

TAPE BY MIRIAM WOOLSEY REED

Bea: What I'd like to do is have you reminisce about you and your family here in the valley. Do you know that you are the oldest living person that has land from the very beginning here, I understand.

MWR: It's a kuleana.

Bea: Yeh, I mean you started a kuleana in your family--so that's the furthest back of family that has consistently lived in the valley. I think this is why we are so anxious to hear your talk, because we have no one else like you.

MWR: But I do have an 80-year old brother, George, who is still alive, and also my brother, James, who is 70, but I doubt if they would ever come forward.

Bea: That's what we understood, they were a little reticent about it, and that you were willing to come. So if you want to start at the beginning or wherever. Yes, just tell us what your earliest memories are. Yes, didn't your family come from Maui??

MWR: My mother's grandparents, yes. One from Maui and one from Kauai. Also from Hawaii, because we still have land on the island there.

Bea: Where do you have your land in Maui?

MWR: In Lahaina (Tax Key: 4-6-03-07)

Bea: And on Hawaii?

MWR: In Hookena

Bea: Your mother's grandparents lived here in the valley also?

MWR: That's right.

Bea: Who were they?

MWR: Her mother was Kananamalie, Kahalelehua, Keliipio, Aunts;
Kamakakaulani, Grandmother. Some of it was written down
but I didn't take any time to inquire about them. But we
were all named after our grandparents with connections of
places they were from.

Bea: Is any of this written?

MWR: It's probably all written in Hawaiian, but I don't know where
it's kept. At one time my sister did have the book.

Bea: You probably know at one time that Hawaiian newspapers called
for genealogy, and that they're finding most of the genea-
logies from newspapers now. The editors called for them
because the editor was so afraid that they would be lost.
Do you know Ruby Johnson?

MWR: No.

Bea: She is doing that translation at the University. So you don't
really have in your own hands a written genealogy do you?

MWR: No.

Bea: Do you say that your mother was part Chinese?

MWR: Yes.

Bea: Who was her father?

MWR: Her father was a Chinese herb doctor; as far as we know, his name was "Chun" but for some reason he was called "Akana." She did have a Chinese name, "Ah Kiam."

Bea: As a first name? In the grave yard down there, are her relatives buried down there?

MWR: Yes, but it was never marked. We probably have burials right in our yard, which were never marked.

Bea: Where would that be on that part you showed us on the map?

MWR: Yes, right where we live.

Bea: Right on Oahu Avenue? What was the reason that they wouldn't mark the graves?

MWR: I wouldn't know.

Bea: This would happen all over the United States.

MWR: All over, anyone of your parents who have just died, they would just bury them as close as possible.

Bea: Well, what you mean by unmarked is that there was probably an original marking that was very non-permanent?

MWR: Well that cemetery was permanent for the purpose of the Hawaiians and family in the valley. But probably when Kawaiahao Church took it over, they just leveled everything; and inasmuch as we did have survivors, and my mother was still around, she just marked off her plot and just kept it intact.

Bea: You said Kawaiahao took it over. In other words that was a church before it belonged to Kawaiahao?

MWR: So I heard and they don't know whether it was given to the people of the valley by Kaahumanu. But she lived some place in the valley, we assumed that it was up in this area.

Lou Vicars: Is your mother's name, Maka?

MWR: Maka.

LV: Maka and the children of Hanahauoli School were doing work, a final project at the end of the 6th grade year was an Hawaiian luau; and I was told if I went to your mother she would tell me, where to get Pohaku Puka which was here, up in Manoa Stream. So I had a very nice visit with her and I taught both, Jimmie and Tommy.

MWR: Ah, how nice.

Bea: Well, why don't we get Mrs. Reed, now, just to talk about her childhood which I think would be fascinating. What is your first memory, and where di you go to school, and some of those things?

MWR: I was born November 1st, 1911, and raised in this valley, just where I live now. I went to school at Manoa Valley School, at the age of three, I still remember, Mrs. Marie Brown, as our Principal. Our kindergarten teacher was Miss Ing. I remember her because I didn't have anyone to play with, so I just sat outside the classroom, when she finally said, "Well why don't you come in, you've been here every day." The school was right across from where the Manoa Hawaiian Cemetery is now. We had a little woman who took care of the

school, her name was "Pololi." We also had a very good singer that lived where the bridge is. Manoa Stream and East Manoa Road. Her name was "Walanika." Mrs. Brown came from the "Montana" family.

LV: My father-in-law's father evidently worked for them at one time as a house boy. Do you know of any news of the Montana family today? Any descendants?

MWR: Well, Mary Jane Wax. She's still alive, I think she lives in Oregon somewhere. I was on a trip home, a couple of years ago, and there was a young woman on the plane. She had on a white muumuu but she fastened it around her waist. I looked at her and said, "You are part-Hawaiian." She says, "I think so." I asked, "Do you mind telling me your name?" She said, "Wax." "Is Mary Jane Wax your mother?" "Yes." "Your grandmother is Marie Brown from the Montana family." "Yes, I'm going to try and see where she lived." "It is on East Manoa Road, and your aunt was Mrs. Emma Taylor, (A.P. Taylor)." So she couldn't back down and say she wasn't (Hawaiian). Going back to Manoa Valley, I remember coming up here. There was a family of Chinese people who took care of the home. It was called the "Fred Carter Home."

Bea: Is it right on this ridge?

MWR: Well there was a home, where Paradise Park is now.

Bea: Well they may have had none there, too, but there was an old Carter home, too. George Carter's up here that burned

down several years ago. The son, who is Fred Carter.

MWR: There was also a large swimming pool, sort of a big bath, that was supplied with water from the mountain stream. They had bamboo pipes that ran from the stream to fill the pool.

Bea: You wouldn't know the name of the Chinese family?

MWR: It was "Chong". Aileen Chong is still here, married Panee, a Kam School graduate. Her brother "Ah Chong" just retired as a post-man. Now works for the state as a "V I P Greeter."

Bea: This swimming pool, was it part of the Carter property?

MWR: It was part of the property, yes. One corner of the pool was a bamboo forest all in here. Below the swimming pool was a large spring, where they raised watercress and taro. Now the spring may have dried up when they tunneled these two waterfalls. My mother had the water right from the waterfalls to supply her taro land.

Bea: Now which waterfall was that?

MWR: They were both connected near the "Shingles" and brought into "Manoa Stream" into her taro lands. After she finished irrigating, the water would go back to the main stream. Then over to "Wong Nin," then "Lum Yip Kee"; all in here was all taro lands.

Bea: So your mother had her taro lands up here?

MWR: No, right down there, Oahu Avenue, where we live.

Bea: It would go down and then come back? Water?

MWR: No, toward the main stream East Manoa.

Bea: Now did the stream do this, or did they use the bamboo:

MWR: No, it was all done by stream.

Bea: So you had to go to little side streams then. How did they cut

them away? Awai? Did she make awai, from the main stream into her land?

MWR: Yes, they had blocks of wood for gates.

Bea: Do you have any color prints?

MWR: No. We didn't take any pictures of Manoa.

Bea: You had a factory?

MWR: We had the first poi factory in the valley; I think the first poi factory in the state.

Bea: Now, what year would that have been that it was run?

MWR: I know the last time it ran was sometime in '23.

Bea: Was when you made your last poi there.

MWR: That's when we finished.

Bea: Who began the factory?

MWR: My mother and father did, "The Woolseys". He was one who saw this mill in a magazine, and being that he was sort of an engineer in his way, asked my mother to write for it. My father, George Woolsey, helped build the quarry in Kapahulu, across from the Board of Water Supply is, Kapahulu and Harding.

Bea: Where was the poi factory?

MWR: Right on Oahu Avenue, where we live. My brother, Jim's home, is built on the foundation of the poi factory.

Bea: Is there any of the foundation?

MWR: It is still there. You can't break it down. It's about 8" wide and slopes down to a base of 12 to 14". It's filled with all kinds of coral, stones, steel, and whatever you could find, and it has never been torn down.

Bea: Now, your father, Woolsey, where did he come from? Had he been

located in the islands some years? Had he been born here?

MWR: He was born here, part Hawaiian and English. At one time, my mother's half sister "Sai Lang Aki", she belonged to the Mormon Church and she met a "Lady Woolsey" in Utah, who inquired about someone here by name "Woolsey". She said "yes" my sister is married to a George Woolsey. They say that Woolsey, I think his name was Gustave, was buried in Makiki Cemetery. One of these days I'll go look for it.

BEA: Now that would be your?

MWR: My Grandfather.

BEA: And he was the one that came here first, to the islands.

MWR: From England. They say he was a remittance man, which was paid to get out of the country.

BEA: Yeh.

MWR: He was the "Black Sheep" probably I am part of it.

BEA: Where did you go on from Manoa School? How long did you go to Manoa School?

MWR: I finished 8th grade in 1925, and then went on to Punahou.

BEA: Who is the principal when you graduated from Manoa School?

MWR: Marie Brown.

BEA: Still? So you went the whole 8th grade with her.

MWR: We also had Miss Florence Deverill, we had Mrs. Frost, (Maili Yardley's mother), two Jordan sisters, several mainland teachers.

BEA: How large was this school, I mean what about children?

MWR: Well, we probably had about 300 - 500. In the last two weeks, I have met several people that I remembered, but they didn't

remember me. All dark and old, they don't remember me.

BEA: Probably haven't seen each other in a long time. And where did you go then?

MWR: Punahou, I graduated in '29. While visiting downtown, they asked me to go into "Home Insurance"? I put in an application, and was hired. I was with "Home Insurance" for 25 years.

BEA: You were almost with them from the beginning weren't you? Before it turned to "First Insurance"?

MWR: No, it was after I left and went to the mainland, when we became a state, then they changed the name to "First Insurance" our first president was Frank C. Atherton.

BEA: What would you do as a child for amusement?

MWR: We played, ran along the taro patches. And if we were inclined we would jump into the taro patch, get chased out. Then we'd jump into the stream. We had a slide, that's where the water was diverted. It's the bridge that goes into Kahaloa. If you look below the bridge, where Manoa School and the park, leading into Kahaloa and Woodlawn, the slide is there. Before the water went over the slide, they put in a flume. Diverting water to Wong Nin. The flume and ditch passed the Kun King Chow family. They still live there. Right next door, was my Aunt and Uncle, "Kaloio" across the street was "Aea". The "Aea" family originally came from Kapahulu, Someone, in the family was with "Liliuokalani", either as hand maid or retainer. I remember my Aunt Lydia had a set of silver, cream and sugar, and tray, on the table, with the signature of "Liliuokalani" on it.

Bea: What was that name?

MWR: "Aea" there was a "Joseph Aea." (One of two boys adopted by "Liliuokalani".)

Bea: Was there anybody by the name of "Hilo"?

MWR: No, I don't know any "Hilo". There was "Kahae".

Bea: But there was a baby called "Hilo".

MWR: I know one grandparent "Kahea" they are buried in Manoa Cemetery. I know the location, but whether we could find the names.

EP: You mean the "Aea's"?

MWR: "Aea's".

CC: I don't remember them, I spent a couple of hours there.

Bea: The reason "Clair" is interested is that "Liliuokalani" is supposed to have left property: No, a wooden house, not property. "Queen Liliuokalani" well, it was worded in her papers, I found it in a paper, at the Archives, and it is called the unsigned bill of sale she left to her faithful servant "Hilo". A wooden structure on her property here in Manoa, and the stipulation was that the cottage or house should be removed from the property without doing damage to Liliuokalani's property. So it was just the structure, what servant or kapu retainer we don't know. That servant's name was "Hilo". I wonder if there is a connection there.

Bea: It could be. Do you know where the property is? I have it on the map.

MWR: Is it someplace in Manoa?

CC: Yes.

MWR: It could be the same family because I know "Kupuna" was called

"Kahae". Now, whether my cousin (Lydia) is here, she lives in Sacramento. She is trying to get her family to look up their genealogy, as "LDS" is famous for. She lived on 3062 East Manoa Road, next to Chow family. If you notice that when she built her little house, she put it to one side. It was the idea that she would swap lands with the "Wong Nin" and go directly down to the stream, where we used to play. But then the "Wongs" said no, they had enough property. So they built that dead end road. "Loi Place" off East Manoa. I think "Quan's sister" (Richard Wong) is on the corner, the "Manoa Tractor" people.

Bea: That's where the "Chows" lived? And your sister?

MWR: My cousins, well that road goes in back of her, and ends at the "Chows". "Lydia's" family was in front and the "Chows" were next door.

Bea: Did you ever go up to the Manoa Falls?

MWR: Yes, I have tramped all through here, and we used to make our own trails, and go over to "Waiakekua" which is the next water fall. We have also walked beyond the "Chinese Cemetery." There is a lot of "Maile" on that trail, keep on and get to the ridge, look over into Palolo. Then come down "Waahila" where there is a park.

Bea: Did you ever go "Ti" leaf sliding?

MWR: Oh, yes, lots of times. We used to Ti leaf slide up here, and where the "Castle's Home". Right over on the other side were Puerto Rican families that had sweet potatoes and papayas.

Bea: They used to come down the junction there, with sacks to sell.

LV: When you mean the "Castle Home" do you mean, "Puuhonua"? Ti leaf sliding up there?

MWR: Yes. There were two girls that were brought over to the "Salvation

Army Home". They were called "Polly Ann" and "Isabel". They took the names of the commandant who raised them here. They were "Commander Payne" and "Major Sabine".

LV: You mean two girls from the "Castle Home"? When they disbanded it?

MWR: It was before it was disbanded. 1950s.

Bea: Why were they taken from the "Castle Home" to the "Salvation Army" do you know?

MWR: Well I guess the girls just wanted to come over and be with other girls who were different. I used to go up there to play, with "Salvation Army Grils" when that was set up for girls.

Bea: Girls were there before the boys, because the boys were in Kaimuki.

MWR: They didn't move to Kaimuki till after they built the Waioli Tea Room. There is a driveway up there.

Bea: Did the Kaimuki one get started after that?

MWR: Yes, oh yes. I think the Kaimuki property was where the Boys' Punahou Military School.

x: I have it that the Girls' Home was started in 1916, by Commander Rachel Payne, her friend was Commander Sabine.

MWR: One of the girls took the name of "Payne" and the other "Sabine".

x: But, do you think there was a connection between the "Castle Home" and the "Salvation Home"?

MWR: There was no connection.

x: Or was the "Salvation Army" started because "Castle Home" was being phased out.

MWR: I don't know about that.

EP: Phased out in '22. When we interviewed a lady at "Salvation Army" she said that there was a tremendous number of orphans in

Honolulu, and there was a need for Honolulu girls at that time.

Bea: That's why they started it. I supposed due to illness. Do you remember a great deal of illness, during your early days?

MWR: Actually I think the orphans were orphans because of the sailors coming in at that time.

Mr. Alexander who was here last week, said he remembers hearing the wailing and the Hawaiians from the Manoa Valley Church, when there was a funeral, and he thinks that he heard it very frequently, indicating that there must have been a tremendous number of deaths from disease during that period. Probably before your time, early 1900?

Bea: I think we always thought that Manoa was very healthy.

MWR: It is a very healthy valley. Probably the wailing would be from an echo. If you have five people, you can have an echo, because, where Lydia lived, we had nothing but taro patch, she would open her door and play the piano and sing, and I could hear her. Well, I think if we drew a line, we always said that we were a mile apart, but our voices could travel back and forth.

Bea: Do you know anything about what they call the "Hidden Valley" on the other side of that ridge. Did you ever go there as a child? Probably it was not called "Hidden Valley".

Bea: That's where they made the outlet in the tunnel to cap the water too.

MWR: They said the base of that or the origin of the "Waimea Falls" is "Waihee", and I always thought this water fall was "Waihee" but they called it "Waihii". I noticed on the map it was "i i" but over in Waimea it is two "e e", cause that's the first

thing I went to the map to see, where did this water come from.
I don't know why.

They were talking about Mother diverting the water from the
taro lands.

x: You mentioned something about a tunnel, was there a tunnel built up
here?

MWR: There were tunnels, that's why the water supply was cut off from
our taro lands. Whether the Territory, of the City & County,
or whomever put in the tunnels here to catch the water supply.

x: Oh, but you don't know where they put those tunnels.

MWR: No.

Bea: There is a big one over here in the valley. The one that goes into
Palolo? No. There is one that is supposed to go into Palolo.
There was a big opening maybe not a tunnel for water, but there
was some kind of opening that came from Palolo to Manoa. I
heard somewhere that it was blocked off when some royal female
died. I don't know which one it was, but it was blocked up with
a big boulder, but there was supposed to be some kind of
opening.

MWR: Well, Palolo is directly up here but I think the water tunnel
could have been either between Waihi and Waiakekua, someway
along in here because that's the only way they could draw the
water to some central point.

x: What kind of transportation did you have?

MWR: Oh, we had wagons and horses. East Manoa was a dirt road. The
only reason Oahu Avenue was opened up from the "Cooke Hill"
where Wrenn's home is now. Across the street was Armitage.

Emma Armitage was a Fountaine, Harry Armitage was a Maori. Then there was the Frank Coopers, the Cunhas. I don't know how I remember those names but they were there. Anyway, when the street car stopped on the hill, there was no other road beyond our place. So my mother donated her property to open up Oahu Avenue, so that people who eventually moved into the valley could have an outlet and take their banana and ti leaf out.

x: What size of poi production would your family manufacture?

MWR: We ground about a thousand pounds a day, depending upon the amount that was required. Her customers were the Kawaiahao Seminary, Mid-Pacific Institute, which was known as "Mills School", the Girls' Industrial School. That was over the other side of the crater of University of Hawaii. We also supplied the Matson Lines, Young Brothers, and then individual homes.

x: Now that taro was delivered by cart and horse?

MWR: Horse and wagon.

Bea: Now, you didn't grow all those thousand pounds did you?

MWR: No, we had three acres in our home area.

x: So you had to buy from other places?

MWR: From other places depending on the type of taro. My mother brought in "Lehua" taro from Kauai. Then she bought taro from Waiahole, and all those various areas down there.

My mother's manager was Chinese, name "Chong Hung Lim".

My father died when I was a year and a month, so "Ha Nam" as we called him, and my mother continued the poi factory.

Bea: Now how many helpers did they have?

MWR: She had thirty-one laborers.

x: Was that poi hand pounded?

MWR: No, we had a machine.

Bea: That's the machine that he saw advertised.

MWR: In the catalogue, it looked like a great big potato masher or corn grinder. It had wheels, and what have you. He bought this diesel engine. Then he built his own red wood tank.

Bea: A boiler, you mean for steam?

MWR: That was for water. We had a spring and he pumped the water into this big tank. Water had to go thru the machine and produced hot water that we used to slide all over the poi factory. We got our clothes clean after we ran all over the valley. They'd hose us down before we got in the tub with our underclothing.

x: What was the name of the company? Was it Woolsey?

MWR: It was "Manoa Poi Factory".

LV: I talked to Wilhelmina Daivd Glossing, and she said that your mother use to deliver poi to their house in Kapahulu.

MWR: Yes. There was one day to deliver poi downtown, and then one day to deliver poi out in Waikiki and Kapahulu.

x: How many children were there in your family?

MWR: Two girls and two boys. I am the youngest. My sister was a "Malina" Spanish. I think "Kathleen Mellon" wrote an article where she mention's my mother's name and first husband.

Bea: I have a note in that somewhere, and gave it to you personally.

MWR: I think it was published in the Paradise of the Pacific in the '50s, I was still with "Home Insurance" when someone said there was an article in the Paradise of the Pacific about my mother and dad.

Bea: Jane Winne's note here has no date as to when she had these conversations with your mother.

MWR: Well, they lived someplace up in Manoa at the time, and if she was passing by she would stop in. So, I don't know that she ever wrote any notes. Probably my mother never knew that she was taking notes, to them just a home visit. I remember visiting with Miss Jane when they moved. They lived on Nuuanu Avenue, between Judd and Bates Street. There was a two story house that was green with a porch. We'd go upstairs and she was writing some little children's songs. I helped her type quite a bit.

LV: But you had no recollection at all of those notes that Jane took?

MWR: No. The first time that I knew about it was when you called me.

LV: See!! We didn't know either because after she died, her nephew turned them into Punahou Library, and a friend of Peg's tied the strings together and said "Here, these might be of interest to us and they are."

CW: What did the "Village" down here look like? The days when you were growing up?

MWR: That's our favorite. The first Lum Hoo store was on the corner where the chop suey house is. Then moved across to entrance of Safeway. There was "Lum Hoo Store" the Yuen family lived in back. "Ah Sim Lum" lived next to the store. Oh, people who lived next to us, had taro lands, were the "Lum Puns". The oldest "Lum" girl comes into "Pioneer".

CW: Next time she comes, corner her.

MWR: I think she is married to a "Wong" I only knew her as "Ungo" but Richard [Wong] knows her name. They probably had English

names, but we didn't have English names for the Chinese or Japanese children. So there was Lum Hoo Store. When they improved East Manoa Road, Lum Hoo moved across the street, then "Pee Wee Store" came in. The Lum Hoo family stayed on. There was Ah Wai, Ah Pung, Mrs. Kam Mew Jim, Ah Inn and Ah Chong who live in Kailua. They get married and change their names, but I remember their Chinese names. There was a Chinese family that lived just outside our main gate, the "Lee Hong" family. He is buried up in Manoa Cemetery "Chinese". Chong Hung Lim is buried there. Let's see who else is in and around there. We had a Japanese family, I can't remember their names. They had a Tamarind tree, it's back of Huapala and Kahawai. We went there for our milk. They had a cow and I'd take the bucket and get milk there.

X: Not very sanitary.

MWR: We're not dead yet.

X: Did they pasturize the milk?

Bea: No, Hardly, it came right out of the cow.

X: Were there any pasteruzation methods is what I am saying.

LV: I remember the '20s when we bought poi because I was brought up on it. my husband too. We had to strain the poi. We had to buy a very special poi cloth, you bought it at Liberty House, you bought it by the yard. Why don't we do it today?

MWR: Because today they strain it as it comes out of the mill. There is more water added to it because you hardly need to add any water to the poi, or it is too thin. At the Woolsey factory the Board of Health required poi to be a certain consistency, before you can sell it. The same way that milk after it is pasteurized, it

needs at least 38% fat.

X: Were there many different kinds of taro in the valley that you would use to make poi?

MWR: Yes. There were various.

X: Were there certain varieties better in one season of the year than others?

MWR: Well, not the season but the type of poi that you want, for special occasions and the mixing. So that you would have body to it. The Moanalua Gardens has taro patches in which they have various types of cuttings of taro. Now whether anyone has labelled them, I don't know.

Bea: Mrs. Reed, you might be interested to know that we have the biggest taro collection in the world. We have 72 varieties that "Andy" got when he collected for his book, and we are also collecting from around the world. We have a man by the name of Donald Anderson who is part-Hawaiian. He knows more about taro than anybody. He can recognize any variety and you were saying some poi today, the commercial poi, is a mixture of three different kinds, and your mother probably even mixed more than that.

X: Did you know of a man by the name of "Sasaki"?

Flora: Raised anthuriums? They probably came in later because she left when she was four. This was 12 years ago. (Flora, secretary, LAA)

MWR: When she mentioned the name of "Tanabe" I remembered going up to the Tanabe's. We all went to school at Manoa, and we, as kids do, we follow one another.

Bea: Sure, and you visited each other's homes.

MWR: The boys would go back to the boys' school in the Salvation Army.

MWR: Then where did you move after you left the valley?

Flora: Out to Kaneohe.

MWR: You raised bananas out there, too?

Flora: No, my dad did some craft work and sold them.

MWR: When you were in the valley, your family raised bananas and
what else? did you say?

Flora: He harvested ti leaves. As kids we gathered mountain apples,
and were very careful we didn't climb the tree and fall, and
have accidents, as you know was very common.

X: What did you do, shake the tree?

Flora: Right.

Bea: Do you remember the big grove of mountain apple trees that
were down here?

MWR: Yes.

Bea: Remember when we went up to the stream, we always went through
it. Must have been the same grove. What other fruit grew
in those days?

MWR: We had lots of guava. There were two kinds of guava, the guava
as we know it here, and the yellow and red American guava,
that we call "waiawi".

X: Then they don't grow here now.

MWR: Well, there must be some.

X: There are very few. Was there strawberry guava here, too?

MWR: That's what it was.

Bea/LV: Oh, waiawi, was the strawberry guava?

MWR: That's what we called it, "waiawi".

X: There was another tiny yellow one, shaped like this red strawberry that we all called waiawi.

MWR: Waiawi, they're the same family. If you look at the bark and shape of the fruit, it's the same family.

X: But those were imported variety.

MWR: All were imported.

Bea: Did you have oranges up in your yard?

MWR: Yes, I still have one of the original trees. In fact, I had juice from one of the oranges this morning.

Bea: Now this lady down here would like to ask you what little girls played in? Bloomers or dresses or what? What did you wear when you were playing around, not going to school?

MWR: We had overalls.

Bea: All the girls wore overalls?

MWR: We had overalls just to save our legs, otherwise, we would be all scratched by the grass. We had a lot of job's tears growing along the streams.

X: You used to gather them to make leis?

MWR: Oh gosh, yes. I have about four yards of job's tears that I took my grandchildren to the stream to gather.

LV: My sister and I used to make them to send them home to Scotland, to pay medical bills.

MWR: I have a lot of job's tears, all gathered along the stream.

X: Does it still grow in the streams?

MWR: Oh, yes.

Bea: Not in large quantities, but they still grow. Didn't you ever

wear sailor mokus?

MWR: Oh, yes, but that was later, when we were in high school.

Flora: Recently, the seeds came from Manoa Stream, but I got frustrated gathering them, so I planted them in my yard, harvest them, and a volunteer makes them into leis. Janet Yamamoto made these.

X: Why take it home and plant? You see there are seeds all along the stream. You can have it all. It's so fascinating. At the Chevron Service Station, you can look over the bridge and see there are just full of them (Job's tears). We used to gather it up where we call our swimming hole, where the bridge to Kahaloa, all along there. Last year, I had a bumper drop of mountain apple. The tree was planted right on the boundary. Otto Yonge, a retired professor from the University, lives on one side and I on the other. Whatever mountain apples fall to the ground, I have gathered boxes of seeds and taken to Manoa stream, in hopes that some of them will grow.

Bea: "Johnny Appleseed." Tell Miriam about the trail that they expect to have from the "Agee House" along the stream. You know they re-did the trail up here that goes up to Pauoa Flats, that's just been cleared out. The Sierra Club did it. Eventually, they are going to get all the old trails back. You know that it was the trail that "Wilcox" escaped on during the revolution.

X: Well tell us some of the games you played. Did you play "Jacks?"

MWR: We played "Jacks" using small pebbles. We didn't have money to buy "jacks." We took koa seeds and made bean bags. We tossed the bags up and down, and back and forth with partners. We also played a game, "Pee Wee." It's made with two sticks. One end cut straight, and the other at an angle, giving you a point. The first stick is placed over a little hollow, with the second you strike the tip end. As the stick flies into the air, it was struck toward a receiver. He returns it to you and you strike it out again. If you missed the strike, you went out to field.

LV: A "Kapu Tale"? Did you have to say two words before you hit that stick?

MWR: We just called it "Pee Wee".

X: How big were those sticks?

MWR: About 8" long, thick as broom handlers.

Bea: Did you take your lunches to school, or did they serve you lunch?

MWR: No. We brought lunches. I went home for lunch, or sometimes we didn't eat. When we took lunches, we shared rice balls or taro, little fish called "dried nehu" or "iriko." The Hawaiians had fern shoots, called "ho io" young fern shoots. Our streams had lots of shrimp, "opai" and "oo pu," cooked in "lai" bundles.

X: What's that?

MWR: "Oo pu" a black fish, like channel cat fish. In Kauai, where the streams have strong waters, they grew real large. A delicacy now. The Wongs who lived above us had ponds, raised water lily, carp, and frogs.

X: You mean the ones you eat?

MWR: Yes. We weren't too shabby. We ate well.

X: People must have raised chickens, too?

MWR: Yes. We had chickens, ducks, rabbits, and pigs. My mother's friends, from Molokai, shipped her young wild pigs. We put them up in the stable, and closed up the stalls. The pigs were fed with the wash water from the taro. The sediment of the taro was nourishing. Some of the sediment flowed into a holding pond where "honohono" grass grew, the ducks fed here. The "honohono" grass was cooked and fed to the pigs.

X: Is it edible?

MWR: "Honohono" grass, sure. The chickens and ducks ate it. It's their salad. Everything we raised was edible.

Bea: When you said you ran your factory for the last time in 1923, you had all these "lo'i." What did you do, just fill them in your yard?

MWR: No, it was filled in a heavy rain storm and flood. Waters from Tantalus was cut into Manoa Valley. Soil from around "Castles," Salvation Army, flooded across the field into our lands.

Bea: The Cook pastures?

MWR: The Cookes and Salvation Army pastures. They called it Salvation Army, but after the subdivision, the boys moved to Kaimuki, we heard the Cooke family had loaned the Salvation Army that property for 21 years.

Bea: I know that was always Cooke's property, and not Salvation Army, although it was called "Salvation Army Dairy." Your "lo'i" was all filled up.

MWR: Our taro lands were filled in, and most of the valley was flooded, around 1923.

Bea: 1923 is about a cut-off date for taro patches. No one ever stated it. You didn't have taro after that?

MWR: We are a little higher than the Wong's and Lum Yip Kee and the Manoa Stream was in between, to save some of their lands.

X: So the water just went right down?

MWR: Whatever came down Komaia Drive and "Salvation" flowed over the street, overflowed the drains, down Manoa Road. Soil and boulders, grass, and debris of all kinds.

Bea: Do you know what they did up Tantalus? Did they take a stream and divert it or what?

MWR: No, it was just water from hillside, during an unusually heavy rain.

Bea: There must be different drainage now.

ET: During very heavy rain, I can see waterfalls coming down Tantalus, the whole side of the valley.

CW: Coming back to the village. What else was there?

MWR: The "Lum Hoo Store" was the one and only store, our favorite. A little ways down, "Matsunaga" next to the church, where the 76 station is now. Toyo's store, Yano store, barber shop, was on the same side of Japanese school.

CW: There was a taxi.

MWR: That came later, after Woodlawn was improved. Fuji's store was on Manoa road, about the location of "Bus Hut" at Manoa School.

LV: Why did you go the store? What did you want to buy?

MWR: Cracked seed!

LV: Did you buy canned cream, evaporated milk?

MWR: We bought Eagle brand condensed milk. That was bought at Ah Leong's Store on King Street, when we took our wagon.

Bea: You bought your staples there?

LV: What did you do with condensed milk? I have a can and haven't used it.

MWR: We loved it. We had it on hard tack crackers, like Jam, or jelly, our peanut butter, and drinking milk.

Bea: It was delicious. You bought bread, or flour, granulated sugar?

MWR: It was all purchased at Ah Leong's store.

Bea: Did you trade with things that you grew?

MWR: We only had taro, so we paid for whatever we purchased. My mother bought a lot of corn to feed the animals, horses, pigs, and cracked corn for our chickens, ducks.

Bea: In those days you didn't ride the street car, you always went in your wagon?

MWR: We went in our wagon. When the street car came in, I went to school on the street car.

X: When did the street car come in?

MWR: I went to Punahou in 1925.

Bea: It must be the early 1920's or late 1910's.

LV: It must have been, because Miss Jane Winne told me about taking the trolley car to Cooper Road, and walking up to Castle's home, Puuhonua, around 1907 to 1910.

Bea: I remember it was a shuttle bus to Punahou School and back. Shuttle street car.

MWR: Later the street car went down Wilder Avenue to downtown, Hotel Street, to Aala Park.

LV: It went to Pawaa Junction, then you take another to Waikiki, across the duck ponds.

ET: Before we are through, could you go to the map and point out where your house was, and where Oahu Avenue started?

MWR: Oahu Avenue started beyond Maile Way. Kamehameha Avenue goes around the Atherton property. Oahu Avenue is a straight street all the way up the valley. University Avenue was called Vancouver. Here's Maile.

X: Do you live near Doris Place?

MWR: NO, I live between Lowrey and Kaaipu (on Oahu Avenue). The dotted line is the street car track and where it stopped. Here's the Gore Road that connects Manoa Road and Oahu Avenue.

Bea: That's the one down where the triangle is.

MWR: No, Jamieson was the first to build there. One part of Gore Road was kept clipped, the other left in the rough? There was a trickle of water that came from Salvation Army into our yard. Water came through here and covered our place. This is a triangle, Manoa cuts Oahu Avenue.

BEA: KAMEHAMEHA DIDN'T HAVE ANY LEVEL EDUCATION AT THE TIME.

MWR: I DON'T KNOW, KAMEHAMEHA HAD VERY GOOD EDUCATION, IT WAS A TRAINING SCHOOL FOR HAWAIIANS. THERE WAS MANUAL TRAINING

IN THE HIGH SCHOOL. I THINK THEY SHOULD GO BACK TO TRAINING

THE BOYS, ESPECIALLY FOR THOSE WHO COME FROM THE OUTSIDE ISLANDS.

X: I THINK MANUAL TRAINING NOT ONLY KAMEHAMEHA, BUT OTHER SCHOOLS AS WELL.

BEA: EXCEPT THAT KAMEHAMEHA HAD GROWN UP WITH THAT TRADITION.

THEY HAD WOOD WORKING, MECHANICAL TRAINING; THEY HAD ALL KINDS OF CRAFTS.

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MWR: THEY HAD ANIMAL HUSBANDRY.

X: DID THEY HAVE A FARM OUT AT "HAWAII KAI?"

MWR: YES, THAT WAS ALL BISHOP LAND, IT WAS BACK OF THE FISH POND. THE BOYS WENT OUT THERE.

IT WAS THE SAME WITH PUNAHOU BOYS, WE KNEW IT AS "FARM SCHOOL".

ET: THAT WAS IN KAIMUKI?

MWR: IN KAIMUKI.

ET: DID YOU EVER HEAR OF ANYONE CLIMING TO THE TOP OF KONA HUANUI, OR MT. OLYMPUS? OR DID YOU DO IT YOURSELF?

MWR: NO, WE WEREN'T ALLOWED TO GO ANY FURTHER ^A ~~THAN~~ THE WATERFALLS.

ET: PEOPLE DID IT.

MWR: THEY HAVE GONE UP THERE. IN RECENT YEARS, SOMEONE CONNECTED WITH THE BOYS' SCOUTS TOOK A TROOP UP, AND HE GOT SEPARATED, THEN CAME OUT IN NUUANU NEXT DAY. "PHILIP CHUN," ONE OF THE FIREMAN FROM MAKIKI FIRE DEPT., LOST HIS LIFE, WHILE ON THIS RESCUE MISSION.

ET: That's where it split the Cooke property.

MWR: The Cooke family loaned it to Salvation Army for pasture. The Cooke here, Armitage, that's where the improvement stops. Jamieson was here. One part of Gore Road was kept clipped, the other left in the rough? There was a trickle of water that came from Salvation Army into our yard. Water came through here and covered our place. This is a triangle, Manoa cuts Oahu Avenue.

LV: Did your home have a name, like "Castle Home" was "Puuhonua?"

MWR: "Keaulana" was the name of our property.

X: What does it mean?

MWR: "Ke au" dawn, early morning; "La na" light, misty.

X: I remember hearing and seeing the name.

MWR: Here it is, "Keaulana."

X: Were you told early Hawaiian legends as a child? or did you study them in school? The legend of "Kahale O Puna," "the rainbow child?" But you grew up in the time when Hawaiians were not honoring their heritage, weren't you? I remember my contemporaries were told by their mothers not to talk Hawaiian.

X: Did your mother talk Hawaiian to you?

MWR: My mother spoke to us in Hawaiian.

X: And you learned Hawaiian.

MWR: We learned Hawaiian, but we didn't use it.

Bea: So you didn't retain it.

MWR: I understood Hawaiian, my sister spoke Hawaiian.

Bea: Was there any thought of sending you to Kamehameha School?

MWR: No, probably someone may have wanted me to, but I had no desire.

My brothers, James and George, went to Kamehameha School.

this rescue mission. The scout leader said next day he wasn't lost. Where were the boys? They were lost?

X: What about that "heiau" above Castle home, or around Castle home?

MWR: I don't know, never heard of it.

ET: That's what we asked Mary Pukui. Everyone says I know where it is, but nobody does, and that's it.

MWR: Is Mary Pukui an original resident of Manoa?

Bea: No, she has been here a long time, but she isn't one of the earliest.

LV: She was born in Puna, and has been with the Bishop Museum for many, many years.

MWR: That's the only place I have associated her name.

Bea: Do you remember an agricultural "heiau" on Anuenue Street?

MWR: On Anuenue? The only place a "heiau" could be, I would say the "Armitage, Emma Armitage" place.

Bea: They say one is on the Cooke place.

MWR: Down here are a lot of rocks. They are going to build a Japanese church there.

Bea: That's the "Kirsch Place, Oscar," talk about a "heiau."

MWR: Before the Kirsch it was Armitage.

LV: Harry Armitage? He wrote books.

MWR: I think he was the founder of the Hawaii Tourist Bureau. He was part-Maori.

X: Was he born here?

MWR: I don't know if he was born here, but he must have come as a young man. The woman he married was part-Hawaiian. She was from the "Fontaine" family from Kauai.

ET: Bea, you said agricultural heiau? What kind?

Bea: The farmers used to go there to make offerings for a good taro

crop. It's still there, on Anuenue, I saw it. It's fascinating. She (Maretzky) teaches at the University and he is with the HSPA. She is the one who told me about it, and wants a group to restore it. They had to clear the back yard of "haole koa" and here was a platform of stone. After they cleared it off up came the taro. No one had seen taro there in thirty or forty years, then suddenly when they took off the brush, here comes the taro.

LV: Janet and Maggie Todd? Isn't their property on Anuenue?

Bea: Yes, but they are across the street.

MWR: They are on the lower side. Off Oahu on the corner was Savage, across was Gibson, next Hebden Porteus' parents, a little slope with lime trees (part of Armitage), Francis King around the corner. Someone prominent, Ralph Brown? If you continue on Anuenue, Riley Allen lived at the end. We climbed the stone wall into the Japanese School yard and came out to Toyo's Store and "the bus stop" there are steps along the property line of the school and walk way to Anuenue.

X: Baileys along there? Baileys were on Oahu Avenue.

CW: I read somewhere of a ring of coconut trees, surrounding a pond or water reservoir. I don't know where it is. I picture it as just before Woodlawn, but my father-in-law says it's down on your side.

MWR: As far as I know we had a line of coconut trees.

CW: Was there any water?

MWR: No, our spring was further on. Coconut doesn't need water.

CW: Yes, I know. I don't know why it was described as being around water. (across 3062 E. Manoa Road--Kahae's Kupuna)

MWR: We still have some of those coconut trees. We have the original "ohai" tree in the valley. Oh gosh the stump is huge. We used to climb and sit in the divide of the limbs. Our chickens would go up there and lay their eggs. So we knew where we could find an egg, beside going to the stables.

Is the spring still in existence or was it drained out?

MWR: It was drained at the time the tunnels were built up here.

LV: I don't have it clear in my mind; did you tell us how the taro was changed into poi? Was it done by hand?

MWR: Originally by hand pounding. After the taro was harvested and brought home to the mill, we had a large steel tub that held about 30 or 40 bags at one time, each bag weighs 125 pounds. That's about the weight we carried at the time. I have been able to carry it, during my youth. The steel tub was lined with 2 x 4 lumber and taro is placed on it with water to cover the lumber. The taro was covered with gunny sacks and the furnace was below. The furnace was stoked with kiae wood and coal. "Ha Nim" would start the fire about 2 or 3:00 in the morning and by 4:00 the fire would be down to charcoal. The gunny sack was uncovered to release the steam, and the taro was left until the workers arrived. People came in at 6:00. The taro was put into tubs with running water to remove the outer coating and washed. The outer coating or peeling was placed in the yard to dry, then used as fertilizer. The washed

taro was cut up like potato, then taken into the machine room for grinding. Taro was put into the mill where it was ground into poi. Water was added into the mill, so the poi wouldn't cake up. The mill was turned by a belt connected to the fly wheel, of the diesel engine. The poi flowed into a large barrel that had a little water, just below the mill. The finished poi was then placed on a large "poi board" and men turned it over until water mixed in, and you can manage the poi by lifting it into barrels.

Were they sold in barrels, or smaller packages?

MWR: Poi was sold in barrels or small packages when we had house to house delivery.

What was the container?

MWR: Flour sacks, purchased at Loves Bakery. Our dish towels were flour sacks, sugar sacks, and rice sacks. It was mercerized sacks, and poi didn't ooze out. It was sterilized and washed in hot water then turned inside out so the threads wouldn't get into the poi. We used the smooth side of the sack, put poi in it, tie a knot and placed in barrels ready for delivery by wagon.

Were the sacks returned?

MWR: They were returned, or when we go to the house, and a bowl was in the kitchen, we moisten the sack, turned it right side out. We brought the sacks home, and washed it in hot water. The water ran through the engine.

The hot water was heated by wood?

MWR: No, the water was brought in from the red wood tank on the outside of the machine room. Water had to run through the engine to

keep it cool. We had lots of hot water.

x: Did you have any way of weighing or measuring?

MWR: We had scales, the regular tub type, and the flat scale for the barrels.

Bea: Platform scales. You moved the hundred, fifty, and quarter pound weights. Do you remember, the local kids went to the mainland and Matson took a couple of barrels of poi to the kids?

MWR: My mother supplied Matson with poi, and if she didn't have enough from her factory she bought from "Wong Nin". I think they were the only two people milling poi at that time.

x: "Wong Nin" didn't have his factory here?

MWR: No, it was down on Hotel Street across from the car barn, then it moved to Waiakamilo, across from Pier 40.

CW: Don't know about Waiakamilo.

MWR: There is still a factory there, I don't know who owns it. It's either on Republican or Democrat street. (Honolulu Poi Factory).

x: Do you feel that the poi we buy today, because there is a shortage of taro, that it is mixed with flour?

MWR: No. The reason is to use flour, you must cook it. You would cook the flour the same as to make starch, it's a lot of work. You would need a wooden container and boiling water, and a wooden paddle for stirring. Flour must be thoroughly cooked or you could taste it like uncooked biscuit.

x: Sometimes it doesn't taste the same. It may have been day old poi or fermented?

Bea: You must write a chapter before it is lost. Your children or grandchildren would want it.

MWR: I don't think so. To tell you the truth, I haven't had time in the last fifty years. Anela, James, Jr's daughter, inquired of the family, and I referred her to Kathleen Mellon's articles in The Paradise of the Pacific. I could give you some of the Hawaiian names we have passed to our children. My mother's name was Kamakakaulani, my brother George, Manohaikalani, brother James Kalaaualaokuakini, my sister Tillie Kananamalia. My name is Naholowaaokamakaiokapololu. I was named after my mother's grandmother, who raised her from an infant. Mama's names of Kahalelehua and Anemalia were given to her by Queen Emma. At the death of the Queen, in commemoration, "Anemalia" was tatooed in reverse on my mother's left arm. Mama went to school at the age of twelve at the cathedral "Lady of the Peace" Fort Street. She and her brother Iokepa (Joseph) walked from Manoa to Fort Street, about four miles, each way. On Fridays, they rode horseback, to get home early, wash their clothes, and get ready for church on Sunday.

x: Where is the church?

MWR: Where the Manoa Hawaiian Cemetery is now.

x: The Hawaiian Cemetery where the Kawaiahao Church is? She went to a Catholic school but to a Hawaiian Protestant church.

MWR: She was confirmed in the English church, St. Andrews Cathedral. The Queen wanted the Hawaiian children to go to school. It was easy for my mother to convert from Hawaiian language to English.

Bea: What do you know about your earliest ancestors? How far back do you think you can go? On your family tree. It must be before the Great Mahele. You have enough information.

MWR: I would have to look it up someplace. My mother did a lot of chanting. I remember seeing a picture in the newspaper, she was recording for the Bishop Museum.

x: That would be in the Bishop Museum archives?

MWR: I don't know whether they kept it at all.

x: You said your mother did a lot of chanting. Would it be chants of alii, or chants of the family?

LV: Wouldn't that have been part of Mary Pukui's job? She was doing a great deal of collecting old chants.

Bea: You can add that question to the ones to ask her.

LV: Would it be under "Kamaka" or "Maka Harris"?

Bea: Your mother went to the convent school, that was probably for high school. You don't think she went to Manoa School.

MWR: No, there was no Manoa School at that time.

x: Maybe, there wasn't but there was one before, Manoa School started as early as 1847.

Bea: What year was your mother born?

MWR: She born in 1874 and died in 1949, at age 75.

x: So you think she just went to the Catholic school.

MWR: Yes.

x: It would seem the kuleana you are living on was granted to her mother and father?

MWR: It was granted to her grandmother's uncle. I looked at my deed when my mother gave us our property, it read Royal Grant 1263 to "Keaulana". My mother later bought additional land from J. Stevens.

x: We keep running across his name.

MWR: Mr. Christian, founder of "Island Homes Realty" purchased some of Stevens land, and opened "Bush Tract". From Oahu Avenue and Manoa Road, Lowrey to East Manoa, Kaaipu back to Oahu. In between streets in "Bush Tract" was Vista Place, Loomis, Keone, Kahawai, etc.

x: Did you say your mother was tatooed for religious reasons?

MWR: No, for a special event. (Commemoration upon Queen's death).

"Anemalia" translated is "Ana Maria".

x: So she got her religious name. Was it done to all children?

MWR: No. I don't know.

Bea: This is a map of 1908, would this be your property? Here is the point.

MWR: No, that is Armitage. See this Gore Road? We are opposite it.

x: There is a Gore Road at the junction.

MWR: Yes, it divides the triangle from the Fred Young home.

x: Evidently when you open a passageway, it was Gore Road. Gore means something? There was a ten gore skirt, it started at the waist and went wider to the bottom.

MWR: All in here was the Montague Cook property, Map 1908, sheet 12, 2 on 2.

Bea: You might be interested, Miriam, Eddie Bryan is putting out a book on all street names, from beginning to end, so that we can trace all the different places.

Bea: Here's another interesting thing, I see that there is a trail leading up by the Castle property. The Alexanders, last week, said they used to hike up to Tantalus.

MWR: Oh yes, we used to call it "Ualakaa" because they raised sweet potatoes there. Probably that's where the water was cut from

Tantalus. On the last curve before "Ualakaa Park" you can look right into Manoa Valley, on top of our house - that's Komaia.

If water came down there it came quite a ways before it got to your place.

MWR: There was just grass, gulch along Salvation Army, and down the Gore Road. The Cooke's kept the grass clipped on their side, on the Salvation half, the grass was allowed to grow. The cows could grab the grass along the fence with their tongues. The little ditch in the Gore Road, always had a little water. Our entrance was across the street. When "Bush Tract" was subdivided, Kaaipu was curved for additional lots. Kaaipu surrounds our property.

x: Do you have all the property that your mother owned, including the property that she bought?

MWR: Yes, except 12,000 sq. ft. she sold to "Ah Su Lum Yum".

x: How much property is there?

MWR: There are three acres in all. I have 9100 s.f., my son, on the other side of Otto Yonge has 7600 s.f. Otto Yonge bought the "Lum Yum" property.

x: Is this the way your mother left the land to you?

MWR: She gave each of us, the same size lot. 70 front on Oahu Avenue, 130 depth. My brother James and Henrietta built next door to my mother, George next, and sister Tillie next door. I was on the opposite side of my mother. When my mother passed away, to hold the property intact, we all agreed to sell it to my brother James.

x: The house way in back?

MWR: He lives there. The house is located on the foundation of the poi factory.

x: When she went to see your mother, maybe that's when Miss Winnie wrote (the articles), 1936-37?

Bea: What about the cemetery? Do you own that property?

MWR: I don't understand how Kawaiahao Church has control of it.

x: Someone is researching this, and how it came about.

MWR: My mother said the Queen had set this plot aside for Hawaiians in the valley, well then how did Kawaiahao come in on it? This is what we have to find out. The only reason, we know Kawaiahao was involved, when my sister passed away. We assumed the property belonged to us, but we had no deed. Kawaiahao Church wouldn't allow us to bury there. She was buried with the Norton family in Oahu Cemetery.

x: Why did they not let you?

MWR: We were not members of the church. When my mother passed away, she was not a member of Kawaiahao, but was allowed to be buried there. My mother was instrumental in building this new church, we have here. She went around the valley and solicited funds. She gave poi suppers, and people donated to the fund. The bell was placed in the stone edifice. It was in a steeple in one of the buildings originally.

x: Oh, you mean the bell tower in the cemetery? I looked at that bell and wondered how it is not stolen. It's a beautiful copper bell.

MWR: It's too heavy to move.

x: Is it ever rung?

MWR: Yes, we do not have services, but the theater rings the bell just before the curtain call and at intermission. When we were young, the bell rang every Sunday. You can hear it in the valley.

x: Is it your nephew who takes care of your plot?

MWR: Yes, he is Henrietta's son.

x: I have stopped to talk to him quite often. He took over as he felt people were neglecting the whole cemetery. He said there were two children of servants buried there. Are they your mother's or way back.

MWR: My sister's child and my niece's child are buried there.

x: That mushroom like stand is not a marker? Your nephew said it was just a place to sit and rest, like the wall around it.

MWR: We had a wire fence around the plot, and the area filled with black sand. It was hard to keep hauling in black sand as it would sink into the soil after much rain. We had a large plumeria tree in the center, and when the flowers fell, they covered the black sand.

x: I'm always amazed that anytime of the year, when I pass, there are always fresh flowers. It's so nice.

x: You remember going to services at the church?

MWR: I remember, when we were children we attended.

x: Do you remember when they stopped having services?

MWR: I don't remember. Could be in the 30's.

x: As far as you konw, it was an independent church, and had nothing to do with Kawaiahao. We don't know when Kawaiahao entered the

picture. Albertine Loomis is researching this for us. Apparently no one has written any story about that church. You know Kawaiahao had it when your mother was buried there.

MWR: It was in '49, but it was long before that that we know Kawaiahao was involved.

Bea: One of you went to Kawaiahao? They just referred me to Albertine. They discovered their papers were in four places, and they would put them together and call me. In Don Mitchells' story, a brochure put out by the Manoa Valley Theater had more of a history in writing than I have found anywhere. There was apparently a large stone church built around the 1840's, under Armstrong, which was put together with a poor kind of plaster, and it blew down, during a storm. Then a wooden church was built.

MWR: It could have been, I remember seeing pictures of the church built on lava rock.

x: You don't know where those pictures are?

MWR: It's at the house somewhere, or I may have given them to my big brother. No one has ever asked me.

Bea: I would really like you to write a chapter on the taro. The poi, the descriptions of the building. We must have that in the book.

MWR: I'm sure they must have something in the Punahou Library on taro.

Bea: But you are a person, you are valuable, and a treasure in this way. But the thing I can see you as a treasure, is you represent the longest line in Manoa Valley, this is why your story is so interesting. I have been here 69 years but I am a late comer.

My family came here 69 years ago, but your family was here when this valley was first inhabited by Hawaiians.

MWR: We had the last telephone, and electric lines in the valley. It's a mile and a half from my home up here. We used to run it.

x: What was your hurry?

MWR: We got out of school at 1:30 p.m. and we had until 3:30 p.m. to play.

If I didn't get in the yard by 4 p.m. (That's when everyone cleared out of the poi factory), I got the "Niau broom" and the valley darkens by then.

x: You say "Niau broom".

Yes, it was used to sweep the house. It's made from the midrib of the coconut frond. If you get that switch on your legs you would know what it feels to be punished.

LV: I had a switch of a different variety.

x: Did you have duties in the home?

MWR: I was the youngest, because the two boys were always away. George left school at the outbreak of the first world war, he was the first Hawaiian to volunteer for the navy. He was away for five years before he came home. James is ten years younger, and he went to Kamehameha Preparatory. Maude Post was principal.

Bea: How could you remember? You have a good memory.

MWR: Maybe that's why I was born in November, so I could remember something.

Bea: Now did your older brother also go to Kamehameha?

MWR: Yes.

Bea: What class would he have been in? How much older was he than you?

MWR: He would have graduated at the end of semester 1917. He was fourteen years older.

Bea: He could have been there when my father taught there.

MWR: He went into the Navy at the outbreak of World War I, M.Y. 1917 When we got in, 1918 the war was over.

In 1917 Liliuokalani passed away.

MWR: I marched in her funeral. We stood watch in Kawaiahao Church, and in the capital for a half hour, then older children took over. Later, Kamehameha boys in uniform took over, my brother James was in Kamehameha at the time. We belonged to a Hawaiian society: "Native Sons and Daughters of Hawaiian Warriors". James didn't graduate from Kamehameha. He was expelled by Principal Nelson, formerly from Mills School, for taking his motor cycle on campus. I went to Punahou.

Peg R: Do you remember what subjects you had at Manoa School?

MWR: First of all we learned our alphabet, reading and writing.

Later we learned to tat, embroidery, crochet, and sewing.

LV: Lace making?

MWR: No. I thought tatting was more intricate, and I still tat.

x: Did they have sewing and cooking?

MWR: Sewing yes, no cooking, we didn't have the facilities. At Punahou, I had "Home Economics" with Miss Erwin, Miss Miller, and her shared a home on Kaaipu Street, near me.

x: Did you have American History?

MWR: Yes, American History, Geography, Hawaiian History, and Geography taught by Miss Florence Deverill.

Bea: Geography, that's by W.B. Alexander.