BIOGRAPHICAL SUMMARY: Adelaide Ka'ai McKinzie, 85, retired teacher

"... where the Ala Wai [Canal] is [today] was all swamp. All that area was swamp down to Kalākaua [Avenue]. As far as I know, I remember all that. There were no houses, just a few houses here and there but was all swamp with those tall weedy things and ducks. Which was good, we always went to steal duck eggs... Just get off the streetcar and go through the bulrushes and find. (Chuckles) And come home holding our blouses full of duck eggs."

Adelaide Keli'ihoalani Ka'ai McKinzie, Hawaiian-English, was born September 12, 1901 in Honolulu. At the age of five, she, along with her family, moved to Waialua, Moloka'i, and later to Kaunakakai, where her stepfather, David Ka'ai, became a teacher at Kaunakakai Elementary School. Her mother, Ella Kamakea Bridges, was a sister of Florence Kamaka'opiopio Bridges, wife of Henry Ho'olae Paoa of Kālia, Waikīkī.

McKinzie spent childhood summers in Waikīkī, staying with the Paoa family on Kālia Road. Between 1918 and 1920, while boarding at Kamehameha Schools, she spent some holidays and weekends at Kālia. McKinzie lived with the Paoas while attending Normal School from 1920 to 1923.

Returning to Moloka'i after graduating from Normal School, McKinzie taught at Kaunakakai Elementary for three years. In 1926, she returned to O'ahu and began teaching at Kalihi Kai Elementary. She retired in 1965.

McKinzie lived in various places in and out of Waikīkī. In 1949, she moved to her current Ala Moana address.
WN: This is an interview with Mrs. Adelaide Keli'ihoalani McKinzie on April 23, 1986 at her home in Ala Moana. The interviewer is Warren Nishimoto.

Okay, Auntie, let's start. Tell me when you were born and where you were born.

AM: I was born in Honolulu here, September 12, 1901. I don't know what hospital, I don't know whether at home. But in Honolulu. My mother was Ella Kamakea Bridges and she was Mrs. Pahu at that time, and my dad, James K. Pahu. We lived at what (in) those days they called Miller Street Village. That's back of the Board of Health building of today where the cars are parked. Used to be a lane from Punchbowl Street to Miller Street, a lane (with) houses built on both sides. That's where we lived. We lived in, I think, the second or third cottage there.

WN: What were your parents doing at the time?

AM: My father was . . . Gee, I don't really remember, Warren, but he was working for the government anyway. What it was I don't know because I was only about two years old when he passed away.

WN: I see. And the place that you lived was called Miller Street Village?

AM: Miller Street Village, those days. That's right in the back of the health building of today.

WN: And then when you were very young after your father died where did you go?

AM: Well, before that there were (three) of us children, (all girls), before my father passed away. He passed away in 1904 about. I was a little over two, almost three. The other two girls passed away (in)
infancy. (That left) only myself. My brother was born one month after my father died.

Then I think about two years after that, about 1906 or something like that, my mother remarried, David Ka'ai. And we still lived there and she had her first child while we were still there. That's my sister Lihue. That's her first child with her second husband. Lihue was still an infant when we moved to Moloka'i.

WN: How old were you?

AM: I was about five I think. That was about 1906 if I remember well--I think about that time, was about 1906. I think that's when she was born 'cause she was still an infant when we went to Moloka'i, Waialua. At Reverend Ka'ai's place--Reverend Ka'ai was my stepfather's father--adopted father--and he was a minister. Before that he and his wife were missionaries to the Gilbert Islands for ten years and they were back for good. No missionary work after that.

WN: So your stepfather David Ka'ai was originally from Moloka'i?

AM: No, I think he was originally from here because his natural mother lived here.

WN: I see.

AM: And a brother lived here but the brother was adopted by another family. Hawaiians those days didn't have the adoption that we have now. We have to go through legal party. It was that (families would) ask for a child that they'd want to raise. They take that child (and hanai). So the brother and my stepdad were that type. My stepdad went to Reverend Ka'ai and his family and his brother William went to another family.

WN: Did they ever tell you why they moved to Moloka'i?

AM: No. They didn't tell me but I think my stepfather wanted to do something else besides what he was doing because soon after he and my mother got married, as I understand it, he quit the job he was doing. He was a purser on the inter-island boats at that time. But he quit and they talked about wanting to go back, go to Moloka'i 'cause his adopted father wanted him to go back. That's all I know about that.

We lived on Moloka'i. That was 1906. We lived in Waialua, Moloka'i until the summer of 1908. And we had a good life there. We planted our own food, potatoes and things like that. My stepfather's grandmother early in the morning, would go out with a lantern and work in the potato patch. You know, they make little hills for the potato. And every time we see a lantern (in) those days we thought (of) a ghost because (that's) all we heard, ghost stories on Moloka'i. After that we found out Grandma was
going out to work in the potato patch.

WN: What kind of potatoes were those?

AM: Sweet potato.

WN: Oh. Sweet potato.

AM: We had sweet potato mostly for household use and friends who want(ed some). She would give (to) friends (and to) neighborhood people. We had our own cattle. We were taught how to milk the (cows). We milked our own and before it was boiled my mother would strain the milk that we brought in. Then each kid would have a little bowl with that fresh warm milk and sweet potato and then the rest she would boil.

WN: How come you didn't want it boiled?

AM: It tasted better fresh and it was warm. And oh boy, we just dove into that. After the milk was boiled my mother would cover the top and let it stand for a while. She would skim all the fat from the top. She would save that and make butter for us, and the rest, she would put in containers.

We didn't have icebox those days, but in the back of the kitchen there was an opening that they had screened and the wind blew (through) there. It was always cool. 'Cause it was back of the house and you get that breeze all the time. Our milk, butter, and things that needed cool places were put in there with covers. That's where all our foodstuffs were left.

WN: How long did it keep over there?

AM: Well, (one) day, (at least).

WN: Oh, I see.

AM: So it wasn't long. We didn't keep over that. And sometimes my mother (would) say, "No, don't eat that. We'll give that to the animals." And have fresh one the next day, so every day was fresh milk. And when she had enough fat from the milk, she'(d) make butter. She'll churn and get butter for us. We had butter with our round cracker. (Chuckles)

WN: Saloon Pilot cracker?

AM: Saloon Pilot, the famous Saloon Pilot.

WN: And where did you get the Saloon Pilot?

AM: There was a little store right next (door). A Chinese man, Ah Lee,
had things that we would need at home, like flour, sugar, crackers. Round cracker was most important, and flour. Cracker, flour and sugar. I don't remember eating rice there. I don't remember if he had rice. But we had our own taro patches. Then we had our sweet potato and fish and I don't remember about eating meat. I don't know if I ate meat. Meat and rice I don't remember but I remember round cracker. We'd go out fishing. Right across from the house was the beach. We had our own sweet potato, had our own milk.

WN: What kind of fishing did you folks do?

AM: Oh, those days Moloka'i was famous for--there was a saying on Moloka'i even down to kaunakakai when we moved down there. They called it "Moloka'i i'a kā wawae." I don't know if you know what that means. Means you can walk along the beach and if you see a lot of fish there you just go around in the back of the fish and kick with your feet, and the fish will be up on the sand. So (with) the fish on the sand, go and pick (the) fish and take (some) home.

WN: Yeah. So no net at all?

AM: No net. That's an old saying of Moloka'i. "Moloka'i i'a kā wawae." "Kā" means to kick or throw, you know. Moloka'i (was) famous for that, but not today. You have to go miles before you can see one to kick and can't even kick it onto shore.

WN: So must have had plenty fish along the shores.

AM: Had plenty fish (during those days) because they never fish the way they do now. The people that started to do away with the fish were Filipinos. They would go out in a boat and (lay) a net, anchor the net. Then with long rods they would hit the water so the fish naturally will go up towards the net. The (fishermen would) pull the net together and make a bag of it and then come (ashore).

Now you have to go miles to look for fish, not like those days. Even the kids playing in the water (would) fish (this way). Then they'll pick enough for one or two meals, and if there are still more fish (left) they (would) shoo the fish back into the water. As the Hawaiians say, "Take what you need and leave the rest for the next time." Because those days (people) didn't have iceboxes.

WN: How did you prepare the fish?

AM: Well, most of the Hawaiians ate raw fish and for the children they cooked boiled or over charcoal, pulehu. That's the main two ways, boiled or (over) charcoal and the older people would eat them raw.
WN: What about you, did you eat raw?

AM: I used to eat raw fish. As I grew up (we) used to pull net. Then (ate) the little fish right at the beach there. We scraped the scale, break off the head, take the insides out and bite. We used to eat it right there, regular cannibals those days.

(Laughter)

AM: But was good. When I started going to Kamehameha School, fish (came) from Kaua'i. We were ten girl cooks, at the school in the morning and at noon. In the evening our table, ten girls, all the cooks, had raw fish from one of the girls from Kaua'i. When we ate that raw fish, it was delicious, really 'ono, it was fixed so good. I don't know whether they didn't put enough salt or what, but anyway, each one of us got sick. We had ptomaine poisoning from that. We landed in the Kamehameha School infirmary for about one week. Then they shifted, all of us ten, to Queen's Hospital. And we were in Queen's for ten weeks. And until today I like to eat raw fish. As soon as I get through eating, I have to go to the bathroom and upchuck that. So I don't eat raw fish at all. I say why eat and waste it, leave to those who want. I had my fill when I was a little scalawag.

(Laughter)

WN: I'm not familiar with Waialua, Moloka'i but what part of Moloka'i is that?

AM: That's the east---east (end) of Moloka'i. They call it mana'e. Whenever you hear anybody say mana'e, that's east Moloka'i. Because Kaunakakai is mostly centralized if you look at the map. Then from Kaunakakai, the main next section will be Kamalo, although in between there are little places, little names but the main one is Kamalo. Then Kalua'aha. That's a big place. That's where Mr. [George] Cooke used to have his dairy and he used to supply milk and butter for Moloka'i from there. Mapulehu Dairy used to be there.

WN: These are towns or are these ahupua'as?

AM: Well, it's quite a big place. The original Kalua'aha Church, a congregational church, one of the original churches of the Hawaiian Islands is there too. Today they don't use (it) because it needs fixing, it's a concrete building. Then next to that is Puko'o. Used to be a landing there. They used to have a wharf going out but the boats (didn't) come in. The boats (anchored) out just within the reef area. And then you (would) come ashore on rowboats.
You know, Hawaiians, every little section had a name to it. Then Waialua is the next big town. I wouldn't say it's a town, community mostly. It's a community because right now I don't think they have a store there. But they still have homes there.

WN: Mostly Hawaiians living there?

AM: Mostly Hawaiians but quite a few Haoles (were) on that island (then).

WN: You mean back then when you were growing up?

AM: No, no, not during that time. All (were) Hawaiians during that time. Seemed to me all the Hawaiians--every family of each house was related to everybody. Anyway, we were taught as kids that to the elders we don't call them by name. The elders, the older people we call them "tutu," or "granny." Whether man or woman, "tutu," "granny." And the younger older people, we call them "auntie" or "uncle." But never call them by their names. Even if you know their names don't call them that, which was good, respect for the older people, respect for your elders. I think the Japanese have the same way, but that's the way we were taught. And then when you stop and think about it if she's my auntie I must be related to her. So everybody thought they were all related to each other. We knew exactly what people were really related to each other 'cause there were families. . . . "Oh, that's Nani's grandma." That means they are related closely. Or somebody would say "play grandma."

We'd say, "No, no, real grandma." When we'd say "real grandma" that means they're related. "Play grandma" means you can call everybody grandma. So we kids had our way of telling whether it's real or not so.

WN: That community, was there any kind of---where did people work or did people work for money or was it all subsistence?

AM: I don't know if people had jobs. I don't really know. But most everybody had taro patches. They would work in the taro patches. They would go fishing. The families never ran out of food. They always had food. And they always had little gardens in the back, maybe not fancy vegetables like what we have today but they had their potato and they used the potato leaves for vegetables and they used the taro tops for vegetables, cook with their meat or with their fish or pork. The only meat I remember is pork, but I don't remember beef itself.

WN: Did you folks raise pigs or anybody raise pigs?

AM: Yeah, pigs they had. A lot of people raised pigs, chickens. A lot of people had chickens. We didn't have chickens but we had some pigs. And each kid took care of a pig. It was just like a pet. You go swimming, the pigs go down to the beach and swim with you.
(Laughter)

AM: So I think those days we didn't have to have fancy food but we had our milk, we had our tea. I don't remember buying tea. I don't remember if my parents drank coffee, maybe because I was too young. But I remember tea. You know the Hawaiian weed, they call it nehe. I don't know what's the Haole name to that. They take the top, young shoots, and they dry it up. They take the branches and dry it out, and when it's dry they put in the bag so they get those leaves and make the tea from it. And has a nice smell to it.

WN: Can you still get it nowadays?

AM: Yeah. They have a lot of tea now but a lot of people don't pick it because the government workers spray (the nehe). They won't pick those that are close in the neighborhood because they're all sprayed to kill the weeds. It's dangerous. Just like what you call? There's another kind of plant that we used to take the roots and chew on it and it's bitter and it's good for sore throat.

WN: 'Awa or...

AM: No, not 'awa. Oh, I forgot the name now.

WN: Oh, well later you...

AM: Moloka'i has plenty but they don't pick enough because of that. We used to pull the branch out, then cut the root out, then we peel the (bark), wash it clean and chew on it and kind of clears the throat.

WN: What other kind of medicines did you folks have?

AM: That's the only one I remember. My mother always gave us that 'cause kids always (caught) cold. Gee, I forgot the name of that. They have plenty on Moloka'i but (are noticed because of the) insecticide on it. The people who work on the street spray (and) put up signs. Otherwise if they don't see any sign people might pull (some) up.

Well, that's our Moloka'i life until 1908...

WN: What was your house like?

AM: Oh, we had a nice house. Reverend Ka'ai had a nice house. I think that house had four bedrooms. I think the bedrooms was this size [nine by twelve], not big but this size and then a little living room. The kitchen was the biggest one
because we cooked and ate in there and I remember on the side we had a big lanai, just a porch like, no cover, all open. And that's where we cleaned our fish or did all our work and (then went) inside. We did our pulehu downstairs.

Below that there (was) a stairway (going) down. Grandma (who) took care of the potato lived downstairs 'cause downstairs was high. She was famous for her lau hala work. They built her a big wooden pūne'e. Then on top of that for mattress, she (wove) a big bag of lau hala. Hers was about double the size of a single mattress and I think double the height of a single mattress, the thickness. All the rubbish that she got from the lau hala, she didn't throw away. She stuffed it with that. She'll clean her lau hala and then she'll shake all the dirt or whatever out in the sun. Then she'll gather all of that and fill up this bag. As she wove her mattress she filled it with all the rubbish from the lau hala that she made until she finished. And it was I think a double bed like, lau hala thing. It was high and oh, I would say about (ten) or (twenty) inches deep. That was her bed.

WN: Was that your bed too or . . .

AM: Well, our bed(s were) regular (board pūne'e, no spring, which didn't give us backaches). They had mattresses but I think (families) made their own mattress(es). You could see just like it's made by people, just like a big bag and stuffed with cotton and old things that they (didn't) use. I remember 'cause at times they got very thin, 'cause you lay on it all the time. So my mother would take off one end and then take out the old ones that didn't look good and she would refill. (We) always had a box in one end of the kitchen that (had) all the clean rags that couldn't be used anymore. She would wash all those rags and put (them) in that box and use that to re-stuff the mattresses. So everything was homemade.

WN: Besides mattresses what else did she make?

AM: We had regular furniture, made though, all handmade, wooden kind of things. Chairs and things like that. I know they had at that time. The floor was all lau hala, lau hala mats. They made their own lau hala mats. We learned how to weave. I used to weave a lot but don't ask me to weave now. (Chuckles) I wouldn't know how to start. I have to study first. (Chuckles)

WN: What did you folks do as kids to have a good time?

AM: Well, there was a bridge over the stream in Waialua. The bridge was quite long. I think from this house to the sidewalk. (This bridge was our diving board.)

WN: About what, thirty feet?
AM: About that, you know. And quite big cars drive over (it) now. We used to go swimming (in) fresh water and funny, when you swim in (the) ocean with salt water you don't seem to get black fast but when you swim in fresh water you sure get black fast. We used to catch 'o'opu and my father used to make little spear guns like and spear gun the 'o'opu, just like bow and arrow.

WN: Oh yeah?

AM: Yeah. Because some of us didn't like to feel under (the rocks). We'd say, "Oh, maybe something else under there." First thing you know all the kids were going, "Uncle David, make for us, make for us." Everybody had little spear guns.

And he would tell us, "You spear the fish but you don't spear anybody. That's no good, you gonna get hurt." One kid didn't listen to him so he speared the kid's leg. After that, (no spear gun).

WN: What was the spear made of?

AM: Wood, little pieces of wood that he would make points just like little arrow things that would spear the 'o'opus. When we (speared) plenty, we('d) take home and that was part of dinner. Very good, good eating. Then we'd play in the taro patch but most of the time we were working.

WN: This was wetland taro?

AM: Wet. And I don't like to get in the taro (patch) because I always think of worms and dirt. So I wouldn't go in the taro patches but I would be on the ridges. The boys go in and they pull the taro and they give me the taro. I cut the top off and put the taro in the bags and the top we'd lay on the sides so the older people would look (over) which one is good for replanting and which was no good. The ones good for replanting (were) put on the side ready for another patch that (was) being made ready for planting. The bunches that (were not) good for replanting (were saved) for cooking purposes.

And to tell you I was only about seven years old. I used to be able to (carry a half bag)---you know a bag of taro is heavy. We used to fill a bag of taro. Then the older folks would tie one corner of it. Then, so the taro don't fall out, tie the other side. And we walk with the taro bag. Then about four or five steps up the little hillside and there's donkeys up there and we put the bags on the donkey. Some men are there to help get two bags together and put over the donkey and the donkey would take it home to the houses. Somebody would lead them home. But I was able to carry (half) a bag, throw over my shoulder and carry. We never put it on the shoulder only, but across the back (of) the neck. You carry your bags this way [on both shoulders] and you hold it. Because if you carry on one side you (tend to sag sideways).
WN: You're gonna lean . . .
AM: Yeah, you're gonna lean . . .
WN: . . . to one side.
AM: Yeah, you're gonna lean towards one side and hard to go up the hill, but if you throw on the back of your neck and over your two shoulders, balance, then you can walk up and I was able to do that at that time. I was strong, but not anymore.

WN: What were the bags made of?
AM: Gunnysacks.
WN: Gunnysacks.

AM: Yeah. (The storekeeper) saved all the gunnysacks bags (that arrived with the store freight) from Honolulu by boats for the little store. He would give the bags to the people around there, to different families. He (didn't) give to only one family. He saved so many bags and would divide evenly to all the families that wanted the bags.

WN: Did you folks sell the taro at all to anybody or give away?
AM: Taro?
WN: Yeah.
AM: Everybody had taro over there.
WN: So no need. No need to sell (chuckles) or anything.
AM: They didn't sell poi those days. Everybody owned taro patches but my stepfather's father owned the (most). He had more taro patches than anybody. Those that didn't have too many, maybe had only two taro patches and had a big family. He would give them one, "You can have that taro patch." So they had three or something like that 'cause he had too many. He would give to different families. If they (didn't) take care he (took) it back. So everybody had taro patches. We didn't have to buy.

WN: What about, did you give away pork or chicken or trade or anything like that?
AM: Well, seemed to me everybody had chickens (chuckles) crowing at night and when morning came they all crowed. Oh boy, all different tunes going up all over the place, chickens all over the place, pork. But some families in Waialua had families down Kamalō or Kalua'aha. They would give to families down there at (these) outside places, not right in Waialua because everybody had (their own) but
they would give to their family or intimate friends in other areas of Moloka'i. I don't remember Kaunakakai at all. But I remember Puko'o, Kalu'aha, Kamalo 'cause we used to go down those areas every now and then. We used to ride horses. Every time we want(ed) to go some(where) we('d) get on a horse. If we (didn't) find a horse we('d) look for a stray donkey. We'd jump on the stray donkey and take off instead of walking. I don't think I saw a car while I was up there as a kid. I don't remember seeing a car. The only time I saw a car (was) when I went to Kaunakakai. I saw one (chuckles), James Monroe's car, the kind of car with the handle in front that you push back and forth.

WN: Who was James Monroe?

AM: He was (the) manager of Moloka'i Ranch at that time, early part, 1908. That's the only car I saw, high car with rod in front.

WN: Push and pull.

AM: Yeah. I think that was the first car in Moloka'i. I don't know but that's the first one I saw.

WN: You told me that you folks used to steal honey?

AM: Well that's in Kaunakakai. When we moved to Kaunakakai . . .

WN: When, in 1908?

AM: Nineteen eight, yeah. We moved there because (of) my dad. While I was still in Waialua there was a school there. The teacher was Abel Cathcart. He was a schoolteacher. And my dad wanted me to go to the school there when I was about six but I wouldn't go to the school. All he [father] have to say was, "Oh, Mr. Cathcart (is) coming over to the house this evening."

Then my mother would say, "Oh you folks going to talk about school?"

He said, "Yeah, I'm going (to) talk." Since he was a schoolteacher. That word, "teacher" drove me nuts. I would run and hide. I (didn't want) [to] see that man. I was scared of a teacher 'cause I remember visiting the classroom one time and I saw him punish a little Japanese boy. I think there were two Japanese families there.

WN: In Waialua?

AM: In Waialua. They had (a) small taro patch enough for the family. They did a lot of fishing and took their fish down to Kaunakakai. I remember this little boy being naughty at one time. The teacher took him and put his hand against the table and hit his hand. (It) split (between the thumb and first finger).
WN: Oh, between the thumb and the forefinger?

AM: I don't know if he really meant it but maybe he was really angry and he hit him with a little ruler and it split. And I saw that blood. I ran home and told my mother what happened. So every time I heard the word, "teacher," no matter who it (was), I took off and hid someplace. I was scared of the word, "teacher." (Chuckles) Scared they might hit me too. So that was school.

Then we moved to Kaunakakai because my father was gonna be the first teacher of Kaunakakai School. Kaunakakai never had a school [before] but they had a lot of kids. And that's when we lived in the house below the main town. And along the house (was) a track from the center of the town down to the wharf. They had a pull car with two big white horses that would go down to the wharf to get (the) freight. We had one store there in Kaunakakai, Chang Toon's store, the only store for years there.

Then above us in that area was the Kaneko family, and another family. Next to them were the Otsukas. Then along across from their home across the train track was a long house and that was the honey house, Kaunakakai Honey, because of kiawe. They say the best honey is from kiawe . . .

WN: That's right.

AM: And in front of that they had a long, oh, I would say, tray. Some kind of tray for honey. Long one with all glass top and I think the center was partitioned. They had containers, all closed. They would put all the honeycombs in those two places and the heat of the sun would melt the honey and the honey would (flow) into (the) containers. They never put them in bottles. They were all in five-gallon cans. They would fill up the cans and would ship (the cans) to Honolulu. I think that's where---then to the Mainland for refining. When they had a lot they would give the neighborhood a can (to a family). Usually when we were in Kaunakakai, we very seldom bought sugar, because the honey would crystallize, (and) we used that as sugar. We used that for cooking, baking, for our tea or whatever.

WN: Who ran the Moloka'i Honey?

AM: Mr. Kaneko was the head man of that place. Only Japanese people worked there. And I remember at that time there was not a single Filipino on the island. Only Chinese and Japanese, no Koreans, no Filipinos. Hawaiians and a few Haoles,
Haoles that had jobs (as) managers (for the) sugar company. So that's the only type of people we had over there. We had honey (but the kids) used to go and steal (the) honey (comb). We'd go up there and we'd open (the honey trays). They (didn't) even lock the top. Open and take half a comb and walk out with it and the boys used to eat those honeycombs. My brother came home one time crying.

"What happened?" Another kid was in the back of him and we wondered what was happening. My brother, his cheeks were fat. The other boy, his ears big. One ear was so big.

"What happened?" (they were asked).

"We wen steal honeycomb," (they answered) . . .

(Laughter)

AM: "... and the bees sting my mouth," (says my little brother).

And my mother (would) say, "Good for you folks. You folks went to steal, that's why."

END OF SIDE ONE

SIDE TWO

WN: Okay, when you moved to Kaunakakai what else did you folks do as kids?

AM: Well, as kids, school time mostly was (base)ball. You know just like today, the seasons, certain time you play baseball, certain time you play marbles, fish. Not only the kids were playing marbles, even the grownups. You would go down to the village after school and we'd draw a big ring in the middle. And no cars, people only walking, only Mr. Monroe coming "honk, honk," that's his horn. It sounded like something was out of order, kind of flat sound. Whenever we heard that sound we'd say, "Oh, Mr. Monroe." Everybody (would) stand on the side to let him pass. Big ring with marbles in the center--the kids be playing marbles.

First thing you know the grownups--the men folks' work is over--they take over. They (are) the ones playing with marbles. All the kids start fighting with the men because that's our game and yet the fathers and uncles are all over there taking over.

We went swimming (at) the beach all the time. What else?
WN: Besides the people, what were the differences between living in Waialua and living in Kaunakakai. Was Waialua more country?

AM: Living in Waialua was more calm. Everybody was calm and you can go to everybody's house and sit down and talk story or go swimming or go down to auntie's or tutu so-and-so's house. "You kids hungry?" (If so,) they'd feed us. But (in) Kaunakakai, we had games and all of that. We visited certain houses but not everybody, and when we were hungry we'd go home to eat. Everybody was on their own mostly 'cause they were working people. I don't remember anybody saying, "Oh, come. Everybody come and eat."

WN: You said lot of them were working, what type of jobs did they do?

AM: Well, they worked for the [Moloka'i] Ranch. Most of the people worked for the ranch 'cause the ranch was [owned by] (the) American Sugar Company. Used to be cane, sugar cane. Then it dried up, the water or something was wrong. So they had cattle. They would bring the cattle down and mark the young ones and castrate the young ones for fattening, for market. They were shipping their cattle down (to Honolulu).

The manager's wife, Mrs. Monroe, we knew her as Bella (Mutch before) she (became) Mrs. James Monroe. What is the park now in Kaunakakai was the cattle corrals. Whenever they had roundup(s) they (would) bring (the) cattle down and would mark them. What you call that now?

WN: Brand?

AM: Brand. Yeah, they would brand them and all the male cattle was castrated. So this lady, (Bella), would come (to the corral with her) little can with a cover. The people knew her so well, they'd (ask), "Bella, where are you going?"

She'd say, "I'm going to pick mountain apples."

(Laughter)

AM: She'd go up when they castrated the young. (The cowboys would) fill her can. She (would go) home and (prepare them) for her dinner. She call(ed) them mountain. . . . So everybody says, "Oh, I'm going (to) get some mountain apples, they have plenty (of pipi) up there."

WN: I heard 'em call 'em "mountain oysters."

AM: Yeah, some people call them mountain oysters. But she called them
mountain apples.

(Laughter)

AM: We know them as mountain oysters but she's the only one that say mountain apples. When you said mountain apples everybody that (didn't) know (would) think that it's something (else). "Ah, Bella, what's the matter with you?" So every time there's a roundup Bella goes out with her (can).

WN: When you moved to Kaunakakai did you start eating meat more?

AM: Yeah, that's when we had meat because that one store, every now and then, would have beef from the ranch. They get so much for the neighborhood and they('d) sell it to the people. And we had all of that. We stayed down at that little house for two years I think. I think the year after the what you call? [Halley's] Comet . . .

WN: Nineteen ten.

AM: I think after that summer we moved up to where they have the hospital now. That's where the school was. There were two rooms there. When it first started (there) was only one room. It had all the classes. They built a cottage for Mr. Ka'ai's family and we had a big house. We had our bedroom in front with a porch that went all the way (to the) back.

In the back was a big room, a bathroom. We had indoor tub for bathing and we had indoor toilet. We were the only ones that had indoor toilet and tub on the whole island, (chuckles) besides Mr. Monroe and the Cooke family. (The) Cooke family lived up Kala'e. Their place was called Kauluwai. So we felt very proud, up in the elevated group.

Then next to that was a big living room (and) dining room. We used them all as living room 'cause the kids had to have plenty of room. We had (two) other bedroom(s). We had a big bedroom in the back (also), adjoining the bathroom, wall to wall. We had single beds made; homemade beds. By that time we could buy mattresses. Carpenters made the beds, single beds, and then we bought mattresses for each bed.

They made that house big because Mr. Ka'ai was having a big family. (Back left) corner was the kitchen. And that was our house, big house, nice. Maui County built it.

WN: Oh, I see.
AM: So when it was done we all moved up there.

WN: I'm wondering, your father was principal . . .

AM: He was principal. By that time . . .

WN: . . . prior to that what was he?

AM: Well, when we moved up to Moloka'i from here in 1906 he never worked, he never had a job but he helped with the taro patches and all the fishing. You know, whatever things they did up there at that time, but no regular job. But we seemed to manage.

WN: How do you think that he became principal?

AM: He came down here during the summer. He would come to the University [of Hawai'i] for summer school. I think two summers. The first summer. He didn't come down [to Honolulu] because we went up [to Moloka'i] during that summer. The following summer he came down [to Honolulu], 1907. Nineteen eight he came down for university work again and in September he became (a) schoolteacher. Then every summer after that--I think three or four summers after that--we all came down during (those) time(s). He would go to summer school and we would stay with my auntie at Waikiki, Kālia. There were four of us kids and then four girls were born in the new house [in Moloka'i] after that. The school became (larger). When I went (there) to teach there was no room there, only two rooms, so I taught down in the village. There was a room next to the library now. They never had a library at that time. I taught there.

WN: So when you (were) going to Kaunakakai School, your father was a teacher?

AM: He was a teacher (and school principal. He had an assistant who had the lower grades and he, the upper grades).

WN: What was it like?

AM: I was on my own. He would teach all the kids but not me. He'd teach me at home during the evening when I did my studies. He would come and sit with me and say, "Did you understand this, and what about this, do you know about this, about the geography?" And he would ask me questions. Most of my learning was done at home. But during school time I would do the work or he would come and say, "You (are) supposed to do this." Several times I was the one student of one grade. When I graduated I was the only one. Because our class--there were five of us, another girl and three boys. The other girl (and) her family moved to Maui for a while and then she came back to Moloka'i after about two or three years. But the boys all went to Lahainaluna. (That) left me as one, so when I graduated I graduated as one. (Wasn't) that terrible?
(Laughter)

AM: So lonely.

WN: Was that the only school in Kaunakakai?

AM: (Yeah), the only school in Kaunakakai. So lonely, looked down upon, terrible. I felt lost all by myself.

WN: So you were saying that in the summertimes when your dad would come down for school you folks would come with him . . .

AM: Yeah, the whole family . . .

WN: . . . and stay with your cousins. Who were your cousins?

AM: The Paoa family. We stayed with them sometimes and then those of us who (didn't) want to stay with them, (would) stay with the Pahau family. That's my other aunt, Mrs. Pahau. We stayed with her. Most of the time I was staying with her and the rest of the kids would stay with my other aunt [Paoa family] just where the Dome is, Hilton [Hawaiian Village] Dome is now. That's where the Paoa home was, so most of the time all the kids were up there. That aunt had twelve children, six boys and six girls.

WN: Oh, this is Florence Bridges [Paoa]?

AM: Yeah, Florence Bridges.

WN: How is she related to your mother?

AM: Mr. Bridges was Captain George Allen Bridges. He married two sisters. (With) the oldest sister he had one daughter. That's my Auntie Maria--we called her "auntie" because that's my grandfather's daughter. When Auntie Maria's mother was dying she called her husband and her young sister from Kawaiaha'o Seminary School to her bedside and made them promise to marry each other so that her sister could take care of her daughter. Her daughter was just a baby, very young at that time. Soon after she passed away they got married. Then from that second marriage of Mr. Bridges he had four children. The oldest was Mary Hānau'umiakanoena Bridges who became Mrs. Pahau. The second one was Charles K. Bridges. He married a Rebecca Dietrich. The third one was Florence Kamaka'opiopio Bridges and she married Henry Paoa. And my mother was the fourth. She was Ella Kamakea Bridges and she married [James K.] Pahu first and then Ka'ai, David Ka'ai, her second husband.

WN: I see. So Florence Bridges who was a Paoa is your auntie.

AM: Paoa [emphasis on the "pa"].
WN: Paoa.

AM: Paoa. Paoa [emphasis on the "o"] is Haolefied. Paoa is Hawaiian and the ordinary meaning of paoa means strong, like the Hawaiians would say, "paoa ke 'ala o ka pikake," the smell of the pikake is strong. So that word "strong" could be strong in body or strong in odor, you see, paoa [emphasis on the "pa"] But if you say "paoa" [emphasis on the "o"] the old-time Hawaiians (are) going to look at you and say, "Oh, you're modern." (Chuckles)

WN: Yeah, I better watch myself. (Chuckles)

AM: It's Paoa. Yeah, they were sisters. My first aunt, Mary Hanau'umiakanoena had two children, a boy and a girl. Then my Uncle Charley had thirteen children. I think he had more boys than girls. I think he had five girls and seven boys. No, five girls and eight boys. Anyway he had thirteen but some of them passed away in infancy. Then my auntie Florence, she had twelve, six boys and six girls. My mother had eight, six girls and two boys.

WN: Six girls, two boys.

AM: And that's the Bridges clan.

WN: Originally where did the Bridges clan come from?

AM: From what I understand (the clan) came from London originally. Then Mr. Bridges' parents moved to Maine. I only know from what information I have that Grandpa Bridges had two sisters and when their parents passed away there were three of them living in Maine. But he was a boatman so he wasn't there most of the time and his sisters lived there.

As I grew up I used to correspond with my Auntie Maria, or we called her "Ria." That's Mr. Bridges' first daughter with his first wife. We called her Auntie Ria. I used to correspond with her when I was in Kamehameha School, teenage years, and I used to correspond with one of his sisters in Maine. They wrote to me, wrote to my mother first. They knew about my mother so instead of my mother writing to them only, she asked me to write to them. Then after that I was the one that was writing back and forth to the two people.

My Auntie Ria was taken to Boston when she was twelve years old and she never returned to Hawai'i. She grew up, lived there, she married. She had her daughter. Then she had her two granddaughters. But she and her daughter both passed away. Only the two granddaughters living. My grandfather's two sisters both passed away many years ago, so I think that place is sold. One of my uncle's great grandsons, Cy Bridges, he works with the Polynesian [Cultural] Center, was in Boston. He went to Maine, to get some kind of information for our family. He usually gives me information. (During his) visit he found out that the place was up for sale. Before he
left I told him, "When you get there and you go up to Maine, try and see if you can get any of the old pictures or old papers that the grandaunts had."

He said, "Okay." He would try. When he came back he said he couldn't find any because the people who bought the house, burnt all. So he said one of the relatives, one of the (Bridges) descendants, said when those things were being burnt he rushed up there. He remembered a trunk full of pictures and papers so he said he grabbed whatever he could grab from that trunk. Cy said he found some pictures. He said, "I saw your picture."

I said, "Oh, may I have my picture?" I said, "What did you do with it?"

He said, "I brought it home."

I said, "You had your nerve. That's my picture."

And he said they found some papers but a lot of the things were already burned. They lost a lot of things that could (have) given us information of the relationship.

WN: So the woman that Captain Bridges married, what was her name?

AM: His first wife was Keli'iohioalani. That's the name I carry my middle, Hawaiian name. And his second wife was Ka'ainahuna. That's the only names we know. The Hawaiians carried one name only. They never had any other name. And then my Aunt Mary has the name, Hānau'u'miakanoena, [named after] the lady that gave birth to a litter of ten children. She went fishing (when) she had no business to go fishing. (While) at the beach it was time for her to give birth. She gave birth to ten children. When they told me that story, I said, "She gave birth to a litter." So after that we all said, "You know the lady that had a litter?" Hānau means birth, born. 'Umi means ten. Ten births of Kanoena. The lady's name was Kanoena. The short name was Kanoena. So ten births of Kanoena. I said, "Gee, she must be some woman."

WN: But the births came. . . .

AM: They were all born on the beach, every one of them but they say she lost most of them. We don't know how many lived or what. That part it doesn't say anything, how many children lived, how many died.

WN: Each time that she was gonna give birth to a child she went down to the beach?

AM: No, that's the only time she went . . .
WN: You mean she had ten children . . .

AM: . . . that one time she gave birth to ten children! That's why I call it a litter. I was the one (that) gave that name. She gave birth to a litter because she gave birth (to) ten children at one time. Why, you thought she gave birth today and then one year . . .

WN: Next year . . .

AM: . . . from now she gave birth? Oh no, no, no, ten birth at one time.

WN: She was carrying ten children in her womb?

AM: Must be.

WN: Wow.

AM: She must have been a big woman 'cause she was able to go to the beach.

WN: I didn't think that was possible.

AM: Yeah, that's a story because it's written down in a book. I never saw it but my cousin told me. He said, he saw it. They used to have the Hawaiian Village on where the Kapahulu corner is at [Waikiki] Grand Hotel.

WN: The Mossman family?

AM: Mossman, yeah.

WN: Lalani Hawaiian Village.

AM: Lalani, yeah. They used to have a man there, Kuluwaimaka, (an) old man. They had recordings, him telling the story. I think the museum people sell those records. I don't know in what record they have that story. They (also) said they have cassettes of that story. They made cassettes, this man telling the story and he said it's from a book that they have. This woman gave birth to ten children at one time but she lost most of them. How many she lost we don't know. But there (are) families in Hawai'i, in Ka'u, whose last names are Hanau'umiakanoena. If there's a family there by that name then maybe one or two of her children lived to start that family.

WN: Did you ever meet this family?

AM: No, I never. When I went to Ka'u I didn't stay. I only went there for one day so I didn't have a chance to nose around. If I
spent maybe a week like that. . . . But I told my niece Kauanoe about that and she said, "Oh, I know some people down there." She said sometime when she has time she's gonna ask and see if they have any kind of information to that.

WN: This is not Mrs. Pahau, this woman, who is this? Who's the woman that gave birth to the litter?

AM: That's the only name. Kanoena we know her. Her name is called Hānau'umiakanoena.

WN: But that's not your auntie?

AM: No, not my auntie.

WN: Oh, I'm sorry.

AM: It's an ancestor from way back somewhere.

WN: Oh, I see.

AM: Well, I don't know whether her name was only Kanoena or if she had the name given to her as Hānau'umiakanoena. So I don't know how she got the name whether it was her own name or a name attached to her former name. We kids always knew her as Kanoena, Auntie Kanoena or Auntie Mary. Then as I grew up then as far as I know her name was Hānau'umiakanoena. No, that lady is an ancestor from way back some place . . .

WN: Oh, ancestor. I thought you told me that that was your Auntie Mary.

AM: My Auntie Mary had only two children, a boy and a girl. Her son used to be agriculturist in Kainaliu [Kona] and he was connected with the University of Hawai'i. He was one of the early graduates of the University of Hawai'i in agricultural work.

WN: Yeah, yeah, yeah, that's right.

AM: Pahau. Robert Pahau. He was in Kainaliu.

WN: Kona.

AM: Kona. Working for the University. He was the agriculturist up there many years. That was my cousin. That's Auntie Mary's oldest boy. (Chuckles) Small world, eh?

WN: So you spent lot of time in Kālia then?

AM: As kids, yeah. During the summertime. That's the only time. But until 1918 when I came to Kamehameha School for three years I would spend sometimes, holidays or weekends, when I get passes to come and spend my time with my aunt, then I would stay at Kālia. But
Christmas and holidays I would [usually] go home to Moloka'i. Then summertime I would stay down here maybe two weeks. Then go home to Moloka'i during the summer and the last week before school begins I would come back and stay down Kā'īa. Then I would go back to Kamehameha School. When I was attending Normal School I stayed all together at Kā'īa with both my aunts. I would stay with my aunt one time and stay with my [other] aunt. If we (stayed) out late then I (would) stay with Mrs. Paoa because she had a watch. When we left we'd turn the watch back. And when we came home, the first thing we'd (do is go to) the watch and turn it back to the right time (then) go (to) sleep. We had our own tricks. (Chuckles)

WN: Where did Mrs. Pahau live, was it next door to Mrs. Paoa?

AM: No, right below the Paoa house was the Kahanamokus. In the same yard, but that place belonged to Mr. Paoa. Mr. Paoa and Mrs. Kahanamoku were brother and sister so he let his sister and her family live in the house in the same yard but further down from his family. Next to the Kahanamoku was my Auntie Mary Pahau's house so it was just walking distance, wasn't that long. I think where those ugly looking buildings and car rentals (are now).

WN: Budget Rent-a-Car. . . .

AM: Yeah, around there.

WN: Oh, right on Ala Moana [Boulevard].

AM: Yeah, right on Ala Moana. Then next to that (were the) Simersons. Then next to that (were) the Harbottles. Then where the [Waikikian] Hotel is was the Kahale (family), on that same line. Then as it comes like (a curve) where the 'Ilikai is, was the Mochizuki Hotel. Then (there were) some old ramshackle buildings, then the Clarks, and so on down the line. The Hawaiians lived in Hobron Lane, most of them.

WN: We've finished Moloka'i this time, you think I can come back one more time and talk about Kā'īa and Waikīkī, would that be possible?

AM: Oh yeah, it doesn't bother me. (Chuckles)

WN: Okay.

END OF INTERVIEW
ORAL HISTORY INTERVIEW

with

Adelaide K. McKinzie (AM)

April 30, 1986

Ala Moana, O'ahu

BY: Warren Nishimoto (WN)

WN: This is an interview with Mrs. Adelaide Keli'ihoalani McKinzie on April 30, 1986 at her home in Ala Moana. The interviewer is Warren Nishimoto.

Okay, while you were growing up on Moloka'i you told me that summertime you would come to Waikiki to spend some summers. Why did you do that?

AM: My father was attending (the) University of Hawaii because he was a schoolteacher for Kaunakakai, Moloka'i, the first school there. So every summer he had to come down to take courses at the UH and he didn't come alone. He always brought the whole family down. Well, those days there were only about four of us, three counting the grown-up kids and then one infant. And the first time we came down was about 1907 for his first class and I was about six years old at that time.

WN: And where did you stay?

AM: Most of the time we stayed with my aunt, Auntie Kamaka, that's Florence Paoa. And sometimes we stayed with my other aunt just about two doors down from her place, my Auntie Mary Pahau. Just right in Kalia, right on Ala Moana [Boulevard] that is known now.

WN: How exactly were you related to the Paoas?

AM: Mrs. Paoa was my mother's sister. My mother was the youngest and then Mrs. Paoa was the one above her. And Mrs. Pahau was the oldest of those four children, the second family of George Bridges.

WN: Tell me something about George Bridges. He was your grandfather?

AM: He was my grandfather. From what I know, told by my mother mostly, that he was, in the beginning, captain of a whaling ship. You know those days sailors all came here and lot of them stayed instead of going back on ships. I don't know how long he came back and
forth. But after a while he lived here and then started working for the fertilizer company by going down on small boats to the South Pacific--Malaysia I think--most of the time for that guamo fertilizer.

WN: Guano.

AM: Yeah, guano fertilizer. That's what he was doing most of the time after he got off the whaling ship.

WN: And then he married your grandmother?

AM: He married his first wife. There were two sisters. His first wife was the oldest of the two sisters. They had one daughter. That's my Auntie Maria and we called her "Auntie Ria." Before Auntie Ria's mother died she had her husband and her younger sister promise to marry each other, (so her sister could) take care of the daughter. When she passed away sometime after that Grandpa Bridges married his second wife, which was the younger sister, and they had four children. That's Mary Hanau'umiaiakanoena Bridges, Charles K. Bridges, Florence Kamaka'opioiopio Bridges and my mother Ella Kamakea Bridges. So that's the four of the second family.

WN: What did the Paoa family house look like?

AM: I remember the house, more like, not exactly square but a little oblong like. (It was) where the [Hilton Hawaiian Village] Dome is today. Going in towards the house on the right would be a bedroom on a porch, a next bedroom for two daughters, next bedroom for two more daughters. The front one is for the oldest boy. Then the parents' room. Then the big kitchen, the bathroom way in the back. Then a lattice room in there where they had extra beds for the younger kids. A big living room (from the front) all the way back (to the) lattice room. Then a room on the side for the boys. And the porch was from the front bedroom to the side bedroom. More like an old-fashioned house.

WN: How many rooms about were there?

AM: Eight bedrooms, kitchen and lattice room, (and bathroom). And then the living room and dining room, that (was) one room.

WN: Where was the entrance, was it on Kālia Road or on Ala Moana Road?

AM: On Ala Moana.

WN: Ala Moana Road.

AM: At front. But there was an entrance on the Kālia Road [side] (too). There were two entrances. Of course Kālia runs from Ala Moana over through the Fort DeRussy all the way past the [Alexander] Young place, Gray's Beach area. And there were some
Hawaiians still living out there like Mrs. King. Mrs. Mabel King was a school principal and was my own father's adopted daughter with his first wife.

WN: Where did Mabel King live exactly?

AM: Mabel King, I think today would be where the Sheraton [Waikīkī Hotel] is.

WN: Oh, I see.

AM: Would be around that area. Then more towards Honolulu from that would be Maria Pi'ikoi, she lived there with a nephew, David Kahanamoku. She was also a schoolteacher.

WN: So their house was Honolulu side of Sheraton?

AM: Yeah, somewhere around there.

WN: On Kālia Road?

AM: On Kālia Road. Of course Kālia Road just ends about there because right beyond that was the Seaside [Hotel] Grounds. The old Seaside grounds. Seaside grounds, Outrigger [Canoe Club] and Moana Hotel area, but those days Hawaiians were still living around there.

WN: Tell me something about the Seaside Hotel. What did it look like?

AM: Well it wasn't one building. It was (of many) cottages. Big open ground and cottages here and there. I don't really remember what it look(ed) like but all I remember that when we went through the yard, (there) would be cottages here and there. That's what I remember about Seaside. Most of the time we would walk along the beach all the way.

WN: So from Gray's Beach area you would walk along the beach all the way to . . .

AM: We would walk on Kālia Road all the way to the Fort DeRussy and then we would stop and see Maria Pi'ikoi because she was sort of (a) relative. I think she was Mr. Paoa's niece, and the Harbottles (were) related to him. Then from there we'd go to Mabel King's place, talk to her and she knew who I was. Then we would cross from her place to the beach and walk along the beach over to what is today Kūhiō Beach where Prince and Princess Kūhiō lived. We'd meet the rest of the gang of kids around that area and go swimming out there.

WN: How come you folks went all the way over there to swim?
AM: Because of the kids. There (were) a lot of kids (out that area). Kālia had (a) lot of children, (but) they were younger children. If I remember the younger children, (there) were about six of us in the Paoa household. Then the rest (were) older children. Then the Harbottles had about four (and) the next house, the Kahales had two. And we'd all gang together. Some of us had friends because (the) kids attended (the) Waikīkī School. And they made friends with all the kids from that area.

WN: I see.

AM: Kapahulu and out across from Kapi'olani Park used to (have) homes along the beach. So we would go out there because of their friends and we'd swim out there. And sometimes the kids' parents would bring down food. But most of the time we would get cookies and milk from Princess [Kūhiō] Kalaniana'ole. Princess Kūhiō's household servants would give us that. Feed all the neighborhood kids because the neighborhood kids would be Hawaiians, part-Hawaiians, Japanese, Chinese, all mixed up, Portuguese, chop suey bunch of kids.

WN: So they would just give you folks?

AM: Yeah. They would tell us, "When you kids get tired, come up, rest a little while, (we'll) give you folks milk and cookies."

And the first time they told us, we said, "Oh, we never asked."

They said, "Oh the princess said to give you kids milk and cookies." So we'll have baskets of cookies and pitchers of milk. They would come and pour the milk in cups. And we'd sit and rest and have our milk and cookies.

WN: Did you actually meet the prince and princess?

AM: We see her and we say hello and all of that.

WN: How about the Prince Kūhiō?

AM: Once in a while we'll see him pass and he'll just wave. He was a dark man but short and stocky.

WN: What did their house and grounds look like?

AM: I don't remember the front too much. Used to be a little place there that was a lunchroom and they had music at night. Waikīkī Inn used to be. Their home was somewhere close by there. Maybe not right there but maybe more towards the Diamond Head part of it, more towards the left as you look from Kalākaua Avenue.

WN: So it's where Kūhiō Beach is now?

AM: Yeah, where Kūhiō Beach is now. That's why that beach is called
Kūhiō because of them. Then they had a little, what you call? Not a bridge but a walkway out.

WN: Pier?

AM: Yeah, a pier like, and at the end was a little house with a bench right around and a roof. The prince and princess had friends sometimes or swimming parties. They would be out there and they'd have a place to sit and rest. And then around that pier, (there were) steps going down (into the water). The water was clean, all clean, no rocks. They cleared all the reef away, so that people could swim without getting cut.

WN: Were you kids allowed on the pier?

AM: Yeah. They would tell us---that's where they would bring the milk and cookies, on the pier.

WN: So you could walk straight through. There was no barrier or anything?

AM: Nope, no nothing. No stone wall, no nothing. (Chuckles)

WN: So you could go right into their yard?

AM: Uh huh [yes]. And Moana Hotel was built around, gee, I don't know what year that was when it was built [1901]. Anyway, Outrigger [Canoe Club] was there. We used to go through Outrigger. Then we used to go through Moana Hotel. We never used to go through the back of Moana. When we came to Outrigger we('d) walk out to Kalakaua Avenue. Then we('d) walk in through the front (of Moana Hotel).

WN: How come?

AM: Because we wanted to see what the hotel looked like and who's in the hotel. So we('d) walk through from the front and the front desk was right there by the door those days. Everybody knew all the kids. They'd say, "Oh, how are you?" The people at the desk (would say), "Hi there, good morning, kids, how you guys?" All in Hawaiian, Haole all kind of mixed up language going on. And they say, "Going swimming?"

"Yeah."

"Don't forget, if you want to leave your things, put (them) in the bathhouse." They had (a) little bathhouse in the back. So we('d) go right through the lobby, not like now. No (one) can go through that way. We('d) walk right through to the bathhouse (and) put our clothes (in there).

WN: How big was the bathhouse?
AM: Not very big. Maybe two times this room.

WN: Okay.

AM: Yeah, about two times this room, I'd say. And they had showers, open showers.

WN: So what, twenty feet wide. This room's ten feet by fifteen feet.

AM: Yeah. And just benches like where you can put your things. And for the people that really used that hotel, I think, they had cabinets that they could use. They told us not to use the cabinets because that's for the guests they had. In the corner (were) tables that we (could) put our things on. There (were) always two men there that would sit right outside the doorway and don't let anybody in. But the kids, they (knew) all the kids. So they'd let the kids in, "Put all your things over here, don't put (these) all over the place. All one place."

"Okay." Then we would go swimming. If some of the men (were) practicing on their canoes, we'd jump on the canoes and take a ride with them until they (began) working with the tourists.

WN: So from your folks' house from the Pierpoint--you started from about Pierpoint? From near the Paoa's house? You walk down Kālia Road first?

AM: We('d) walk down Kālia Road (all the way).

WN: Okay, right.

AM: Then through Fort DeRussy. Then over to the end of the Kālia Road which ended where the Sheraton is today. Then we'd cross. I think there was the Grey's home and the Youngs. Yeah, the Young family.

WN: Bertha Young?

AM: Yeah, and they never scolded the kids, 'cause the kids never did anything, just walked across.

WN: You walked along the beach.

AM: Walked across to the beach from Kālia.

WN: So you walked through the Young residence?

AM: Yeah.

WN: Okay.

AM: Then along the beach all the way over.
WN: To Moana?

AM: To Moana sometimes. Mostly through Outrigger. Then Outrigger we would walk up to Kalākaua Avenue, then over to Moana. Then we started getting nosy—Moana Hotel and then down to the beach. Then (when) we (got) tired, we'll walk over, get our clothes, walk over to Kūhiō's place and swim over there. That's where we would stay most of the time until late afternoon. Then everybody goes home. I don't know what time but anyway it's late afternoon.

WN: You did this every day?

AM: Practically every day. If not at Kūhiō's place, we (would be) at Cassidy pier. You know where the Hilton is now. Used to be Niumalu. Was owned by the Cassidy family. And they had a pier that went all the way out almost to the reef and cleared up so we would go out there and swim. But most of the time the younger kids like us, (would) go (to the) Kūhiō (area). The older teenagers all liked Cassidy.

WN: Because what, Cassidy was deeper?

AM: Well, the one at Cassidy was deeper. And all the older kids, they don't want little hupekole, yeah? (Chuckles) Nosy kids around.

WN: How many piers had?

AM: Three. Cassidy's pier, Moana Hotel pier and Kūhiō. Kūhiō's pier was short, just off the shore, not far. Then Moana, you see that pier in that picture [hanging in AM's living room]. That picture is taken from the pier. At the end of the pier is a house too, all open (with a) roof and benches around. Then the Cassidy pier is longer. It goes straight out and then it turns towards Diamond Head. Then out a little bit. Then towards Diamond Head again and it ends. It was a long pier.

WN: What was at the end of that pier?

AM: Open, only benches. A platform with railing and benches around and no top. Well, as we grew older when we started going down there the kids would come up and spread their towels on the floor and lie down and start talking story or playing cards or something. Usually the boys would carry instruments and play music but usually, that happen(ed) during the evening. Go out and spend the evening down there. It wasn't bad. It was good fun. Some of them are singing while the others are diving into the water. The place was all cleared. All the piers were cleared for swimming. They had no rocks, you can dive.

WN: So like Cassidy pier as you're walking out you cannot swim along
the way?

AM: You could, but rocky, yeah.

WN: Oh, rocky. So only at the end of that pier had a swimming place?

AM: Yeah, just like a pool. The people cleared. All the piers the people cleared the place for swimming so it was good that way. Of course, if you walk you would walk on rocky areas. Kālia itself where that Hilton lagoon is, used to be a stone wall all the way in towards the shore. We would walk along on that stone wall out there because there was a fence there separating the Cassidy property all the way up to Kālia. We('d) come to the stone wall. The stone wall was wide. Two could walk together. I don't know who built it, but (it) was solid. The kids would walk around on that and then go over to the pier (and) swim. The rest of it was all mud flat, all muddy. So that's why Kālia was known those days as Kālia mud flat.

WN: You mean sort of like near where the Ilikai is now?

AM: Yeah, all that whole area.

WN: All mud flats.

AM: From Cassidy, where the Hilton Lagoon is now. From (there all the) way down to the [Ala Wai] Yacht Harbor was mud flat. That's why we all called . . . . If we (were) at home and then Joe Ikeole and Pahinui and "Liko" Vida and all of them are coming up and yelling at everybody, "Come on, let's go."

And you (ask), "Who's that?"

"Mud flat," (they would answer).

When they say, "mud flat" we know it's the gang from down that area, "Liko" and the Clarks and all of them. So we would all run out ready with our suits and everything. They were known as the mud flat kids. You know this limu 'ele'ele? Seaweed, the black one that they have. That place was famous for that. When the tide (began) to come up, you('d) see the people going out. 'Cause the limu floats so they only cut the top of the limu. They don't pull the whole thing. They cut (the) top and leave the bottom right in the mud because it'll grow again. They pick enough for (home use). Another thing there (were), you know (those) small black crabs?

WN: 'Alamihi?

AM: 'Alamihi. Yeah. That place was famous for 'Alamihi because (of the mud). They had little holes and they make all those little crackly sounds.
WN: So you folks couldn't swim over there?

AM: No, got all mud. When you walk your feet will go down. When you walk on the mud (you sink) and touch bottom. It's all rock(y), just a floor of coral. And "Liko" was the famous one. Everybody would say, "Here comes Limu 'ele'ele." Then the next time, "'Alamihi coming up the road." Instead of calling each other by name we call them that. But "Liko" was mostly, he was "Limu 'ele'ele" and Joe Ikeole was "'Alamihi" and somebody else was "Mud flat." When you say "Mud flat" we know who it is; when they say "Limu 'ele'ele" we know. Earle Vida had three sisters that I knew. That whole place was mud flat.

When I moved here [Ala Moana], just before I moved in 1949, they started filling up that place. So I used to go down there after working hours. Even during Saturdays I would go down while they were working Saturday mornings. And where they would deposit to fill, all the shells would come in, beautiful shapes. The place would be packed full of people looking for shells.

WN: Were there clams too?

AM: Yeah.

WN: Had clams?

AM: Uh huh. (In) this area, the cowry shells, the big cowry shells (were plentiful). Most of the shells and the corals are yellow--coloring yellow.

WN: Why, what caused that?

AM: I don't know. (In) different areas, most of the colors are different. But this Ala Moana area the colors are yellow. Even the coral is yellow. Sometimes it's white and then when you break the coral, inside (is) yellow.

WN: So when you were there as a young girl, that was before the Ala Wai Canal was built.

AM: Oh yeah.

WN: So what did the area look like, the Waikīkī area?

AM: Nothing but mud flat. That whole area, all mud flat until far out. Nobody could swim (there), because it was mostly mud. And the Pi'inai'o Stream emptied out there.

WN: Where did it empty out?

AM: Gee, I think around where the 'Ilikai is, not where the 'Ilikai proper is, 'Ilikai and then there's a road there. I think it's around that area.
WN: Between the 'Ilikai and the Waikikian?

AM: No, between the east 'Ilikai and the west 'Ilikai. You know there's a drive that go in. That's 'Ilikai here and close next to 'Ilikai is the Waikikian. Then on (the other) side there's another, I don't know what they call that but just like there's a connection with the main 'Ilikai.

WN: Oh that's by Hobron Lane.

AM: Well Hobron Lane is right here, yeah, Hobron Lane going down.

WN: That's where the mouth of the stream was then?

AM: Yeah.

WN: I see.

AM: And I think it's around that area because around that area was the laundry house.

WN: Oh. Beach Clothes Cleaners?

AM: Yeah. They were there.

WN: Did you kids play by the streams?

AM: Not much. The only time you see kids there is when the parents walk across the street and sit on the bank and the children are in little boats. But the adults are there watching the kids. They're in boats rowing. . . . But just around a short area 'cause right across down John 'Ena Road was where the stream came down where the Tops [Canterbury and Coffee Shop] is now. They had a bridge, a wooden bridge across.

WN: I see.

AM: So we'd come down John 'Ena from Kalākaua, then cross the bridge then on to Ala Moana and Kālia.

WN: So from the bridge at John 'Ena the stream went down along Ala Moana Road then?

AM: Yeah. All along Ala Moana . . .

WN: Ma uka side?

AM: Yeah, then underground. On ma uka side was underground too, to Ala Wai. The only place you saw the stream was just above the bridge where the Tops parking area is. You would see the stream from then on down to Ala Moana. Then you don't see it again. It's underground mostly. Although the road wasn't perfect but people could drive by, few cars. You could count the cars.
(Laughter)

AM: You count more people than cars.

(Laughter)

WN: And as you walked along the beach to go to Kūhiō there were other homes, yeah, along the . . .

AM: Yeah, mostly were homes.

WN: The Steiners?

AM: Steiners, yeah. Steiners were right next to Moana Hotel. Judge Steiner. There was another one.

WN: Hustace?

AM: Yeah, and then a few more there.

WN: And they all let you walk along the beach?

AM: And ma uka side, but we very seldom went on the main highway on Kalakaua, mostly along the beach part all the time.

But that whole area [near Hobron Lane and John 'Ena Road] was mostly Hawaiians and from what my mother said their houses were high up, open underneath. My mother said that if you (went) visiting any family out there you'll hear pigs, dogs, chickens making noise, and ducks.

And I said, "Oh, the ducks in the stream." 'Cause where the Ala Wai [Canal] is [today] was all swamp. All that area was swamp down to Kalakaua. As far as I know, I remember all that. There were no houses, just a few houses here and there but was all swamp with those tall weedy things and ducks.

WN: Where did you go for that?

AM: Just get off the streetcar and through the bulrushes. (Chuckles) Come home holding our blouses full of duck eggs.

WN: How did you know where to find duck eggs?

AM: Well, you know if you live close in an area, even today, you seem to know just where you can go to get this (chuckles) and to get that. You just know, you don't have to be told where. 'Cause you go by so often that you see. And the streetcar used to run from King Street on where the McCully Road is now all the way down Kalakaua. So naturally you are on the swampland. Swamp on this
side, swamp on (that) side. So everybody'd be looking. First thing you hear somebody say, "Eh, the ducks are all over there." And, "Oh the ducks are all over there." We give all our books to the kids (and say,) "When you folks go home leave our books by the coconut tree. We'll pick 'em up."

"Okay."

Get off. When the streetcar go over the trellis part, over the waterway, heavy water part, we wait until we get on the other side, then we get off. Then we take our shoes off, tie our shoes, hang it around our necks. Then we go plodding in the swampland. Of course all those bulrushes (are) all around so you can walk on them. They're so thick.

WN: So this is all ma uka side of Kalākaua?

AM: Yeah. And we just know where to look for the eggs.

WN: You never got caught?

AM: Well, you get caught, you hear the pop guns going and all that. (The) Chinese man, have cords with cans tied to. . . . Sometimes you miscue, you touch those cords and then [AM makes clanging sound] and then they go "pop." The guns would go and the kids would all dodge. When it's quiet, up we go again. You know, kids are smart animals. They know just what to do. You don't have to tell them. We were one of that gang (of) kids. We had duck eggs all the time. (Chuckles)

WN: Your auntie didn't scold you or anything?

AM: No, they (knew) what we (were) (chuckles) up to. We('d) come back holding our blouses, say, "Okay, where did you folks steal those duck eggs from?" They don't ask us where did we find the duck eggs. They ask us where did we steal the duck eggs. 'Cause they (knew) that we went into the Chinese man's area and took the eggs. But not close to the house 'cause the house was way up like where you know the stadium, the old [Honolulu] Stadium used to be?

WN: Yeah.

AM: And just below that the main house would be around that area. Then all the rest is all swamp. The whole place was swamp all over even up to King Street. And I think they had little islands maybe, I don't know. And these homes were on these places where (they) looked like little islands in the midst of the swamps. Maybe that was our cypress land. Instead of cypress we had bulrushes. That's it.

WN: Besides duck eggs, did you steal anything else in the swamps?

AM: No, only that. That was in the swampland. On this other side were
Holiday Mart and all of those places were swampland too. The only thing we took from this area was watercress. But once in a while we came (to) this (area). Most of the time (we were) out the other area, Waikiki area. Even out Kapi'olani was all swamp. All where the, not where the golf course is today but across the street where the animal zoo is now. Used to be all swampland.

WN: I'm wondering, from Prince Kūhiō's place, did you ever go beyond that?

AM: The kids, no. We always stayed right at Kūhiō and back. The only time we went across (was) when we were with the grownups, to the park or something like that. Kapi'olani Park was only the lower part. Upper part, had little streams like, swamp. The only time we went up that area was when the. . . . What you call those palms with yellow berries on them?

WN: Date?

AM: I can't think of the name now. They sell those now. They used to have (a) lot of those trees along that area but they cut most of them down, I think. So we used to go up there (at) certain times--the whole place (was) just full of it. Was good, lot of fun and the park had pools of lilies, these water lilies growing up. If I remember I think they had about three or four big pools of lilies, the pink, the blue and the purple they had mostly. But not today.

WN: Was the zoo over there then?

AM: Not that I remember. Was just open land. The only thing I remember--but I was quite old, I think I was in my early teens--they had a polo field on that part way over of Kapi'olani Park. I don't know what year that was. But anyway they had a polo field out there. Once in a while we would go and watch the polo players but not too often.

WN: Was the zoo over there then?

AM: Yeah, about that time.

WN: So you told me about the Paoa's house. What was next to the Paoa's house on Ala Moana?
AM: Next to the Paoa's house going towards the beach was the Kahanamoku's house.

WN: What was that house like?

AM: I don't remember what the house (was) like inside because I don't think we ever went in the house. But outside it was more like a pavilion type house and low, right on the ground. Then there was the father and mother and then there (were) how many kids? Duke, David, Louis, Sam, Sergeant. Yeah, I think there were about--I think five boys and three girls--Bernice, Kapi'olani and Maria. Maria was the youngest [girl].

WN: Bill, too.

AM: Bill, yeah.

WN: Six boys.

AM: Six boys and three girls.

WN: Which one did you know the best?

AM: Well I knew all of them but the one I palled around with mostly was Maria. Maria was the youngest of the girls and Sergeant was the youngest of the boys. I knew all of them. But as we got older, you know when kids are young, everything is okay. But when they get older they kind of begin to get smarty, yeah. So we used to call Duke Kahanamoku the "Black Prince." And he knew we called him that. Sometimes before we have a chance to call him "Black Prince" he's already saluting us. (Chuckles) 'Cause he (was) very dark, always on the beach all day long. And they were all beach boys, the whole bunch of them.

WN: Who did you pal around with in the Paoa family?

AM: When I was younger, was my cousin Violet Leilani. And her older sister, we called her Awili. That was her name. Her real name was Hika'alani, Florence. She was named after the mother, Florence. But we always called her Awili. She worked as a typist stenographer for the army for years at (the army center) opposite Pier 5. The old army business houses (were) in that area. She was the one that always had beautiful clothes, and whenever I (was) going to a party I would ask her (for an outfit) and she let me wear her clothes. She never let any of her sisters wear her clothes. I don't know why. She('d) say, "You go look (for) which one you want. You take any one you want." Before I return(ed the clothes) to her I make sure it was washed or cleaned. Right below us was the laundry house. So if it's for dry cleaning I would take it down there for dry cleaning before I put it back in the closet.

END OF SIDE ONE
SIDE TWO

WN: So next to the Kahanamokus was who?

AM: Next to the Kahanamokus was the Pahau household. My Auntie Mary's household. Her husband, Uncle Robert, and their two children, Robert Jr. and Lydia. There were only four of them in that house, and the house was a big house, built something like the Paoa house but not as wide and a little higher from the ground up. The back part where the Paoas (had) the kitchen, the bathroom and that lattice room, the Pahau house was open just like a lanai and halfway walled door going out toward the back. They had awning outside from the roof down. It was an open room. Most of the time we were in there. The yard was small, small front yard, small back yard.

WN: Paoa's yard was a big yard, eh?

AM: The Paoa's, yeah, because the Paoas owned most of that property all the way down to the beach. Mr. Paoa, his family owned that and that's why the Kahanamokus lived there because Mrs. Kahanamoku was Mr. Paoa's sister. So he gave her that place for her to live as long as the family was there.

WN: So next to the Pahaus was . . .

AM: Next to the Pahaus, at that time, that I remember for years after that, was the Simersons. Simersons were related to the Amalus. I remember the different people there but I kind of forget the names. The Simersons and the Amalus were related, and they were related to my Uncle Robert Pahau too. So there was a knit of a family out there.

And then next to the Simersons were the Harbottles. (The) Issac Harbottle (family). His wife was related to Maria Pi'ikoi that lived close to the Sheraton as of today. I think they had four or five daughters [eight daughters] and one son. The son was Issac Harbottle, [Jr.]. Years ago he was captain of the Palama Fire Station. He passed away some time ago on Moloka'i. He (was driving) his car and I suppose he felt something was coming on. He parked his car on the side and he died. But nobody knew. People passing by saw his car there and wondered what happened. When they (checked), he was dead. We they notified his wife [who] was teaching down here. We always called him "Parson." When he was going with his wife before they married we were having a meeting at Outrigger. We were going to have lunch and (then our) meeting out there, church meeting. I think there were about five of us. So I drove in looking for parking space (in the) Outrigger area. I couldn't find a parking space. So I came out and drove on to the Moana Hotel parking area. When I came to the entrance I looked for somebody I knew at the gate there. So I tooted my horn, (the guard) looked out, (and) waved me in. I drove in and he told me just where to park.
He said, "Park next to my car." I didn't have to pay, you know. So I parked next to his car. I came out. I crossed over to Outrigger. I walked in. His wife-to-be, Carinthia, was standing by the steps waiting. She and I walked in together and she introduced me to two other people that had come for (the) meeting. Then she was just about to introduce me to her husband-to-be and I looked, and (saw) him. I said, "Eh, Parson, how are you?"

He look(ed) at me and he started to laugh. He stood up and started laughing and talking and then the wife says, "You two know each other?"

So I said, "He's a Harbottle, eh?"

And she said, "Yeah."

And I said, "Well, Harbottles are related to the Kahanamokus and are related to the Paoas. And the Paoas are my cousins and the Kahanamokus are my second cousins."

"Oh, my God," she said.

(Laughter)

AM: So that's how I knew him. We always called him Parson. He was the only boy of (many) girls. And I think, gee, I think the whole family's gone now. No.

WN: Nina is still around.

AM: Oh, Nina's still around, yeah. Nina is still around and one other sister.

WN: Buddy?

AM: Buddy, yeah. Buddy is the one every now and then I'd see.

WN: Yeah, she lives up St. Louis Heights. No, Maunalani Heights.

AM: Yeah. I see Nina once in a great while. But she's the one that's always claiming a descendant of some royal blood people of the Hawaiian royalty. (Chuckles) And whenever they tell us, "Oh, our ancestor was this, you folk's ancestors were what?"

I say, "Huh, they (didn't) leave me any money." If they left me money then I'm related to them." I say I'm related to me. That's enough.

(Laughter)

WN: So next to the Harbottles came who?
Next to the Harbottles were the Kahales, Major and Edith--their father and mother. The father was Bill, Bill Kahale, but we always called him, "Uncle Bill." And Edith's mother was Mary. She was Mary King. So we called her "Auntie Mary" and "Uncle Bill."

Did they have a name Kapule also?

Kapule (was) supposed to be their last name but they all went by Kahale (then).

Did they have a name Kapule also?

Because Uncle Bill's father lived with them--Grandpa Kahale. I don't know why they went by Kahale but their last name should be Kapule. You know, they, of that branch of the family--I think were related to my mother folks as cousins. I know my mother said that Uncle Bill was her cousin. So it must be that way 'cause there was Uncle Bill, there was another one, Kahana. She was the dark one. But if she was in another room and she spoke you would think she was a Haole. Her enunciation of words (was great). She was (also) a schoolteacher. Then her other sister was very fair. She was Mrs. Bartels. She was another schoolteacher. She had two children. Kahana, I don't think she had any children. I don't remember, but her sister had two. The daughter is still living but the boy died during the war years on his way to the Philippines. The plane was lost, Bill Jr. Only Leone is living of that family that I know.

And then next to the Kahales?

Next to the Kahales were a bunch of cottages to the beach. I think they were about four or five cottages to the beach. One-bedroom cottages, you know, small cottages but comfortable.

That was also owned by the Paoas?

Paoa, yeah, 'cause he owned right down to the beach area. That's where the Waikikian is now. You know the part close to the Hilton, those cottages were down that area. Then from that area to the Ilikai where the Waikikian is now was the Mochizuki Hotel.

What was that like?

Well, it was upstairs and downstairs. Lunch Room downstairs and music part on one side, bar and food on one side, on the right side going in. Then upstairs was mostly for large parties. Just like an open restaurant. An old-fashioned restaurant, old-fashioned house, high, high ceilings. I never went upstairs as long as I stayed down in Kalia. I've never been upstairs of the Mochizuki I was always downstairs. Big room to go in. On the right as you go in is the bar and the service area. On the left (are) the tables and further over is the music part or the cabaret part as you would say. And the Kalima brothers played there at that time. We were grown up then. We were adults working. Everybody
was working but we'd spend time down there.

WN: You call it "Mochizuki Hotel," was it a hotel?

AM: They say they had rooms upstairs for people but not too many. I don't remember. I never went upstairs because it was quite a big building, deep. But upstairs you would see a porch. And then downstairs it's longer on one side and the other side is narrower on the entrance part. They must have (had) guests too 'cause they said it was a hotel.

WN: Did you used to eat there?

AM: Yeah.

WN: Good food?

AM: Yeah, Japanese food, good food. (Chuckles) And not longer after--I think I was married already, living there--when instead of calling it Mochizuki Hotel they called it Mochizuki Tea House after that. It was known as Mochizuki Tea House until they closed it and moved out somewhere else. I think they moved up towards 'Alewa Heights.

WN: I think Liliha.

AM: Somewhere around up that area. But that Mochizuki was famous.

WN: Were there other teahouses in that area?

AM: No, only that one I remember, only one. The whole front was large enough for cars to park in. They always had cars there. Then towards 'Ewa of Mochizuki was the laundry, that laundry house. And then there was a walkway in between those two places down to the beach which was all mud flat. Then that's where the stream emptied into the water, that area. Next to that was the Clarks. Then I don't know who else. Then the Vidas, and all the rest of the Hawaiians. Then up Hobron Lane. Across Hobron Lane on the beach side, no homes after the Vidas, 'cause most of the other parts was all mud flats. Across, (on Hobron), all Hawaiians--the Holts, the Pahinuis and oh, I don't know the whole lot of them all the way to John 'Ena. Then ma uka of Hobron, from Ala Wai to John 'Ena was (the) Keaweamahi family. That's the one we call(ed), "Steamboat." (There) were all shacks in the back there.

WN: That was mostly Hawaiians too?

AM: Uh huh [yes]. (At) one time you and I were talking about a park across Hobron Lane on John 'Ena. That park was Aloha Park.

WN: Oh, amusement park?
AM: Yeah, amusement park, Aloha Park. We used to study until late. When we knew people (were) going home they (would) leave the side gate open, so we('d) walk in free. (Chuckles) We used to ride that train thing up in the air.

WN: Dipper?

AM: Dipper, yeah, but there's another name to it. Anyway we'd go up and down and all over the place. We were very smart. . . . Although we were grown up teenagers at that time, we were very smart teenagers. We sneak in all the time, all free.

WN: So by the time Aloha Park was there you were teenager?

AM: Yeah.

WN: But when you were a young girl, what was over there?

AM: Nothing, because that was just part of the army. That's the what you call?

WN: Fort DeRussy . . .

AM: The stables were over there.

WN: Oh, I see. For Fort DeRussy?

AM: Yeah, Fort DeRussy. Of course they had horses there. Had stalls around there. But funny, we never (would) smell anything. They kept it clean.

(Laughter)

WN: So from the Paoa's house on the corner, now we're going down Kālia Road, what was over there?

AM: Going down Kālia Road?

WN: Yeah.

AM: That's all those houses we talked about. Oh, from Kālia Road going over . . .

WN: Going toward Sheraton?

AM: DeRussy.

WN: Yeah.

AM: Well, when I was very young I remember that place was all kiawes. Lot of kiawe trees around there and the only one Japanese family I remember lived in the back of my aunt's place. I don't know how many kids they had there. I remember three, two boys and a girl.
'Cause we used to go pick beans and sell the beans to the army people for the horses. The Hawaiian (kids) are lazy people. The Japanese kids would pick beans and pile—-they pile, then go on. Hawaiians are not really lazy, but, you know, kind of very smart in the head, don't do too much work. Only wait till somebody do the hard job. (Chuckles) Sam Kahanamoku was the leader. He'd pick up a bag and he'd say, "Come on, let's go." That means we go where the piles are. We fill our bags with all the piles. By the time the Japanese kids get way down and (are) through picking, they begin putting the kiawe beans in the bag. When they come up half of it is gone because all the Hawaiian kids have 'em all in their bags. So in no time our bags are full, twenty-five cents a bag. So why work?

WN: They didn't get mad at you?

AM: Well there (were) fights but after that all the kids start laughing and teasing. Then the Japanese kids got wise after that. The older kids knew what to do. They'd pick beans and they put in their bag. The younger kids would pile. So the (older) Japanese kids come along and pick all the piles of the younger kids up. So tit for tat. (Chuckles)

WN: Yeah. Was this family the Tsujis?

AM: Yeah. Tsuji family, the old-timers. They were there long time before any houses (were) around. Then after that, little by little they start(ed) building around that area. I think there were about three or four lanes going down, houses on both sides. Then a fence. On that side (were) the Cassidys.

WN: Oh, Niumalu [Hotel].

AM: Yeah. The Niumalu and then Cassidy's. More like a tourist place. They had cottages for tourists. They kept their place nice. And all the way to... There was another roadway going down. They called it the "Paoa Lane" those days. I don't know if they still call it that.

WN: Yeah. I think they do [Paoa Place].

AM: Then next to that was the DeRussy entrance.

WN: There was a Dewey Court around there.

AM: Yeah, Dewey Court, yeah. Dewey Court was just a little place. It was between the Cassidy's and the Paoa lane.

WN: I was wondering, the houses that were on those lanes, what kind of houses were they? I mean big houses or small houses?
AM: No, small houses. They were mostly one-, two-bedroom houses. There were hardly any kids then.

WN: Who lived in there?

AM: Oh, all nationalities. There were quite a few Haoles, part-Hawaiians, Japanese people started coming in there, quite a few.

WN: I know some people called it "Submarine Alley." Did you call it that?

AM: No, we never called it "Submarine Alley." I don't know what we called it. (Chuckles) But everybody seemed to know each other and the lots were small (and) the houses were close. The houses were close to one another all the way down. The only people that I really knew that lived down there were on our side, the last lane. First was the Cassidy (family). Cassidy had a two-story house there. Then on the other side was the Cassidy tourist place.

WN: Niumalu.

AM: Yeah. They didn't live where the Niumalu is but they lived in this other area on this side of the fence. They had their own big lot and two-story house.

WN: So they lived between Niumalu and the Paoa residence?

AM: Yeah. The last lane. That's where they lived. The only ones I remember all the time was Charley Cassidy and his sister. 'Cause we used to all go down to the beach. Of course they were older than us, a little older. Thelma and Ernest Ka'ai, Jr. (also went) to the Cassidy pier. That's where they used to go and swim most of the time.

WN: I was wondering, is anybody still alive from that Cassidy family?

AM: I don't know.

WN: What about the Ka'ai family?

AM: I think Thelma is still living. But I don't know where 'cause the last I heard she was in Singapore. I don't know if she's still living. I don't know about the brother, Ernest, Jr. I know the father passed away some years back.

WN: Okay.

AM: They were all musicians--because Thelma and her brother were performing with the father in the southern Asia area mostly. I never knew whether their mother was with them or what. I never saw a woman in their home.

WN: So they lived in one of the lanes too?
AM: Yeah, the same lane, the last lane going down. I think the fourth cottage down. Just the three of them.

WN: Did the lanes go all the way to the ocean?

AM: The lanes went down, then curve(d) around, then up.

WN: Oh. Like a loop?

AM: Yeah. Then the next lane goes [down] and up like that.

WN: Oh. I see.

AM: There were houses down that way. Then one house down where the curve is. Those at the curve were big homes. Then the side ones were small homes, one-bedroom houses, few of them were two-bedroom. Most of them were one-bedroom houses.

WN: That's where the Hilton Hawaiian Village is now.

AM: Yeah. That's the Hawaiian Village.

WN: And so next to that was the Cassidys, Niumalu. And next to that was DeRussy property?

AM: Yeah, where the Dewey Court and then that little side road and then DeRussy. DeRussy then was. . . . If you drive or walk you can't see the beach because they had those big mounds and in those mounds were the guns. When anybody walked that way, you couldn't see the beach. Like today it's all cleared and flat. You can look right out. Then further up were barracks, old-fashioned barracks. Then on the 'Ewa side going in at the entrance all the way down they had cottages, I think, for the officers' families.

WN: This is near the ocean . . .

AM: Yeah. From the gate down. I think there were five cottages, somewhere around there, four or five cottages. That's all I remember of the officers' cottages, not very many. I think most of them lived in the barracks. I don't know, but they had a lot of barracks. Even at the other entrance, the one close to the Saratoga [Road] area. That had barracks. Then right next to the Saratoga area (beach side next to Fort DeRussy was the YWCA beach swimming quarters).

WN: Oh. This is still ma'kai side of Kālia Road?

AM: Yeah. Used to be YW.

WN: Did you folks used to go there?
AM: Yeah. We used to go there. But not when we were young kids because they never had that there before. Was just open space. Then as we grew older (it was) built. YW had that for their own use. They had kids go out there, learn how to swim. So every time we went out there, we would see them in the ocean with the instructors teaching them how to swim and how to breathe.

WN: They had a pool?

AM: No, no pool. Just out right into the beach and it was a nice swimming place. Usually most of the time the kids who belonged to the Y usually were out there. That beach area was good for swimming.

WN: This is near where the Reef Hotel is now?

AM: Yeah.

WN: How big was the Y, how many stories?

AM: Wasn't too wide but was narrow and long, the building. From Kālia Road to the beach and I think there were four stories. Downstairs had dining room, snack bar, you know, little eating places. You could go in and buy. Rest rooms. And I think they had an infirmary downstairs, 'cause I remember (at) one time one (of the) kids (had) something wrong with his leg while in the water and he was carried into that room. So I think it was an. . . . I don't really know but the way it looked, just like it was an infirmary. Of course there were women dressed in white with caps--those Red Cross things on. Then upstairs they say were living quarters for guests. I suppose YWCA people. I think there were about four stories to that building. But it was narrow 'cause the lot was narrow and long. It was a nice place though. Had a big hau tree right along the fence from DeRussy right over and that's where most of the people would eat. They would buy (their food) and come out there and sit under the hau, terrace like, and have their lunch.

WN: Had a lot of hau trees in that area.

AM: Yeah. But not so crowded as it is now. Was open. At least you could walk through the yard. Nowadays (when) you walk you're in somebody else's house. But those days you could walk through and they had walkways to the beach open for public use. They had signs, "public beachway" or something like that. They had about one by the Y, one further out, at (the) Halekulani. They had about four I think. Had little walkways with signs.

WN: Next to the Y was the Halekulani?

AM: Yeah.
WN: What was that like? What do you remember about Halekulani?

AM: I don't remember going in there at all, even today. We walk along the beach wall. We'd see people under the hau terrace there. I remember looking and seeing the House Without a Key and all that you could see. But going in visiting, no. I don't remember at all. I don't think I ever went in there. And I knew it was there 'cause we walked along the beach and on the stone wall and all over. (Chuckles) That was our way of living those days, wandering all over the place.

(Laughter)

AM: No danger. Were very few cars.

WN: Were there policemen around that you . . .

AM: Not that I know. We never saw any. Otherwise he would catch us stealing duck eggs. But we never saw any policemen. Funny, I don't remember seeing a cop.

WN: Not one?

AM: Not one. I don't remember. I don't think I ever saw a cop all my lifetime as a child. I don't remember. Now that you mention policeman, gee, what was that? Funny, I don't remember seeing a cop. (Chuckles)

WN: You told me once that you remembered Queen Lili'uokalani's summer home.

AM: Uh huh [Yes].

WN: Where was that?

AM: You mean her home in town or her home in Waikīkī?

WN: Her home in Waikīkī.

AM: That was [near] where--you know where Paoakalani Road is?

WN: Yeah.

AM: Paoakalani Road over to 'Ōhua Street, or Lane or what they call it now. Those places were all open before. All just open land. And opposite the Steiner and Hustace [residences] was the Princess Ka'iulani's home where Princess Ka'iulani Hotel is. On the Diamond Head side was the 'Āinahau, just across from the Steiner and Hustace homes. All that area was Ka'iulani's, 'Āinahau. Then from 'Ōhua on over to Paoakalani was Lili'uokalani's area and her people that worked for her. Now the Hawaiians call people that worked for her . . . I don't know if they had any name for servants. But they called them "ōhuas." So when we were talking that time about
Lili'uokalani's home) and I remember the workers were called "'ohua." I looked up in a book that I have (about) names of places and people. I looked up "'ohua" and it said that's why that area is called "'Ohua Lane" because of the people that worked for Lili'uokalani. Now that whole place was her home ground, her big home. Although she had that ma uka area and she had the ma kai area (too). Of course Kalakaua [Avenue] wasn't as wide as it is now. It was just wide enough for two cars to pass each other. So she owned some property on the beach side (too). I forgot now, there's a name to her place. From the story I read she lived out there most of the time even when she was married, because she didn't get along with her mother-in-law. Mother-in-law was Haole, and her father-in-law built Washington Place for his wife, Lili'uokalani's mother-in-law, and at times she [Lili'uokalani] would go to Washington Place to live because her husband was there. Her husband lived most of the time with his mother. He was more like a henpecked son instead of a henpecked husband. I suppose he was the only child. I don't know. He spent a lot of his time with his mother but often he would go and live with his wife, Lili'uokalani at this Waikiki area. Paoakalani is named because of Queen Lili'uokalani too. You know the song. That area was called "Paoakalani" and then the song is "Ku'u pua i Paoakalani." She lived up that area where all the hotels (are now).

WN: Did you ever go to that house?

AM: No, not there. I don't remember going there. That's across the street. We only stayed on the beach side in the water. (Chuckles) Too long to walk across the street.

(Laughter)

WN: You told me though that you used to go to their home in town.

AM: In town, yeah. My cousin, Mary [Paoa] Clarke and I used to go. The queen had an adopted son, John Dominis. But he wasn't junior. He had a Hawaiian name, 'Aimoku. He used to bring down materials for my aunt to make gowns, muumuus for the queen. I suppose home clothes, everyday clothes, but used to be not cheap material. Used to be silks, satins and all of that. He would bring and tell her what the queen wanted, the style she wanted. My aunt would sketch what style she wanted. Then he would say, "The queen said that [with] any leftover material you can make two little dresses for the two little girls." That's for my cousin and I. So when we were children, little tykes, we were dressed in silks and satins. But when we grew older we were dressed in rags.

(Laughter)

WN: Why?

AM: Imagine getting rich when we're small. Well, we didn't have to buy the material. Was left over from the queen's gowns. When he
came down, we would see him coming with his one-horse surrey with the fringe on top. (Chuckles) We (were) sure we're gonna have a ride. We'd sneak and sit and wait on the cart for him. When he got through talking to my aunt, he'd say goodbye. If my mother (was) around he would go (and) talk to her. Then when he comes out, he just gives us one look and he shakes his head. There we are, sitting waiting for him. Then we'll go up to the queen's home. He'll drive us up there and he'll check us if we look neat enough to say hello to her. If she was in the garden he would tell us to go and say hello to her in the garden. If she was in her bedroom upstairs, (we'd) go upstairs and say hello to her. He('d) say, no running, no heavy walking, and don't run down the stairs or ride down the...

WN: Banister.

AM: Banisters. We have to be on good behavior. So we would go up, greet the queen, then come back. Then he say, "Okay, you go in the back." The neighborhood kids are all in the back yard playing. Japanese kids, Puerto Rican kids, Chinese kids, all kinds. Hawaiian kids. All from that Miller Street area 'cause all used to be homes for people around there. We('d) all play in the back there and (at a) certain time the servants would bring us milk and cookies. There we go again with milk and cookies. (Chuckles) Late afternoon ('Aimoku) would call us, get us cleaned up. Then go say goodbye to the queen. Then we'll get on the one-horse surrey with the fringe on top and drive all the way to Kalia to leave us and he'd go back.

WN: What route did you take?

AM: Gee, I don't know what route it was. Anyway we got to Kalia.

(Laughter)

AM: I don't think it had any kind of route. Wherever there was an opening because all plain, eh. Honolulu was just building up so I suppose you could go anywhere. We always called him, "Uncle 'Aimoku." He was not the queen's (natural) son because she couldn't have children. But from the story that we know, she had asked one of her handmaidens to have a child by her husband. And as soon as she, this lady gave birth to this son, the queen took him and raised (him) as her own. The lady that was chosen to be the mother of this boy was my Uncle Pahau's mother. She was the one that told us the story. Then I've seen the story in two books about that. It doesn't say in the book that she was Mrs. Pahau, mother of Robert Pahau. She was only called Mary Purdy. As a young girl before her marriage, she was a Purdy. But when she had this boy she was Mrs. Pahau. In the Bible, they say [when] the wife (couldn't) have children the handmaids had children by their husbands and the (real wife raised) the child as their own. That type, you know. So we got used to that, calling him "Uncle
'Aimoku." Sometimes we see him coming down Pi'inai'o Stream bridge. Say, "Oh, here come Uncle 'Aimoku (on) the surrey with the fringe on top." You know how kids talk, eh. "Eh, Aimoku with the fringe on top." That means we get ready, quick, go sit and wait. No matter how long we wait, we gonna wait on that car. (Chuckles)

END OF SIDE TWO

TAPE NO. 13-80-2-86; SIDE ONE

WN: So you stayed in---from 1918 to 1920 you entered Kamehameha Schools.

AM: I entered Kamehameha Schools, yes.

WN: You stayed in the dorms, right, at Kamehameha?

AM: At Kamehameha, yeah.

WN: And then after Kamehameha you went to Normal School.

AM: I went to Normal School and I stayed with my Aunt Florence Paoa. Wait, no, when I went to Normal School I stayed with the Paoas but when I came down to Honolulu to teach I stayed with the Sterlings [relatives of the Paoas who lived in the same area in Kālia].

WN: I see, I see. So when you were going to Normal School from 1920 and staying with the Paoas . . .

AM: Till '23, yeah . . .

WN: . . . were there differences in Waikīkī, were there changes? I know you were older . . .

AM: Oh, yeah. Waikīkī was changed, quite a bit.

WN: Like in what way?

AM: Well, there was no Mochizuki Tea House. There was no laundry. The laundry was gone and the outlet of the stream was covered. Used to be open. When we were kids we used to stand up there and see all that mess going out but it was covered after that.

WN: What outlet is this?

AM: From the stream, Pi'inai'o Stream.

WN: You mean where it emptied into the ocean?

AM: Emptied into the ocean--was covered. The [area where it] emptied was way further out, not right close by like it used to be. A lot
of the houses along the mud flat area was gone and new things were coming up little by little. And at Hobron Lane and Ala Moana there used to be an old store there and we used to call it Apau Store. Used to go there (to) buy crack seed, all the time. Around that time, that store was gone. That's the time the Ala Moana Park came up, when I was going to Normal School during that time. (There were) no hotels around there. [Before] if we wanted anybody across at Hobron Lane area we'd yell and they would hear us. Kids all get together. Was beginning to build up quite a bit.

WN: About that time the [Ala Wai] Canal was being built, yeah?

AM: Yeah, the canal was being built by that time.

WN: How did that affect the area, was there construction . . .

AM: Well, I don't remember too much about the canal area. The Ala Wai area was being filled up by the Dillinghams that time. They were beginning to clean the Ala Wai way over the Kapahulu area, beginning to clean all that area there and it seemed to be just like there were hardly any swamps left. Even around where the old stadium used to be [in Mo'ili'i'ili], used to be swamps but it seemed to have gone and homes were beginning to be built up around there, scattered homes. The Paoa cottages--when I stayed up there was still there and the back of those lanes, a lot of the houses were gone. Was beginning to kind of clear up and only few of the homes were still there but Niumalu was still going until [Kaiser] took over the area [in the mid-1950s]. After they got that area back of the Paoa area, they took over the Niumalu area. But I don't remember too much about that. I was too busy going to school and playing tricks, depositing money and not going back to school.

WN: Why did you do that?

AM: School money, you know the lunch money?

WN: Yeah.

AM: We'd take the lunch money, two of us or sometimes three of us girls. From the school we'd take (the money) down to deposit (in the) Bank of Hawai'i, the old Bank of Hawai'i, right on King Street, between Fort and Bishop Street. We (checked in the) newspaper (to) see what's showing at (the) Empire Theater. (After) we deposited (the money), instead of going back to school, we'd have something to eat at Benson Smith. Then we'd cross the street and walk over little ways (to) Empire Theater. We'll buy peanuts and what's what and go upstairs and sit there and nibble away at things and if we see anybody we know we get a peanut shell and hit 'em on the head.

(Laughter)
WN: This was when you were at Normal?

AM: Normal School, yeah.

WN: You were kind of old, getting older . . .

AM: Yeah but . . .

WN: You were twenty already.

AM: Yeah, but so what? We (were) still kid(s) at heart.

(Laughter)

AM: The kids of those days was still childish, you know.

(Laughter)

AM: So we used to do that all the time. When I first went to Normal School my principal was Dr. Wood but he was old and he was ready for retirement. I had him one year. Then Dean Wist came on, Benjamin Wist, I had him for two years. Then when the Normal School got together with the UH [University of Hawai‘i] Dean Wist went up to the UH. He was a good old scout, old Dean Wist. And you know, when I began teaching down here I used to go to the university summertime (to get into) the different classes that I wanted, like the math, new methods of math, and core studies. I used to go to him for okay instead of going through (the) line. I used to go to him and he'd say, "You are still up to the same old tricks."

I'd say, "Why not?, I know you." (Chuckles) And he would okay my (papers). I just turned in my papers signed by Dean Wist.

WN: So when you started teaching at Kalihi-Kai [elementary] from 1926 did you stay with the Sterlings, how long?

AM: I stayed one year.

WN: Only one year?

AM: I stayed one year with the Sterlings. Then I found my own place.

WN: Where was this?

AM: I think the first place I stayed was (in) Makiki. I stayed there quite a while but don't ask me where after that. I sure wandered from place to place. (Chuckles)

WN: Oh. Did you ever live in Waikīkī after that?
AM: After that, I think I only lived in Waikīkī (for a) short (time),
when I got married. I think I lived in Waikīkī when I got married
[in 1928], I think one year or little over a year. Then I moved up
to Young Street and I lived up there long.

WN: And you've been here in Ala Moana since '49?

AM: Yeah, '49. When I got my divorce I lived out Kapahulu where
there's a big service station next to Leonard's [Bakery]. But
Leonard wasn't there at that time. I lived there and then from
there my sister and her family came down. I turned the house over
to them and my cousin asked me to move with her to Makiki. I was
at her place for I think a year. Then I moved down here '49. But
the longest I lived was at Young Street.

WN: As you look back today, look back at Waikīkī, what . . .

AM: They're all jumbled up. (Chuckles) They're all tangled up. I
remember some places but they're so jammed up (now) where (the)
rent car area (is) on Ala Moana.

WN: Budget Rent-a-Car?

AM: Yeah. That place makes it look ugly, cheapens the place . . .

WN: Oh, this is where the Paoa house was?

AM: Cheapens the place 'cause that place used to look so nice, all the
yards with plants growing. Even if they have hotels there, (it)
would be better (not) having those signs and things on the
sidewalk, look more like. . . . What's that beach on the Mainland
where everybody go to?

WN: Coney Island.

AM: Looks like Coney Island. Makes the place look cheap, especially
with the Hilton there.

WN: Yeah. How do you feel when you see that kind of place?

AM: I feel hurt. If Hilton take over the whole place and beautify the
place like how they have the ma'uka part where the dome is and all
of that, it's okay. But those people with all of those cheap
things hanging out, spoils the place, especially with the Waikikian
there, the 'Ilikai and the Hilton and then this little area has all
those. . . . How come they let it go? I thought Haoles were smart.
I think they're dumb.

WN: Looked nicer when the Hawaiians owned the land, yeah?

AM: Yeah. You know, it cheapens the area. Funny, when you (are)
driving by you see 'Ilikai so nice and you see the Waikikian, and
all of a sudden you see this eyesore. Spoils it, spoils the place.
WN: You know, people think of Waikīkī nowadays as being tourists.

AM: Yeah, all tourists.

WN: How do you feel about that?

AM: Well, I suppose in one way it's good. It gives people jobs, gives the local people jobs that they can depend on, raise their families and all of that which we need. But when things like that rent-a-car area comes up then it cheapens the place. Although that's to attract tourists, still they could do better things than that. That little place sure spoils the look of that area. Across the street it's all so nice and clean with the hotel, Wailana, and all of that, they have it all nice. But just that little place. Funny how it's like that and nobody complains. Who runs that place anyway? Not Hilton.

WN: I don't know who owns the land either. I know there's a Budget Rent-a-Car and then there's a Kobe Steak House and then all those shops but I don't. . . .

AM: Yeah, funny. I think those people are stupid people. Well, I suppose they're thinking of money.

WN: When I came last time and today we talked about Moloka'i first and then we talked about Waikīkī. When you compare the two, what life did you like better, Moloka'i or Waikīkī?

AM: I like both. Sometimes when I go to Moloka'i I always stay with one sister, sometimes I stay with another sister. In the morning my first night there they'd say, "How'd you sleep last night?"

"Oh, junk," (I'd answer).

And they say, "Why?"

"I couldn't sleep. I slept towards morning and then I got up."

"How come?"

"Too quiet."

"How come too quiet? Quiet, good you can sleep."

I said, "Oh no, I like noise."

Noise, then I can sleep. But when no noise, oh boy, it's too darn quiet, junk. But after two or three nights then I can sleep all right. But the first two or three nights I hardly sleep. I'm up most of the time. Too quiet. (Chuckles)

WN: You lived among Hawaiians in Moloka'i and Hawaiians in Waikīkī, what's the difference between the Hawaiians over there and over
The Hawaiians over there are more down-to-earth. The Hawaiians over here (were) more uppish, know what I mean?

You mean the Hawaiians in Waikīkī . . .

Yeah. The Hawaiians of that town are more uppish. And they talk about aloha spirit. How can you give aloha spirit to the tourists when you don't give aloha spirit to your own people who live here? You see people passing, and you see the person every day and you don't hear them say, "Hi."

Moloka'i, you see a stranger, next time you see the same stranger they turn around and say, "Hi." Even the Haoles up there, strangers. The last time I went up last summer I went up (for) two weeks, (then) I came back. Then my sister passed away and I went up again for one week for her funeral. Then I came back. People I never saw, never knew before and I just saw them the two weeks I had gone up there. The second time I went up I saw a man and his wife in Kaunakakai and they said, "Oh, hello there."

And I (answered), "Hello." I said, "Didn't I see you last time?"

"Oh, yes," (they answered).

"Where are you from?" (I asked).

"Oh, we (are) from Missouri. Do you live here?" (they answered.)

"No, I live in Honolulu," (I answered).

"Oh, you came up to visit?" [they asked].

And yet they were strangers to me, but down here you can see the same person four times a day and they never say anything. And yet they talk about aloha spirit. Well, what is aloha spirit? That's what I like to know. What is aloha spirit? In fact, what is aloha?

Hard questions nowadays.

That's a hard question, yeah. What is aloha? They kind of spoiled the meaning of the word. To me they shouldn't use the word aloha spirit because aloha in Hawaiian doesn't mean, love, only. It means love, goodbye, hello, farewell, everything. The loose meaning is love maybe but the deep meaning is something else. And if they talk about aloha spirit why don't they have the song, the old song that they sing, "Aloha Means Farewell." Why don't they use that song? That song tells you all about the aloha. It means farewell. It means goodbye. It means good morning. It means good night. It means hello. And all of that. They talk about aloha spirit but they (sure) don't explain. There we go again criticizing.
WN: How much aloha do you have for Waikīkī?

AM: Oh, very much. (Once) I went to Wailana to a dinner and I walked outside on the lanai and sat down on the chair. I looked over to the [Hilton Hawaiian Village] Dome and my niece, Kauanoe and her father called me. "Where are you?"

I said, "Oh I'm out here on the lanai."

"What (are) you doing?"

I said, "I'm looking at our Waikīkī, so different. I was just imagining where so-and-so lived and different people I knew, where they lived. I was just imagining. I just could see where so-and-so was living over there." Then my niece came out and I said, "You know where the medial strip [dividing Ala Moana Boulevard near the Hilton Hawaiian Village Dome] is?"

She said, "Yeah, Auntie Kamaka's place?"

I said, "Yeah, Auntie Kamaka's yard, the hibiscus hedge, where the medial strip [is today]. All around, that's the yard."

And she said, "Oh you have Kodak pictures of you folks on a big mat lying down."

I said, "Yeah, big mat. The boys playing music. Everybody's singing 'Moonlight Night.' All the neighborhood kids in the yard. We spent our time that way."

She said, "You miss it?"

I said, "Yeah." I said, "Oh, if Auntie Kamaka and Auntie Mary and Mama come up and see this, they'd say, 'Oh, take us back home, we don't want (what's) here 'cause this place (is) all mixed up now.'"

You have a funny feeling for a place like that especially when you grew up in that area. Unconsciously your mind goes back. That's that. (Chuckles)

WN: Well, Auntie, thank you very much for taking the time to talk to me.

AM: Oh boy, you better put down, what is aloha? What is aloha spirit?

WN: Okay.

AM: The deep meaning, not the floating meaning. Several times I think about it. Sometimes, oh, I read something in the paper. Then I think about that. They should go back to that old song, bring it up again. Maybe then it'll give people something to think about.

END OF INTERVIEW
WAIKIKI, 1900 - 1985: ORAL HISTORIES

Volume I

ORAL HISTORY PROJECT
Social Science Research Institute
University of Hawai'i-Mānoa

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