .

MM: Did they celebrate birthdays, or you know, any special . . .
HR: Not that I know of. Not that I know of. We just go on living like a happy life.

MM: During that time, when somebody make, how did they handle it?

HR: At that time, of course, no more mortuary. No more somebody to come and take care. So they just clean up. I don't know if this is true, but the only way I see the old people when somebody die, you know they put a cloth--just like the diaper? Put salt and put 'em underneath here. So you know...

MM: Underneath the back?

HR: Yeah. Maybe, you know, by the buttocks, eh? In case anything should come out, you know. That's the only way. But you don't leave it [the body] too long, because no more medicine. That's the only way, then you go bury 'em. That's the only kind way that we have.

Then you have service for the dead just like how we have today. Make service for the dead, then you take 'em to a burial. Then they have a service down there. And that's all.

MM: Did they have somebody special come build a coffin or...

HR: No. The olden days, they make their own. Maybe whatever board they get they make their own coffin for, just to protect that one. Not the kind special kind or something have to be so nice or whatever. No more that kind. Just like when up here, [Hawaiian Pineapple Company used to make the kind lumber kind with black cloth around. No more that kind like how you have now. So that's the only kind. So whatever lumber they can find. Just to build up and then put this body inside.

MM: So when you were small, was mostly down by Keōmuku [i.e., Ka Lanakila] Church that they bury?

HR: No, I don't remember that. I don't see much of that. So maybe whatever was done. The only one I remember. Only one funeral that I went to was this Joe Kahaleanu's grandfather?

MM: Mm hmm.

HR: That's the only one I remember. That's the one like Tūtū Mama? Tūtū Papa's [Daniel Kaopuiki, Sr.] mother.

MM: Mm hmm.

HR: Same thing.

MM: That was [Mahinakauloa] Lahapa?

HR: Yeah, that I remember. But I'm big already. I'm married already.
[HR got married in 1935.] I have family already. So before that, whoever, I don't know anything. Because most time, I've been up this side [at Koʻele], so I don't know too much that area.

MM: So. Well, now let's talk about Koʻele. Can you tell me the first house you folks lived in?

HR: The first house that I lived in was right in the back of that, used to be [George] Ohashi house. We used to be, the first time I know, I lived that house.

MM: Which was originally the Forbes house, yeah?

HR: No, not the Forbes house. Right in the back. You know where the garden is? That's where our house used to be.

MM: Where the washhouse and everything was? In the back there?

HR: No. You know the pine tree in the back of that Ohashi house? Get pine tree, right?

MM: Oh, okay.

HR: Right in the back of that pine tree, that's where our house was.

MM: There's a line of pine trees, yeah?

HR: Yeah, right. Right in the back there, that's where our house was. My father was still living here. My uncle live here.

MM: Next to each other?

HR: Yeah, next to each other. But not that close. Maybe, oh, from like here, it's maybe to the outside to that green grass outside here, outside the chain?

MM: Oh, about twenty-five feet or so, yeah . . .

HR: By the chain. Yeah, about that far. But at least you can see. But like here to Daddy them place too far [distance between Ernest and John Richardson's homes].

MM: Okay.

HR: So we stay right outside there. So I lived there before with my father. Me and my father. Then . . .

MM: When did your mother die?

HR: My father died 1953. My mother died 1944.

MM: I see. So it was mostly you, Robert . . .
HR: Robert, my father, and my mother.

MM: And all the other kids were older?

HR: They were out already. My oldest brother married. My sisters all stay Honolulu, I don't know where but. So only me and my young brother left. So we were living there. Then, from there, we moved over here, this house.

MM: To . . .

HR: Where [Ernest] Keliikuli used to live?

MM: Okay.

HR: That's why we moved there. Then from there, when he became a foreman . . .

MM: But that was after 1937? That was one of the houses they moved up from Miki?

HR: No.

MM: No?

HR: No. That house was there. The one from Miki, from this house, that side, all those houses was from Miki [area Ernest Richardson's house is located].

MM: From Miki.

HR: Yeah.

MM: Okay.

HR: So my father was living over here, but he was still yet working for Munro. Foreman. Because that house where Ohashi was living [the former home of Helen Jean Forbes], Cockett came from down Keomuku, and he was staying inside this house. Then, when Cockett moved down to [Lāna'i] City, then Vredenburg came in that house. Then us, we were staying here [the house in back of Forbes home]. Then when Vredenburg wen move into that Munro's house [in 1935] . . .

MM: Big house [i.e., the ranch manager's home]?

HR: . . . the big house, then my father moved in that house [i.e., the Forbes home].

MM: I see.

HR: Yeah. So, he stayed in that house. My mother died 1944, and then he was still yet staying in that house. Then my sister Manoa died. He was still yet in that house. Then after that, only him left and Kiyoshi [Clarence Fujimoto]. So, you know from where Daddy [Ernest
Richardson] them live, this front house, used to have three houses.

MM: Right.

HR: One, two, the third house. That's where my father moved in there. So he stayed over there. Then my two boys went to live with him. From down house to there. Then, the day came when the children, the boys told me, "Mama, I think you got to go get Papa, Tūtu, bring him home. He not well."

Whether I could do it or not, because you know old people they no like stay with young people there to see how you live, right? So I went to see him. "More better you come stay with me." So he did. And he gave up that house. And he move and he stayed with me.

MM: Okay, wait. I going turn this over.

END OF SIDE ONE

SIDE TWO

MM: So when did you move into this house?

HR: Before I move this house, when I was staying inside that house over there with my father, and then before my father wen move down there, I got married 1935. And I moved to my husband's inside the single boys' house.

MM: Oh, okay. So you folks lived . . .

HR: But used to be . . .

MM: . . . single boys' house.

HR: Yeah, used to be. Then after that it turned to be a pool hall.

MM: Pool hall? Yeah.

HR: So then from there, then when the Miki houses all came [in 1937], then I moved next to Daddy [Ernest Richardson] them. Then that's where I was living.

MM: So when you facing the Ernest Richardson house is the house on the right side, . . .

HR: Right.

MM: . . . in that house.

HR: Where your father, where Ernest living, and I was living next [door]. So that's where I lived, next to you. Ernest Richardson.
Because this house, were going to leave, go away. So they ask the elders--just like seniority--to move here.

MM: 'Cause this was one of the bigger houses [i.e., the former Kō'ele School building, which HR vacated in 1988]?

HR: Yeah, yeah. So Bill Kauwenaole was asked first to move here. But he didn't want. Then, another one, [Ernest] Keliikuli, I think, was next to come here. And he didn't want. So that's why my husband was asked to move here. And he only moved here because his aunty was living here and she never like to move away.

MM: Which aunty was that?


MM: Oh, I see.

HR: So we moved here, then in the meantime, while they were fixing this place, she wen stay with Wini. So when everything finished, we moved here. And my son was about two years old, Bully [Arnold].

MM: Which one? Bully?

HR: Yeah.

MM: Okay.

HR: So we moved here. Was in 1946. So we wen go get that aunty, come home and stay with us. She no like already. She like stay with Wini. Okay, so that's how we stayed here until today [1988].

MM: When you were small and growing up on the ranch . . .

HR: That's when I used to go school over there.

MM: You went to the Kō'ele School?

HR: Yeah.

MM: And that was [the one-room schoolhouse located] down in the gully?

HR: Yeah, where the grass field [i.e., seventh green of Cavendish Golf Course].

MM: So do you remember anything about that school? Anything special?

HR: Not that much. Anyway, we used to go school there. And the teacher was there.

MM: You remember the teacher's name?

HR: Yeah, Miss [Pauline] Handy, our teacher's name.
MM: What was she like?

HR: She's a Haole. And very soft-spoken woman. Pleasant. And she's schoolteacher.

MM: Where did she come from?

HR: Mainland.

MM: Oh.

HR: Yeah. Miss Handy is her name.

MM: Where did the teacher stay?

HR: I really don't know. It never dawned on me where the teacher stay. Maybe they live down the city or wherever. I don't know if had clubhouse at that time. So where she was living, I don't know.

MM: What time did school start in the morning?

HR: I just know that I go to school. (MM chuckles.) And I don't even know what time the school start.

MM: And when pau you just go?

HR: Just pau school, pau school. Time to go to school? Okay. Say what time is it, I don't remember. Then I don't know how long we wen stay in that school until that school was moved up there.

MM: Then you went [in 1927] to the school up by the [Cavendish] Golf Course [clubhouse]?

HR: Up on the hill. Yeah, golf course, yeah. That's . . .

MM: Do you remember that school [Kō'ele Grammar School] at all?

HR: Well, I remember the school and how it was. It was just one main building in the center. That's all that time. And not very many classes. You know, no too much grades. So I went up there. I don't know if I was second grade or third grade. And my sister-in-law used to be my teacher.

MM: That's Mary Kauila?

HR: Yeah, Kauila. And there's some more other teachers that was at the time but I don't remember their name. So, we went to school there. I don't know much about it. We used to buy our own books. Like geography, history, hygiene, arithmetic, all this kind. We buy our own books. Not like now. And if you are in the third grade, you have only these studies. No shifting classes or going to another class. You just stay there until pau school. So you have all kinds. All these books that we buy. We have this kind books for
study . . .

MM: So you stay in one class . . .

HR: Until the end of the year. Then the following year, if you have to use new books, you have to use new books. But if you still going use some of them, then you still going to use, then only so many books you going to buy.

MM: You remember how many people were in your class?

HR: No. (MM chuckles.) No, I don't.

MM: But had several people?

HR: I think maybe about eight.

MM: Eight in your class?

HR: Eight or . . .

MM: But you're all in different grades in one room?

HR: No. Each one of us in our own grade. Maybe second grade, third grade, fourth grade. I think first grade, second grade, to fourth grade. I think I only know get four rooms. So, actually maybe I was in the second grade or whatever. So I just don't know how many students was at the time until I pass until I reach the class when I going graduate. That time, only from first grade until eighth grade, so I can see that I was there for eight years.

MM: You remember your eighth-grade graduation [in 1933]?

HR: Yeah. I have the picture. (Chuckles)

MM: Did they do anything special?

HR: No, nothing special. There's nothing special. Just that you dress not like ordinary day when you go school. But this is something special. You going put a white dress and shoes and whatever. So were only two girls and I don't know how many boys.

MM: So they had like a little ceremony for you or something? When you graduated?

HR: No, no. We just stay inside. Maybe the principal or the teacher going have something. No more special people that come from someplace to have . . .

MM: To talk?

HR: . . . yeah, to talk or special speech or something. It's just the principal and the teacher. So that's all we had for the . . .
MM: Did they make you leis or anything?

HR: No more. But they give flower. You get flower, but no more lei. Nobody had lei. Only the girls had bouquet flower. That's all. So only two girls and the rest all boys. So we had only that at the eighth grade and then pau. So, when we reach eighth grade, we two girls work in the office, we study in the office. And the boys go farming, future farming. So they go with the ag [i.e., agriculture] teacher where the powerhouse stay.

MM: Mm hmm. Yeah.

HR: Then in the back there used to have garden. Then these boys go down there work in the garden. Then only me and this girl stay in the office. Then when we have certain class like that, then we go in the seventh-grade class. And that's where the teacher that takes care the office comes inside there to teach us. Me and this girl. So only me and her the one inside this seventh-grade class. So we study everything, whatever we have to do, then part-time we go work in the office. We have cafeteria, then we have to help the teacher go each room to get the amount of children buying food. So we have to go each class so the cafeteria know how many people buying.

MM: How much food?

HR: Yeah, how much people buying food.

MM: Did you folks have to help in the cafeteria, too?

HR: Yeah, we do.

MM: What kind of work did you do in the office?

HR: Attendance. You know sometimes the teacher going let you know how many children present in school and how many absent and what. That kind. Then taking care of the cafeteria one. All that coming up. First thing you take care how many buying lunch. And then if the principal like see the teacher whatever, then you take the note over there and give that to the teacher. Errands like for the principal. So that's what we do. So only two of us. Then when the boys don't go out farming, then we all have our own class. Then we stay inside to study whatever we have to.

MM: So, how often they used to go out farming?

HR: Once a week.

MM: Once a week?

HR: Yeah.

MM: And the rest of the time is regular class?
HR: Yeah, yeah. Regular class.

MM: I see. How did you folks get up to school? Walk?

HR: Walk. Yeah. We used to walk in the back over here, down the hill, go down. Even lunchtime, we walk come home lunchtime.

MM: Have your lunch at home?

HR: Walk, come home, eat, and go back school. Yeah, that's the way we travel. No cars those days.

MM: And when you were young living up here, someone told me that they used to have cars pick people up to go shopping in the city?

HR: Yeah, in the city. Well, at the time, we all married already. We have family already and we all staying over there. Then bumbai used to have the kind car for take the people. Even get--if you're in trouble or sick or something--get the car come pick you up for take doctor, whatever. The bus come get you or take the children go school, down [to Lāna'i City].

MM: Okay. Oh, we'll come back to that later. But after you graduated from school [in 1933], then what did you do?

HR: I worked for the principal.

MM: Doing what?

HR: Take care house, cook, wash, everything. Housekeeping.

MM: Okay. And what was the principal's name?

HR: Weimer.

MM: How do you spell that?

HR: W-E-I-M-E-R.

MM: And his first name?

HR: Carl.

MM: C-A-R-L.


MM: And where did he live?

HR: Over there by the nursery.

MM: In the back of the reservoir?
HR: Yeah. They used to have one principal house there before over there. So that's where I go work. Then I used to live with my brother that time. I wasn't married, but I was living with my brother right in the back of—you know where... Who that man stay in the back of... .

MM: You told me by Harry Mau's house?

HR: Yeah, Harry Mau house. That's where my brother was living. So I used to—principal come down, pick me up, and come work. Then pau work, he take me home. That's how I work. Then he get one daughter...

MM: How long did you have that job?

HR: I worked over there until 1934. Then I got married [to John Richardson in 1935]. Then they moved to Maui.

MM: Weimers moved to Maui...

HR: Yeah, they moved to Maui. Then, I went to visit over there when I got married. That's when I first met them over there since they left Lana'i.

MM: Okay, and then after you got married, did you continue working for somebody else?

HR: No.

MM: You raised your family?

HR: Raised family. Stayed home to take care my house and my family.

MM: Okay so—tell us about your children now. How many children you had and when were they born?


MM: Puanani is the oldest.

HR: Nineteen...

MM: Alma, yeah?

HR: Mm hmm. Thirty-seven I had my first. Thirty-eight I had John.

MM: John, Jr.?

HR: Mm hmm.

MM: Mm hmm. Okay.
HR: Forty I had Ulu.
MM: Ululani?
HR: Mm hmm.
MM: And that's Vivian?
HR: Vivian.
MM: Okay.
HR: And '43 I had Bully.
MM: Arnold, yeah?
HR: Mm. Yeah.
MM: Arnold has middle name?
HR: No.
MM: No. Okay.
HR: Just Arnold.
MM: I forgot to ask you. How did you meet Uncle John?
HR: I don't know.
MM: Just same area?
HR: No, not same area. I was staying with my father. And then I used to go visit this family of... This man is brother to Aunty Maggie [Kauwenaole]. And his wife is family to Laverne, Pua Amby. I usually go his house every time because right near to where I live with my brother. So that's how I met him.
MM: Uncle John?
HR: John Richardson.
MM: He used to go that house?
HR: He go that house all the time. Only when weekend. So I used to go there to meet this lady. So I stay with this lady, that's how I came to know John. Then, I don't know long we went like that until we got married.
MM: Okay. And where did you folks get married?
HR: Inside that church, that green church we wen move over there.
MM: (Chuckles) So the Kōʻele church?

HR: Yeah, Kōʻele church, [Ka Lōkahī O Ka Mālamalama Hoʻomana Naʻauao O Hawaiʻi] Church.

MM: And who married you?

HR: When we got married, that minister Rev. John Matthew from Big Island. He always come here to, like a committee, to go around the island to check on these churches. So he came here at that time. So that's why we got married by him in that church. And Mary [Cockett] Kalawaia and her husband [Samuel] were our witness. Then we had our dinner at Cockett's house. And you know the road that goes like this and goes here, my father's house was here once upon a time. And this road go like this and go in the back and come over there to Ernest Richardson place, the church was right here. Cockett used to live here.

MM: Right. I remember that.

HR: Inside that one, yeah. So we went, that's the way ... 

MM: So you just walk right in the back?

HR: Yeah, yeah. So we had dinner in there, that house.

MM: I remember. And didn't there used to be like a little arch, too?

HR: Yeah.

MM: The gate, the crooked fence and the arch, and then you go through into Cockett's house?

HR: Yeah, yeah. That's where we went for dinner.

MM: Poho all that garden all gone, yeah?

HR: No more.

MM: Used to have big gardens back there.

HR: Yeah.

MM: All your children were born at Lāna'i Hospital?

HR: Yeah. So, when we lived here, we lived in that pool hall [i.e., bachelors' quarters, which eventually became a pool hall] until we wen move up to that house. Then that's where I had all my children, in that house.

MM: In that house.

HR: Next to Ernest. Had all my children over there.
MM: And then from that time, when your children were born, you pau work already?

HR: In 1951, the biggest strike had on Lāna'i here, seven months, we never had work, no more. So, my husband and I went down to live on the farm, down Maunalei [i.e., Keomuku side of the island]. And we lived down there with my children. My father was living here. He took care of my children's school.

MM: Oh, during school? Weekend?

HR: Yeah. So me and my husband stay down there. Then weekend, we come up, then I come get them. Go home down. Until my big girl get license to drive car, then she come down with the grandfather, with all the children come down.

MM: Let's go back when the kids were younger. Well, I forgot to ask you, when did you get married? What day?

HR: July 23, 1935. Pretty soon I going be seventy-something, yeah? How many year? Fifty-four?

(Laughter)

HR: Fifty-four year. (Chuckles) On the 23rd then going be my anniversary. Yeah.

MM: Fifty-three.

HR: Fifty-three years?

MM: Fifty-three years. Okay. When your children were growing up, it seemed like there was a lot of children living up here at that time.

HR: [Ernest] Keliikuli had his children. Then, mine, and Ernest Richardson, and Mary Gibson and. . . . Well, at that time when we were living over there, then I think you folks was still—you mother [Anita Morita] was living in that [Forbes] house.

MM: Oh, that wasn't until 1952.

HR: Nineteen fifty-two?

MM: Yeah.

HR: So you folks were moving inside there, you folks . . .

MM: Yeah, mostly---I think by the time we moved into that house . . .

HR: Marlene [Gibson] is the same [age] with Ulu.

MM: Yeah.
HR: Yeah, so. They were all children playing around here that time.

MM: Yeah. So what was life like when you young and married?

HR: As for me, I would say I had a humble life. We had hard life, you know, the wages didn't seem to be enough to support. But we had enough. And we get along. I mean, like for me, my life was very quiet. See, me and my husband, he wants to see his children always. So when he goes to work, he come home, he likes to see his children before him. So that's why I always tell the children, "You folks go play, before pau hana, go home. No let your father call you." So, we were always like that. We had lived that kind of a life that we were so close, that [it was] hard for our children to go out. My children never go show [i.e., the movies]. They never had that much pleasure because of hard life. We no can afford. So the only place they go is my father's house [down Keomuku side] and come home. When they go sleep, they can go my father's house and go home. Never away. Never other places. So they go play, pau play, go home. And then be home before their father come home.

MM: Did the boys go work with Uncle Johnny [Richardson]?

HR: Never. No, but they went hunting. They go hunting. But to go to work with the father, no. But to work in the house, I mean in the yard, yes. They was always with the father cleaning yard and all of that. When the father go hunting, then he take John [Jr.] go hunting. So, well, like how he is, you know young, they never been to that kind of a place so they inquisitive. They like to see what the father doing. Naturally, the father is trying to be so quiet that he can get what he want to look for. And here comes somebody in the back, (HR makes rustling sound), then no more. Then when he turn around, his son standing over there looking. And he cannot say anything, so just let it go.

That's why, I said, in my life with my children, we were always close, not far. That's why, hard for them to go anyplace where the father don't go. When they have party someplace, invitation, but he don't go. So we don't go anywhere.

MM: Well, he must have been tired . .

HR: Tired.

MM: . . . tired at nighttime. They work hard all day.

HR: Well, but when you're drinking, you're not tired. You can have fun and pleasure. So that kind. He has his own pleasure. But when you have to go to this kind, he don't think it's pleasure because you have to go nighttime. And no more car. You have to walk home. And then bumbai you come home, the children sleep. You got to carry. Ah, no more this kind. So was always like that till today.

That's why hard for them to go out. Even school. When they have
some kind of an organization or club or whatever get, they can help. If you're on a committee, you can stay there to do what you have to do. But to attend [functions], they no go. So, till today, they're still that way. So you cannot force them to do what they don't want to do. That's how we are. Humble life, quiet life, simple life.

MM: So when you folks stay home, you know, you're in charge of the house?

HR: Yeah.

MM: So how do you go about do your shopping and stuff? Where did you do your shopping?

HR: At that time I don't go shopping because no more car. So Uncle Johnny, I tell him at home, "You go store. We need this kind, we need that kind."

Pau hana every time get truck go down. So the men all go down to buy what they have to buy at the time. Then, bumbai when we have this Richard's Shopping Center, used to be Okamoto Store. They have somebody for come up ask what you like.

MM: So they take your order?

HR: Yeah, take order. Then he just write down what you like. Then certain day for deliver, they bring whatever you like. But other things that you need, then the husbands all go store. Then they buy whatever . . .

MM: So the wives never did go shopping?

HR: As for me, no. I never did. Then for pay the bills, the husband do that. So I never did go shopping. Only once in a great while. Sometimes we have to take our children go clinic or wherever, then that's the only time we have car to take our children for go.

MM: You called?

HR: Yeah.

MM: You asked for car?

HR: Yeah. For car. Oh, well, you just let the boss know, then he send, get car for take all the mothers with their children go to the clinic or wherever they have to go.

MM: How about for when you were married and you were living up here? How you wash your clothes and stuff?

HR: When I was staying over there, I wash in the tub. No more washing machine. So you get the big kind tub, eh? Not this kind aluminum tub. Just like barrel kind. They cut them in half and that's how
we used to wash our clothes.

MM: All one place? Everybody share one place?

HR: Well, if you like to make in your home. But where [Ernest] Richardson have his garage, used to be the washhouse over there. And get tub. But if you want to wash at home your own, if you have a barrel or whatever, you stay home and wash your own. You wash over there, hang your own clothes. But if you want to go with the community [washhouse], up to you.

MM: What did you used to do?


MM: Hang 'em up.

HR: I hardly go out in the community.

MM: How about for 'au'au and stuff?

HR: Then, you go out there, the community bathhouse by the garage. Everybody go over there take a bath. The children, all the people that used to live here, all go there. Except this house. [We] have [our] own.

MM: So like the big boss had his own bathroom and everything, and all the people, the supervisor people had all their own?

HR: Yeah, yeah, yeah.

MM: And all the workers shared the bathhouse?

HR: The workers all shared that one over there. My father was, well, he no more that kind. He get bathhouse in the back. His time, that house used to have. Get bathhouse in the back, so, everything he do is in the house. So, he don't go with the community. But like us, we were staying over there so, that's why we go bathe over there. Wash clothes over there. But if you want to stay home and wash clothes, that's up to you. You can have a place where you can make, and then wash your own clothes at home. So that's how we used to make before. So my father, he get his own washhouse and everything. Get his own toilet. The earth toilet but. But all is his own.

MM: Outhouse?

HR: Outhouse. Then the community have their, over there where Ernest has his garage. That's a bathhouse, wash clothes. And the toilet over here where everybody go to the toilet.

MM: And then when did they change it? When did they change and everybody have their own bathroom and stuff?
MM: They came and they built?

HR: All, everybody had their own washhouse, and bathhouse, and whatever. That's how we had water toilet. So Vredenburg was still yet. Then after that. . . . Then, well, start living just like this now. Yeah. (MM chuckles.) Yeah. I think that's all I know of my life.

MM: So at what point did you start working in the pineapple fields?

HR: After the strike, 1951, the strike was. Seven months after that, then everybody start going back to work. That's when I started working in the field.

MM: In 1951, was Uncle Johnny Boy [i.e., John Richardson] still working for the ranch?

HR: Well, he was just about finish. The ranch was already closing. So, Uncle John wen go start working down the field, down pineapple, truck driving. Then only Ernest Richardson left behind here [working for the ranch]. So that's why when he [John Richardson] went down there work in the field, pineapple truck, then I started to work in the field. Being absent without wages for seven months, we sure need help with two to work, not only one.

MM: How did you folks make it during that time? I mean, you know, without any work for that long time?

HR: Oh, all---I think when the time they start hiring for workers, everybody turn out to sign up for work.

MM: No, but how did you live during that time with no more money coming in?

HR: Well, we had savings, we had bonds. And whatever savings we get. And like Ernest Richardson, he work, he help us. He get money, he buy rice, he give us.

MM: So the ranch people were still working?

HR: Yeah, were still working. He was still working. My father stay with me. He help me take care. So with me and Uncle away from the family--we lived down the beach--we can get what we can get down
there.

MM: You catch fish and stuff...

HR: So, yeah. So we don't need too much help from my father. But Ernest Richardson always give us rice. So that was something big for us, big help for us.

So then, when I started working, then we start building our finance again, whatever we lost. So we start. Then I start working until 1960-something. I don't know if was 1966. Then that's when Uncle [John Richardson] got sick, 1966. That's when he quit working. Then after that, 1966, he got his retirement, disable. I took vacation to stay home with him. I didn't want to go work. So, from then, when he was in the hospital, he made up his mind, "If I was to come out of this, I was going to follow the two (mothers), Rev. [Hattie] Kaopuiki and Rev. [Maggie] Kauwenaole." So when he came out from the hospital, he never went back to work.

MM: When you say Rev. Kauwenaole, Aunty Maggie?

HR: Yeah, yeah. So he never went back to work. But he never get his disable then. So we stayed like that until the day that he had to go check with the doctor, whether he is going to get his disable or not. So he went to check with Maui doctor. And he passed that one. And he said, "The funniest thing when I went to check with that doctor, I went strong. But when I got to the doctor, I was so weak."

MM: That was---he had pacemaker, yeah?

HR: He never had yet. He came out from the hospital. So he never had that yet. So, that's why he was supposed to go to the doctor to check whether he's going to get his disable or not. Okay, so he went Maui. Then they never give him an okay that he can go back to work. So, he said, "When I went there, I was strong when I went. But when I got there, just like I was so sick. When the doctor said, 'Okay,' after he got through checking me, he tell me, 'Now you can put your clothes on,' I cannot put on my clothes."

The doctor tell him, "You can put your clothes on, Mr. Richardson. You go ahead and do that."

He said, "I cannot even lift my arm."

So the doctor have to help him. Okay, then he came home. I didn't go with him. Then he came home. Then he have to go take another test. We went Honolulu. Same thing happened. He couldn't go through with it. He pass all the physical and everything, and he no can walk, stay on the chair. You know the kind long kind chair. Lie down over there. So the nurse is calling for him. Cannot move. He was so sick. Just like he was sick a long time. After everything pau then give his paper. Then relax little bit, then he
sit down. Then he cannot move anymore, he too tired. The doctor make his paper, everything. Then we went home. So when we came home to Lāna'i, the kahu told him, Kaopuiki, "You think you going get your disable?"

He said, "I think I going get."

"You sure?"

"Yeah."

"How come?"

"Because I no was strong when I went over there."

So. We waited one year later, then he got his disable. So he never went to work. So that's how I never went. (HR greets someone.) So, I never went [back] to work then. He got his disable. He tell me, "More better you stay home. We no go work."

I tell, "Okay."

From then, we went with his two mothers. Then Kaopuiki, the kahu, said, "Now, maybe you going be minister." We never said no. We just went along until everything work out, then we went to be. So when we had this convention, the small convention, it's just for the three islands of Maui county.

MM: Maui. Yeah.

HR: So we put in the report and they all sign. They said, "Oh, I think we're ready to agree with this report." Then all I have to do is to go to the big convention, Big Island. So we went . . .

MM: For approval?

HR: Yeah, for approval. Then 1969, we went to that big one. And that's how we got ordained.

MM: Okay. So maybe next time when I talk story with you if you can tell me about from when you became a minister on. We talk from that point on.

HR: From minister until today?

MM: Till today, yeah.

(Laughter)

MM: One thing I don't understand is when 1951, what did they do? They laid Uncle Johnny off from the ranch?

HR: Everybody. The whole. . . . Oh, before that, 1951. Because the
ranch was closing out already. Everybody was—all those who have seniority for the company, for the ranch. Then they get job already. So the others, maybe they have to go away to look for a job. That's why get only Ernest Richardson, [Ernest] Keliikuli and Kuniichi Sakamoto.

MM: They had their seniority?

HR: Yeah, they stayed back to take care that, whatever left of the ranch. And I think had this man George Kaeo. Well, they were the ones. So they took care of whatever left of the ranch until it was all pau.

MM: And then so right after Uncle Johnny wen transfer to Hawaiian Pine . . .

HR: Hawaiian Pine, the company.

MM: Then they had the strike?

HR: Yeah. He just wen go down there and strike. So he never get to work, to know anybody around there yet. I forgot what time, what month that was. But I did know it was 1951, anyway, with that big strike. Then seven months after that, then we all went back to work. [The strike began February 27, 1951 and ended September 14, 1951.]

END OF INTERVIEW
This is an interview with Hannah Richardson on Sunday, August 14, 1988, at Kō'ele, Lāna'i.

Okay, Aunty, we were talking about 1951 when had the big strike and when everything closed down, and you folks were living down Maunalei [i.e., Keomuku] side.

HR: I was living down Maunalei.

MM: Okay. Do you want to talk some more about that, about how it affected your family?

HR: Well, when that strike was, my husband and I moved down to Maunalei. My father was living here [Kō'ele] and he was taking care of my children because they go to school. So that's why we stayed down there all the time. And then in the weekend, my big girl can drive, so she drive the car down with my father and brother and sister, bring down there for the weekend. So, in the meantime, we were having savings like saving bonds, and our savings in the credit [union], whatever. So what we need, or to pay our own house or whatever, then we have to take out from there to pay whatever we have to. So, my brother-in-law, Ernest [Richardson], he was working yet for the ranch because the ranch was still going on. So had these few people that working for the ranch. So he buys something to help us out. So, that's where the support we get from, and my father. So that's why we lived down there until the strike was over.

MM: Okay. Did you folks grow food down Maunalei?

HR: We go fishing, whatever. That time, turtle used to be plentiful and goat and all these things so, you can go hunting, you get whatever. You go fishing, you get all that. So those things wasn't too hard at that time because not too much people at the time. So, we didn't have any hard time about that. But all we had to do is to come up here to get your poi or buy rice and things like that. But other than that, everything was not that hard or complication or whatever. We still survived on what we get. Until the strike was over, then
we came back to work. After seven months, then we came back up here to live. And that's when I first started to go work in the field.

**MM:** I see. When the strike was over, was it better for Uncle them? The working conditions, did it make a difference after the strike?

**HR:** Well, when he came back, after he left the ranch, then he went down to the pineapple to work. It was truck driving. So that was his job. He didn't know anything about union [International Longshoremen's and Warehousemen's Union]. So he never joined the union. Then they were having problem, too, down there. So anyway, he got to join the union. Then he got to do his job regular, but the people at the time, they not used to you. So, he's not used to these people either because they don't understand one another. First time when you get into work for this kind people, you don't know their ways. So you just have to go along with what they say. Of course, he was scared, but then he just went along to do what they ask him to do. So that's how he was working with the company. And as time goes on, he was getting more familiar with the work around there. But before then [previous to being a cowboy], he was working for pineapple as a helper for somebody. Then he came to work up here for the ranch.

**MM:** Yeah. So when he first came to Lāna'i, he went to the company.

**HR:** He used to work for [Maui] County, make road, fix road, something like that. And then he became swamper for somebody for some truck driving like Johnny Kauwenale, he used to work helper for him. So this is what he was doing before he came to work permanently for the ranch. And after that, when the ranch wen close down, that's how he moved down to Hawaiian Pine. Then he worked down there until he retire.

**MM:** Then 1950s, after everybody left the ranch, what was the ranch like?

**HR:** Oh, anyway, there were so many houses, you know, before. But before then, never have all these houses, you know where your father's [Ernest Richardson] living and where all these houses were. Was just few houses. There was nothing but eucalyptus trees all in the front there. So house here, houses there and all like that. So this how the people were living. Where Daddy [Ernest Richardson] is living, and on his side, the old houses, the people used to live there before. Get about one, two, three, four houses over there. So some people were living there at that time. So then when the ranch start building up [in 1937], that's how they start cutting down the trees, then they start moving those houses up here.

**MM:** The houses from Miki?

**HR:** From Miki. Then moving up there. Then the house that we were living in, that used to be single boys' quarters. So we were living in there until—when the houses all moved up here from Miki, we got one, where Daddy stay, one, two, get three house on that side. So then from there, the pool hall, I mean, the single boys' quarter,
then we moved into that house next to Daddy [Ernest Richardson] them. But before then, there were few houses here, here, here, and up there, and down in the front there, where the pool room, and had few houses down, straight down this way. Had about one, two, three. So I see some of the people that's in there, used to live in that houses down here.

MM: After the ranch closed down, what happened up here?

HR: Then everybody start moving away because they don't have seniority. Some people never worked in the pineapple field [before]. Those people that have no seniority and never had any, how they used to work in the pineapple field, they never had no sign of whether they know how to do the work. So they quit and they went away, so left only us. And then some of the people over here moved down the city. So some of them worked down the city, became luna and whatever. So left only these two houses. So we still living here until today [i.e., until 1988].

MM: So around 1952?

HR: Nineteen fifty-two.

MM: Nineteen fifty-two. So had just Ernest Richardson, your family and your ... .

HR: Nineteen fifty-two, the people had moved away. But the houses was still there, you know, this Miki house was still there. Then after, I don't know how many year, the houses were old like that.

MM: Already up here?

HR: Not Miki. Miki no more house until I got married, and then Miki [houses] came here [in 1937]. Then, 1935, I got married, then that's when I moved up there. Then from over there, I moved inside this house 1946, when I moved here.

MM: This house?

HR: Yeah, 1946. Bully was two years old and I moved here. And I stayed here ever since. So the family that was living here, he died, left his wife and Uncle's Aunty Matilda, you know, Mrs. Gibson.

MM: Gibson.

HR: Yeah. She was living here. So when this woman Mrs. Kauakahi moved away, then had only Mrs. Gibson left here. She didn't want to go away from here, but then the company was giving a luna to have this house. Then if they no like, then go to the next. Then they no like, then go to the next. So that's how we moved here. This aunty wanted to stay here, but she never lived with us. She went to live with her niece.
MM: [Simeon] Kauakahi used to live here. And then after he died, where did his wife move?

HR: Honolulu.

MM: Oh, is she . . .

HR: She [Mrs. Kauakahi] used to live with Betty Lou Gibson. You know Betty Lou Gibson? She used to take care this children that's why, the two girls. And then the Gibson woman, she stay up there, but that's their son, Gibson's son . . .

MM: Henry Gibson.

HR: Yeah, Henry Gibson, the old man. His son, Johnny Gibson had these three children, two girls and one boy. So Mrs. Kauakahi always take care. These children was all close to her, not to the grandmother, Mrs. Gibson. So that's why she take care this children, they come back and forth. So when the old man died, Kauakahi died, then she moved Honolulu and lived with these girls, Betty Lou them.

MM: I see. Okay, are these people still alive?

HR: No. Mrs. Kauakahi, she died. But the two girls are still living.

MM: Betty Lou Gibson?

HR: Betty Lou's still living. And the sister is still living.

MM: What's her sister's name?

HR: Marlene. But I don't know her married name. Betty Lou, Marlene and the brother Jackie.

MM: Okay. So all these kids were raised up here then, on the ranch?

HR: Yeah, they were raised here. They graduate here.

MM: Oh, okay. Betty Lou, does she have married name?

HR: Married, Morita, I think her married name?

MM: Morita?

HR: Yeah.

MM: Okay.

HR: And I think her father-in-law was in that home where Puanani worked.

MM: Oh, King's Daughter's School?

HR: No. Hale Ho Aloha, up Pacific Heights [O'ahu]. Then I think he
moved out from there. Pau already, long time ago. He used to live up there then, in that home. I don't know what happened to him, whether he's still living or not. That's the husband's father.

MM: Who used to live next door, that other old house? Next to this.

HR: You mean right next to this one?

MM: Yeah.

HR: [Ernest] "Beef" Keliikuli.

MM: Oh, Keliikuli?

HR: Yeah. But before then, [William] Kwon, [Sr.] used to live in there. Then bumbai, Kwon moved way over there, then Beef moved in here.

MM: I see. That was kind of like the brown-yellow house, yeah. Right next door.

HR: Yeah, yeah, yeah. Beef moved there, then Lincoln was [in] the next [house]. Then Biggy [Junior Kaopuiki] was the next, then Mama and Daddy [describing the houses in that lane]. Then us was the next. But when we moved here, everybody was still there. When the ranch went close down, everybody start moving down the city, whoever going work pineapple field, so left only us. Some went away to Honolulu.

MM: You didn't want to move down the city when they closed down?

HR: No. (MM chuckles.) As long we could stay here, they didn't bother us, so we stayed here all this time. They never even came to tell us, well, you have to get out, or you have to do this, or you have to. . . . So we just stayed here until today. Now, it's more prominent, yeah, to get a better place to live.

MM: (Chuckles) Nice, yeah?

HR: I didn't ask for it, but.

MM: At least, you know, the houses aren't close together, or . . .

HR: Yeah, yeah. And so I figure that I'm used to living in the old ways. Living on the ranch or a farm, you don't have anything that is so spic-and-span, whatever. But when you moving over there, now, it's something more modern, that you not used to that kind of a life.

MM: Oh, no. You make the house really nice.

HR: (Chuckles) Well, as I said, I'm used to living in this house. You not so particular in how you live. But when you get over there to someplace where everything is white, (MM chuckles) then you have to think of something else that you have to change your way of living.
So that's why we tried to learn how to live with whatever we get.

MM: Did you enjoy working in the pineapple field?

HR: Well, for me, my first experience, since I'm young, it was exciting. I liked it, it was fun. Of course, we're so used to with hard job, so nothing is hard to you in the pineapple field. So we had fun, and I liked it. And I lasted there until--I worked [from] about 1951, and 1960-something [1966] and then I retired. I had fun, I had pleasure, and you get to meet people, and you get to know how to work that kind of a job, and what is what, when you plant pineapple, and you know when it's ready to be harvest, and all that stuff. So that's how we used to live before. I like it.

MM: Yeah. So did you folks mainly do picking, or what kind of jobs did you do in the pineapple field?

HR: Pick pineapple, follow the boom. (MM chuckles.) After that we have to learn, you know when pineapple [picking] is all finished, then you have to go selection, pick up slips for planting. You have to have certain kind. They tell you, oh, so many ounces of this kind, and so many ounces of that kind, then you have to know what kind you have to pick. Maybe some day they tell you go pick up suckers. There's a certain way of what they use for go pick up, how, the rules that they make, what you have to pick up, and what size. And they have a reason for that, as I say. Some you plant, they ripe one time, and some you plant, it doesn't ripe all at once, but it takes time to ripe.

MM: So you can tell by the kind of plant you plant?

HR: It's either that, or the planting [material] that you pick. Some they say, you know the top, you pick up the top [i.e., crown] of the pineapple. And this kind, I think, you plant. When they fruit, they ripe all one time, the [crowns]. But the other kind slips that you pick from the side of the pineapple that has . . .

MM: The suckers?

HR: No, the suckers are very hard to tell because they stick close. You know the slips that you find after you broke the pineapple, there's so many slip plant stay on there . . .

MM: Around the bottom of the plant.

HR: Yeah, around the bottom of that. And this is what you go select. Then they tell you, maybe three ounce or four ounce of whatever that you select from that. But the suckers are different.

MM: Okay, what are suckers then?

HR: There, they grow from the [stalk], not from the plant [near] the pineapple.
MM: Oh, so you looking at the pineapple stalk and they grow off of the stalk.

HR: Yeah, yeah. That's the different type. That, they call it suckers. You learn so many different things from doing work, you know.

MM: Yeah, I never know.

(Laughter)

HR: Yeah, those are the times that we used to go pick. I disliked that [job]. I don't like it. And sometimes, if no more slips, then you go ho hana. But those were the main jobs in the pineapple field: picking [fruit], ho hana, picking up--slip selection, they called that.

MM: For the women?

HR: For the women. Those were the only---well, and the menfolks, too. When they slack time in truck driving or pineapple, everything, then menfolks go inside, too, select slips, too.

MM: But when you were working, they didn't have women luna or . . .

HR: Well, just the women the one pick, selecting slips. And the women [were] the ones, you know, the boom following, you have to pick up the ones [pineapple] on the top. Sometimes fall down between the line, you go pick 'em up and put 'em, and you follow the boom to pick up all this so it's ready for . . .

MM: But they didn't let women do other jobs?

HR: No, no. We only know how to pick and select slip and ho hana and that's all. So we never did learn about truck driving or picking machine or anything until I almost going retire, then get women take over picking machine.

MM: So, when the kids were in school, after the ranch closed and everybody was in high school . . .

HR: Oh, only eighth grade. I was six years old, I think, when I was down this school, so I don't know what year that. I think when I was either third grade or fourth grade when we moved up there by the [Cavendish] Golf Course [clubhouse]. And then from over there, we went to [Ko'ele Grammar] School until eighth grade, I graduate over there.

MM: But all your children went to the one down in Lāna'i City, yeah.

HR: Down, yeah, yeah. Because I graduated from up there 1933. So then after that, I think, '39 [1937] or somewhere around there, the school moved down to where it is now [in Lāna'i City].

MM: What was life like with your kids around that time, when you were
working in the pineapple field?

HR: Well, at least my children were big enough, old enough to take care of themselves. And Puanani was my oldest so then she know how to drive. She get license and she can drive around. So, when I worked in the field, I tried to manage things at home here and gave them orders, what they supposed to do, whatever, before they go to school. So it wasn't hard for me. So they went to school, I didn't have anything to worry about by the time I come home. I mean they, well . . .

MM: Puanani was a senior, yeah?

HR: . . . well taught, you know, well behaved, yeah.

MM: She was senior or . . .

HR: Nineteen fifty-one, when I started working in the field, no, I don't think she was in the seniors.

MM: What year did she graduate?

HR: She graduated in 1955.

MM: Oh, '55. Then she was about sophomore or freshman.

HR: Yeah, somewhere around there. So, I never had any trouble with my family. I mean, they're well disciplined, so I never had, never gave me a problem. So when I come home, everything is so. I just have to finish up what I have to do. But most of the things she's taken care of. So, I never had no problem with my children.

MM: So you just tell them what to do in the morning and stuff, and then you would go?

HR: Yeah. Each one of them know what to do. So I never had any problem. Already my children are all in school, so I didn't have to worry about that.

MM: How about in the community? Did you folks have any clubs going or anything like that while you were working?

HR: Well, you folks know the ranch children used to have--all the children used to have--we have a park in the front there, where the children all get together.

MM: By that time, when the ranch closed, all that was pau, already, yeah?

HR: Oh, yeah. But before then, this was the park that the children used to play with. Then have all this Keliikuli children, then Mama [Rebecca Richardson] them and us, and then you folks came, then you children play all in the park over there. So, of community, not as
much activity as they have today. Like us mothers, we're always at home. No more anyplace to go for sociable meeting or something. When we used to get show over here, once in a while, we go to the show, but we walk.

MM: Movie kind show?

HR: No, not--well, movie kind, yeah. Once in a while we go because we have to walk. Then somebody open concert like that, we walk, go down to go see that kind of a show. Those are the only things that we do for go out for some special occasion.

MM: So when did people start getting cars over here?

HR: Well, I figure Mama [Rebecca Richardson] them, they were the first one who had car, and Bill Kauwenaole. And then the car that we used to go traveling, company car. In case of emergency, you get company car to go for whatever you have to do. And they give the car for you go store, so the men folks go to the store. But us women, when we like something, then we walk, go down over there.

MM: When did Ernest Richardson them get their car, their jeep, I guess?

HR: They had their first jeep.

MM: Uh huh. So about--when was that?

HR: I just don't remember what year that was.

MM: After the war?

HR: Yeah, after the war.

MM: How about you folks, when you . . .

HR: Oh, we no have car. We never did have car until when I moved here [1946]. When I moved here, our car was that command car. Officer's car. That's the first car I owned.

MM: Oh, army surplus kind?

HR: Yeah. That's the officers get that kind car.

MM: So that was 1946, then?

HR: Oh, I think so. It's somewheres in the 1940s.

MM: You said you moved in this house 1946.

HR: Yeah, then we had that [car]. My father had one first and then I had one. That was the only traveling car that we had. But most of the time, we spent our time down [Keomuku side] Maunalei. Every time the children get vacation, so the father managed to get day
off or take his vacation same time as the children so we go home
down the farm, stay. Well, that's the only recreation we had most
of the time, down there.

MM: Go down to the beach?

HR: Yeah.

MM: Where did you buy your car from?

HR: I forgot how we got that, either some people used to sell here, or I
don't know how we got that. But there were so many of us. I had
one, my father had one, Isaac Kaopuiki had one, Sam Shin had one,
and Johnny Kaawenaole had one. That's the same kind car. And those
are the cars that we used to go traveling. No fancy, just simple
living, yeah. So we enjoyed our time in that living.

Then we used to go down [Ka Lanakila O Ka Mālamalama] Church, down
to Keōmoku. And my father used to be the minister down there. And
we go down Keōmuku to church every Sunday. Then we come home.
Saturday we go down there, then we camp down there with the
Kaopuikis, then next day we go church, then pau church, we come home
on that command car. So every one of us over there, all going down
the beach was that kind car. And pau church, some of them go
hunting, some go fishing, some just for pleasure, so we all went
down there in this kind command car, then we all come home.

MM: So when did they close down the church in Keōmuku?

HR: Sunday school?

MM: No, when did they close the church down?

HR: Oh, 1953, I think. Either '53 or '54. I think '53 when they closed
down that one, then Kaopuiki moved up here. So that's how we had to
close down, so we left that to retire, so rest in peace, so
everything that was in there was brought up here. So that's how we
started this one. Already started this church before. Then we
closed the other one and took all the things down there to be
brought up in here in this church. I think 1955--'54, everything
was set here. Nineteen fifty-five, that's when we blessed this
church and Kaopuiki was--my father died already. So then Kaopuiki
was the first minister for this church [i.e., Ka Lanakila O Ka
Mālamalama Ho'omana O Ioredane Hou Church in Lana'i City].

MM: I see.

HR: Then he went, then Uncle Johnny, the next minister.

MM: So tell us how you became a minister, you and Uncle Johnny. Uncle
Johnny come first and then you, or the same time?

HR: Well, we both--before we became a minister, Uncle got sick. He had
his heart attack. So he was in the hospital for about one month. While in there, he had a vision and he saw this--a little man, just like Father Time, when you think about Father Time. So this man came over there and raised his hands up, in the dream. So he don't know who this [was], but it didn't make him scared. So, from that time on, he start having dreams, one after another. So, when I go there, then he tell me his dreams and I come home and relay 'em to the kahu. And the kahu tell us what and what . . .

MM: Tutu Papa [Daniel Kaopuiki, Sr.]?

HR: Yeah, Tutu Papa. So then, this last time, he told me about this dream that he had. And it is pertaining to, you know [Ernest] Vredenburg, they used to call him Mai'a, right, you remember? They call him Mai'a. Well anyway, this was the dream that he had. He saw this man, that's all he remembered, so then I went home and told the kahu about this one.

He said, "You know, banana is a fruit, but this fruit that he saw is a man. Now, what this man going to do? I think this man is going to bear good fruit. So who is this man?" This is what he told me.

So I went back and I told him [husband] about that dream. Before I told him about the dream, he tell me, "I think I not going get out of here, I not going back work."

"And what you're going to do?"

"I'm going to find the two mothers, they're both evangelists. I not going back work."

I couldn't believe it. So, he couldn't get his retirement or sick leave, or disability because you have to go through all kinds of tests. You have to go to Maui to this social security kind doctors or whatever. So we went over there, he never pass. I think he couldn't do it. So they have to send him back to Honolulu. So he went over there, Honolulu, and he still couldn't make it.

MM: This is physical test?

HR: Yeah, physical. I said, "Why you no can--why you think like that?"

"You know when I went to the doctor over there, I was strong as ever. But when I got into that doctor's office, I was so sick. I no more strong. I no even can put on my coat. Then the doctor tell, you can. I no can even lift my arm." He tell the doctor, "You have to help me." So the doctor did help him. Okay. And we get out of the office, he no more sick. He's just as strong as can be. So that's why he said, "That was my first lesson. I think I'm going to get it."

So the next time, they wen send him Honolulu. Same thing happened. No can get down from the chair. So the nurses came inside there and
call him, "Mr. Richardson, will you come here." So Puanani was with me. So Puanani said, "He cannot get up, he so tired." So they never bother. So they left him go like that, they must have made his paper and everything.

So when we came home and reported, the kahu said, "How you think you're going to get your disability?"

So he said, "I think I going get."

So we wait one year later until he had that okay from the doctor that he going get his disability. So that's how he became.

So after that, then he told the kahu. The kahu said, "What you going do now?"

"I not going work. I going follow the two mothers to the work of God."

"Okay."

So when we had this Maui county convention, we put in a report for the delegates, let them know that we're going to have somebody to be prepared to be chosen for minister, whatever, an evangelist, the preacher of gospel. So okay. So when he was planning to do that, I was still working. So he tell me, "Mama, more better you retire, follow me." And actually, if I going follow him, we not going have enough to live on. But we tell, "Ah, I think we get enough."

So anyway, when we went to the [Hawaiian Pineapple Company] office, I asked the office if I should retire, how much you think I'm going to get, because he going to get more than I do. So I tell, "Oh, okay then." But still yet, in my mind, there was a doubt, whether I should or not.

MM: Scary make that kind changes, yeah?

HR: Yeah. So, I went to see the kahu, he and I. More better you go see the kahu. He tell me, "You sure?"

I tell, "Maybe."

So we went, see the kahu. So the kahu ask us what was our problem. So I told him he wanted me to stay home, but I don't know if I should, because I figure no 'nough, yeah, for us to live on.

"So, what your mind, what you think?"

"That's why we came to you to ask."

So he told me, "If you going ask God, what God going tell you? He no going tell no. God going tell you what you have to do."
I tell, "Okay."

So he gave me a book to open. I saw this book was in the Book of Ephesians, I think was chapter three. So ask me, "How many verse you like?"

I said, "The whole chapter."

"Ah, too long." (MM chuckles.) So he wen glance through the thing and came to the last verse. Then he tell me, "This is your work, now and forever."

"Okay."

So he thank me and Uncle.

So when came to that time for this convention, we put in our name, the both of us, evangelist. So we came to that convention, we went Moloka'i. From there, they pass that one, and that county is small congregation. Then from there, we went to [the big convention]. And that's how we got, was 1969, we became ordained in the Big Island.

MM: Nineteen sixty-nine?

HR: Nineteen sixty-nine. So we both became a minister that time, until today.

Until 19--I forgot what year, '76, I think, somewhere in there, then Tutu Papa chose him [John Richardson] as his assistant. So that's why he went assistant until not very long, then after the kahu went [died], then the members chose him to be one kahu. So that's how he's a kahu today. That's how our whole life went. And I wasn't sorry that I gave up my work and followed Christ. I would think, in the beginning, I would say that that's a dull life, no more excitement, you don't get to go out, meet people, and enjoy with people, you know, but that was all out. I'm happy with what I am.

MM: That's the main thing.

HR: And those who need help, I'm able to help them spiritually. Because you have doctor, and you also have spiritual doctor. What the doctor cannot do, spiritual doctor can. So I believe in it. That's why I'm happy about it. That's how we are today. You have to have faith, and you cannot have doubts. You have to have solid faith in order to do it. So, if you going to have this kind doubtful in your mind, if you're going to approach an evil spirit, maybe this person has an evil spirit and you don't have power, you don't have the strength to face that, when you going appear [before] that spirit, he going know what's in you, and he's just going . . .

MM: Out. (Chuckles)
HR: Yeah. He going tell you to get out. I remember this minister because he went to help her member. And when she went there, the spirit that was in that member told the minister, "You cannot cure me, go home." You see that evil spirit, they know what kind spirit in you, and then that spirit know that you're not strong enough to fight . . .

(Taping stops, then resumes.)

HR: . . . you go home, you no can help me. You see how embarrassing. So that's why you have to have strong faith in order to go appear to this kind people that have this evil whatever in them, this kind of a spirit in them. If you strong enough, then you can stand that. If you no can, then he going knock you down. Bumbai, just like in the Bible said, these boys went over there, they tried to put—they see what Paul do, put the hand on top the person, bless them. So, they try to do the same thing, then the spirit going tell, "I know who is Jesus. I know who Paul, I don't know you." So that's why I believe in Christ. Nothing can stand in my way, yeah. It's an interesting life. From a rough life until a spiritual life, peaceful life.

MM: I think living up here, too, helps you in that, yeah?

HR: Yeah. So you don't have that much complications from people outside. They can come to you, and if they come to you and talk about something good, okay, fine. But if they come to you and talking about you, you, you, I no like hear that kind, you just mind your own business, just keep to yourself. But like up here, no more people come around, just us, we just mind our business. Only those who need help, then they going come up here. "Oh, I'm in trouble, this and this." Then you go ahead and do that. You can help them.

MM: Did your father become a minister the same way?

HR: My father was a kahu. He was before Kaopuiki. Yeah. He was a minister. Then Aunty Maggie [Kauwenaole] was his assistant. Then when my father died, then Aunty Maggie gone, so we choose Kaopuiki to be our head kahu. He didn't want to be, he refused to be a kahu, cause he said, "I have so many children, and if I no can take care my--control my children, how can I control a house of God?"

So I said, "You have no choice. We are all young, and you the only elder. So we want you to be our leader in spiritual." So that's how we wen make. He didn't want to, so we go make petition, all the members signed their name. We bring 'em to the convention in Honolulu. Then they came over here to ordain him and put him on there. So that's when he became a kahu until he went.

MM: So you know all the church record books, who takes care all the records?

HR: Our head church is over there [Lāna'i City], but at the time, our
head church used to be on Cooke Street, that's Ke Alaula [O Ka Mālamalama Ka Ho'omana Na'auao Church]. So that is where all our—they have all our board of trustees and all these people. They are the ones who take care of all the report. When we have convention, whatever delegates bring in, all this report go into this committee, the board of trustees of the Ho'omana Na'auao. They take care of all the paperwork, all the reports that come in from all the delegates. Then when the kahu of that church died, then had new kahu came in the place. This woman, she was not a minister, but she's just like an advisor. But her father or grandfather used to be the founder of that religion. Well, she's always advising the ministers you're not to do this or do that. So this elders, the older ministers, more older than her, and then when they come to tell the older ministers about this, they disagree the idea. So that's how we became not very close with that mother church.

MM: What's the name of the mother church?

HR: Ke Alaula O Ka Mālamalama [Ka Ho'omana Na'auao].

MM: Wait.


(Taping stops, them resumes.)

HR: That's why we used to belong to that denomination. Then came to 1976, I think, '76, the time that Ben [Kahaleanu] died, that year. This woman called me 'cause I told her, "These people, they disgraced our minister. If they not going to come here and apologize, there will never be another convention." So that morning when we're getting ready to take Ben inside the church, she calls me that morning.

She said like this, "You know, since you folks are coming out from this denomination, I'm going to see the company, and if [you] cannot get the [place] to worship your God, I'm sorry about that."

I said, "Go right ahead and do what you have to do."

She said, "And all the reports that you folks have from this denomination, I want you to send it back."

So I tell, "Okay, I'll talk to my kahu about that." So when I went there, he was by the church, so I told him that this lady called me. And then what was her idea? They stay tell me because she going see the company. If we don't have place for worship God, then [they] going take 'em away.

He told me, "Let 'em go. Let them do what they like do."

"Okay."
And then he say, "Everything you get from Ho'omana Na'auao, all your license, everything, you send 'em back." He said, "I made a vow with God, not with man." That's a good answer.

I tell, "Okay." I never said anything [else].

Then when she called me, the kahu said [that] he made a vow with God, not with you.

But I'm going to feel sorry that day will come when it'll be too late for you."

Never happened. I still have church to worship God till today. That's why we came out from that religion, yeah. And we stand on our own. We have no branch, no anything.

MM: So in 1976, you're on your own?

HR: I think was 1976. So we came out from that religion and we stand where we are today. Yeah. No branch, just by ourself. So the kahu thought, maybe, after you going move out of here, then we going go on our own. I going leave them. I told the kahu, "No, I going stay here."

"Oh, thank you." So that's where we are till today. That is my life in spiritual.

MM: So the church that was up Kō'ele [Ka Lōkahi O Ka Mālalama Ho'omana Na'auao O Hawai'i], is that the same church?

HR: That belongs [i.e., is a branch of] that one there [Ke Alaula O Ka Mālalama Ka Ho'omana Na'auao on Cooke Street in Honolulu]. They belong to Ho'omana Na'auao. So ours is [Ka Lanakila O Ka Mālalama] Ho'omana O Ioredane [Hou].

MM: Ho'omana . . .

HR: Ho'omana Ioredane, I-O-R-E, that's Jordan, you know, but we say Ioredane.

MM: I-O-R-E.


MM: And then, this other church is what?

HR: Ke Alaula O Ka Mālalama Ka Ho'omana Na'auao.

MM: Ho'omana o . . .


MM: Okay. Who was the founder of this church?
HR: Reverend Moses Piohia.

MM: Pio . . .


MM: Piohia. Okay.

HR: Yeah, but he died, so I don't know who now.

MM: Okay, that's good.

HR: Chee, you get big life story about me, yeah.

MM: Yeah, plenty stories. (Chuckles) Turn this around.

END OF SIDE ONE

SIDE TWO

MM: Okay Aunty. Let's talk about this house. [The interview is taking place in HR's house, the same building which was once Palawai School, then later moved and became Ko'ele School. The building was moved to the Ranch Camp area and used by HR and her husband as a residence from 1946 until 1988, when they had to vacate to make way for the hotel. The Richardsons now live in another house in Ko'ele. Their next-door neighbors are Ernest and Rebecca Richardson. The two homes are the last remaining structures on what was once Lana'i Ranch.] You know, we talked about this house being historical, and so if you could tell me what you know about how this house was used before, or who built it, and when it was built.

HR: I really don't know when it was built. But I think, this house was built by [Charles] Gay. Because Lawrence Gay [Charles Gay's son], wrote about Lāna'i [True Stories of the Island of Lāna'i], he said that his father built a school [in Pālāwai] for the families of Ko'ele. So I took for granted that this was the house that he built down there.

MM: Okay. So when you were going to school up here, in Ko'ele, when you were a small girl, this house was the school . . .

HR: This house was the school down there in that grass field.

MM: I see. And were the rooms the same?

HR: No. One big room only, just like only the parlor . . .

MM: Only one big room?
HR: Only a parlor, that's all.

MM: And that was the size of the house? Didn't have this kitchen part area?

HR: Yeah. But we moved here, then we add in so many rooms and whatever. But otherwise, only that parlor big enough. Maybe the parlor with the whole portion. So when the family moved here, they divided. That's how get rooms over there. But other than that, just this whole thing here.

MM: Just one big room.

HR: One big house. No more partition.

MM: Okay. So when you were down there by--below where [Kuniichi] Sakamoto's house was . . .

HR: Didn't you get to see the picture Mama had? With all us children by the steps?

MM: Oh yeah, I got that one. We have a copy of that one.

HR: You saw me in there?

MM: Yeah.

HR: Well.

MM: I know which one was you.

(Laughter)

MM: You were only about six years old, yeah?

HR: I think was six years old.

MM: So when you first went to that school, how old was the building about?

HR: That building? Chee, I think, I can just imagine how Mrs. [Annie Mikala Cockett] Enfield, how old is she?

MM: She was about fifteen years old at that time.

HR: Could be, because when they were going, they were much older than we are. But I don't know if they went to another school before that.

MM: I heard they went to a school down Pālāwai.

HR: Yeah. I don't know.

MM: Around that area. Okay. So, what other things was this school
building used for?

HR: I don't know.

MM: No, you told me there was some meetings you had there.

HR: Well, like how they said for public meetings. When you have all this kind like that, these people used to come. For some, maybe at that time wasn't too many, but there were other places where they had, but not the school. But as I said, they had public meetings where some maybe delegates or senators or whatever, they come here to meet with the Lana'i people. That's all I can remember that year in the school.

MM: Do you remember when they moved the building?

HR: No, I don't remember. I only know that I go to school, but to bear in mind what year that was, I don't know.

MM: But eventually they moved the school.

HR: Yeah, so.

MM: The building.

HR: If I went to school--was in 1916 I was born, and six years after that . . .

MM: Sixteen, '22.

HR: Sixteen, seventeen, eighteen, nineteen, twenty. Pineapple first came here in 1922. So then, 1922, maybe--I don't know what year that was. Somewhere around there, you know, I think that's when this building was moved up there.

MM: Okay, so about 1922.

HR: I was six, I think that's when pineapple came here. When pineapple first came, I'm not too sure, whether that school was up, it moved up there.

MM: Okay. So when they had that [Kō'ele Grammar] School up by the [Cavendish] Golf Course [clubhouse], in that area, was this house still [there] . . .

HR: No more.

MM: So they moved it by then?

HR: Yeah. When we moved up there [to the golf course area], they moved this house.

MM: And then they moved it where it is now.
HR: Yeah, where it is today.

MM: Okay. And then after they moved that building here, what did they use the building for?

HR: The carpenter who went move that house over here, that carpenter lived in this house.

MM: I see. Who was that?

HR: [Morikazu] Kawano. I only know his name Kawano.

MM: Oh, Kawano. Okay, he was the first person?

HR: He was--yeah. And he was the carpenter who moved this house from down there. And he had assistants, helpers, but I don't remember them. I only know he was the carpenter.

MM: And do you know how they moved the house?

HR: Yeah, take apart.

MM: They took the whole thing apart?

HR: (Chuckles) Take 'em apart. I don't know if they take the whole thing, one by one or by slabs, well anyway, they take 'em apart. No moving by truck or anything, or mechanical movement, no, they take 'em apart.

MM: Okay, so ....

HR: Then they bring 'em here, they set 'em up, I don't know.

MM: So that's when they started using this house to live in?

HR: Yeah, to live in. Then when that man [Kawano] went away, I think that's when this family came and lived here.

MM: Gibson?

HR: The Kauakahi.

MM: [Simeon] Kauakahi lived here.


MM: Kauakahi was the saddle maker?

HR: Yes.

MM: And then after he moved, then you moved in?

HR: Yeah. After they moved away, then I moved here.
MM: That was 1946?

HR: Mm hmm.

MM: Okay. And then, let's see. When you folks moved in, was the house pretty much the same in 1946?

HR: Yeah, yeah.

MM: So you haven't made any changes . . .

HR: This house, when I moved here, this house is the same way. So I never remodeled or anything. It's still the same. So never changed. [Hawaiian Pineapple Company repaired the front stairs, and moved the stairs to the side of the house. See photo section.]

MM: In 1946, they still had the community bathroom, yeah?

HR: This one has, not the community. This one had its own.

MM: Yeah. So you folks had your own bathroom here?

HR: Yeah, yeah. Had toilet over there. It was outside toilet.

MM: Outhouse?

HR: Yeah. But they had bathroom inside here. No shower, just tub.

MM: I see. Is that bathtub still here? The old one?

HR: No.

MM: You folks changed that later.

HR: 'Cause this room that we have bathroom in there, that used to be closet or cupboard where they put all their clothing and whatever. And in that two rooms over there, there was a partition in the middle of that. That's where was the bathroom and washhouse. And then you go out on the step through there and go hang your clothes.

MM: I see.

HR: Yeah, that's the only way. That's the only difference here. Then we closed that part and make this bedroom, the whole thing bedroom, then the bathroom came inside here.

MM: I see.

HR: Then never have this kind modern one, just like this.

MM: And then what, there's a garage in the back?

HR: Yeah, garage up there.
MM: So was . . .

HR: That's for this family who lived here, they had car so they built that garage. I don't know if Kawano did build that. So that's how the garage stay there till today.

MM: So when do you think that was built, then?

HR: When I moved here, or when these people were here, they had their car, so they put their car in there.

MM: So that was about—in the '40s it was built or earlier?

HR: Maybe in the '40s, I think. Somewheres around there. That's when, you know the Ford car, the ranch used to get that kind car.

MM: Oh, the Model-T?

HR: Yeah. Well, it's not exactly, but open, not the kind Model-T close, you know. It's an open car. So then he had his car.

MM: Kauakahí?

HR: Yeah. So that garage still there till today. Only we had--Daddy [Ernest Richardson] had made an extension, so go out, look like that. Extension over here, and extension over here.

MM: Was Kawano only the ranch carpenter, or did he work for [others?]

HR: He worked for the ranch. This Kawano, he worked for the ranch, carpenter.

MM: Oh, you know, who's that, [Aiko] Kurashige, Cookie Hashimoto's parents?

HR: Yeah.

MM: They worked for the ranch, too.

HR: I'm not too sure about that. Maybe they did, I'm not sure.

MM: Yeah, I was just trying to find out. Somebody mentioned it to me so, I'm not too sure.

HR: Yeah. Well, I know that Kurashige lady was classmate for Uncle when they was Maui, from Maui.

MM: Oh, I see, so she came from Lahaina?

HR: Lahaina. Yeah. So whether about this life where these people were, I don't know. I never heard much about that.

MM: Okay. So we almost pau, but I guess one of the last things I wanted to ask is, how you feel about all the changes happening?
HR: I'm not so keen about it. I still like to live the way we live today, or how we were living all this time. But to have everything change now, it's something new in our life and not the same as how it was. We had more pleasure before. Simple life, not whatever life that we have in the modern way of living. Just live just like, old-fashioned way. Nothing so formal, just a simple way of living. But now that we going to have to remodel all these things and to change our way of living, then that's something new that we're going to have to look forward. How it's going to be, whether it's better or not at all. [HR is talking about the 1988 move to another house about a hundred yards away, which was supplied by Castle & Cooke.]

MM: What do you see as problems, like cooking with electric stove instead of kerosene stove, does that bother you?

HR: It's that kind, yeah. You see, simple life. This is how we've been living all our life and we're used to with this kind life. Now when we're going into inside something different, we're going have to live modern. All this old things that we used to live, simple life, we not going have that anymore. So we just have to live, just like what they going serve us over there. Well, that's why I say, I'm not so keen about it. I'm not too happy about it, but I'm satisfied, what they give me. So I just have to be satisfied what they give me, so make the best of it.

MM: You happy you staying in the same area?

HR: I'm satisfied. Say nothing about it. I just have to look behind. I sorry about that. Sometime I talk to my plants, you know. I tell like this, "Oh, poor thing, eh, I going have to dig you folks out and take you folks someplace else." You know, talking like that. They no understand me, but . . .

(Laughter)

MM: I think they understand.

HR: But, well, sometimes maybe it's better. "Maybe you have a better life over there than what you have here." You know, I'm talking just like human being, but it's just talking to my plants. Well, there's so many changes coming inside, I don't know how we're going to live over there, whether we're still going to have this simple life like how we have here or not. With so many--oh, I don't know--so many things that they're talking about over there, whether it's good or no good so, we just have to live with what we get and be satisfied for the rest of our life.

MM: You not taking the kukui tree, eh. The kukui tree staying?

HR: No, they not going to take that. I asked them, "If you folks going to destroy this tree, then I'm going to cut 'em all down and take all my plant on top there with me, as a stump. I take 'em over there with all my plant on top there. But if you folks not going to
destroy it, then I'll leave the tree as it is." No, they not going to destroy, this and the melia. I tell, "Okay then." So they not going to destroy, they going to leave it. So I'm glad about that. If not, I cut 'em down.

MM: Well, I always remember have to go to Aunty Hannah's house, go get the kukui. (Chuckles)

HR: Yeah. So I just going have that one over there. I'm taking that one there in the garden. You see one, over there.

MM: Small one.

HR: Yeah. Right up on the . . .

MM: Oh, that one. Oh, that's one new one then, yeah?

HR: That one, I going take if can.

MM: Probably can. At least that one not too old, yeah.

HR: No, that's young yet.

MM: That should be easy.

HR: And this stump over here, where have the plants all on top, that dry stump over there, I going take the stump, too. But if they no can take 'em, they going dig 'em up, I told the boy, it's old and the root, I no think is strong enough, so you can just shove 'em, I think going open.

He tell, "Oh, okay."

"If cannot, you cut the bottom and I take the stump. Because get so many plant on top there, I don't want take the trouble of taking all out and planting back again. More humbug, so if you no can dig 'em out, then cut it down, then take the whole thing like that."

"Oh, I think can."

"Okay." So I plan to take that. And my kukui and whatever plant I get in my yard. I not going to leave that if they going to destroy. So they have other plants for this area, so they going make for wee golf [for hotel guests], then my plant going be in the way, so I might as well . . .

MM: No, this house is going to stay here.

(Laughter)

HR: I'm not too sure about that. No.

MM: Okay. Let's end it here then.
HR: Yeah.

END OF INTERVIEW