Hariet Ne

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INTERVIEWER: Ken Baldridge

SUBJECT(S): Life Story on Molokai & Oahu
SIDE A

INT This is Ken Baldridge, I’m in the Kaunakakai chapel on the island of Molokai on the 30th of July, 1987 talking to Sister Harriet Ne about her experiences here, her life here in Molokai.

May I call you Aunty Harriet?

PE Yes please.

INT OK, thank you. First of all we like to do is establish kind of chronology, some of the main events in your life and then later we’ll come back and fill in and tell more about them. But first would be just this kind of the statistical information. Now earlier you mentioned that you born on the 21st of October, 19...

PE 20th of October

INT 20th of October. Where was this? Where were you born?

PE Oahu.

INT You were born over in Oahu. Then did you live on Oahu for some time before coming back here?

PE When I was four months old my mother brought me back to Molokai to live and then, well, in 1900 my mother and father decided to move back to Molokai to live and my mother was very home sick for the island because her mother lived in the Pelekunu Valley in the northeast coast of Molokai, so my father brought her back to Pelekunu and they lived there and so when she became pregnant with me, her father was Captain Townsend and he worked for the Kingdom of Hawaii, he was a captain of the ship, Aikane, and so my mother had little complications so they carried her on board ship and rushed her to Honolulu and so that’s why I was born in Honolulu. And then when I was four months old, my mother brought me back to Molokai here and then I lived in Kamalo with my grandmother for a couple of months and then they were waiting for me to be old enough so that they could dedicate me to the Lord before they take me down to Pelekunu. So after I was dedicated I was taken to Pelekunu and lived there for six years and you know the history of the, going to Pelekunu by sea, you have to go before August 18th otherwise the ocean is too rough to land to beach your boat and to land it because it’s all rocky coast and, otherwise you have to walk by trail and we had, the family had a trail in the back of Kamalo and by Iole Gulch and when they got up to the ridge where they had three big boulders and they put up a stick with a white flag and they would wave the flag and the family down as it goes, they would wave dish towels because that would be what we call the point of no return. The horses would be coming back, back to the house and we would walk by foot all the way too. The first five miles is all mushy ground and they talk about hela(?)

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with his joint tree ferns, Molokai has larger tree ferns than hela, it has, it’s growing in this mushy area and we have to get out of this mushy area before the sun go down otherwise we have to sleep in there and you can be attacked by wild pigs. So if we don’t get out, like when we went, my mother took us down, we slept in the, every leaf of the tree fern that sticks out, one body would sleep there as a bed and at night the wild pigs used to come on and go around and even jump up trying to reach us up on the tree but we would lie still and rain is always raining and so we used to pull the other branch from above us and cover our, shelter us, and then when dawn breaks, we’d watch the gold, the pigs have disappeared and so we’d climb down from the tree and start walking the rest of the way to get up to the hill. When we’d get to the hill, then we’d look down to the valley of Pelekunu and then we’d have something to eat. Whatever we have, pieces of taro and dry fish and we would eat that and then we’d start walking down the trail, going down hill and it’s not too steep at the beginning but we walked about, oh I’d say about quite a mile and then we’d come to a cave, in there has a canoe. A canoe that was built by the ancient folks and it’s in this cave, to catch rain water, and that’s where we’d get our drinking water when we’d go, anybody going down the trail get thirsty, they’d get their water, drink their water from the canoe, but the rule is you cup your hand with water and then drink away from the canoe, don’t let the water go back in the canoe and then…

INT Now when your mother took you back to, back to the valley, back to Pelekunu, did you travel by the trail or did you go by boat that time?

PE Yes. No, we went by trail. Because October is a rough month.

INT So it was in October that you went back there. Now how long did you spend in Pelekunu?

PE Six years.

INT You were there for six years?

PE Yeah, I was six years old, then my father told my mother, because I had one sister and two brothers, and then my father said, you know these children need education and my mother said, they don’t need, all they need is to do, learn is how to plant taro and how to cook it and pound it into poi and how to catch fish, that’s all the education that they need. He said, no, because if anything happened to us, their future, they need education for their future so my father finally convinced her to move back to Oahu, so we moved back to Honolulu and we used to live up at Pahoa. My father bought this land so that my mother wouldn’t be home sick and he had six taro patches back in there, so she would feel at home.

INT This was back on Oahu?

PE Yeah. Pahoa, by Booth Road.
INT  Now, what do you remember about those first six years of your life in Pelekunu?

PE  Pelekunu. We got up before day break because you know Pelekunu is so narrow that when the sun comes up, it shines in there only for a couple of hours and then it goes on to the next ridge and so we had to get up early and do the laundry and then the women and children used to, girls used to take all the laundry down to the stream and then we would wash clothes, rinse it in the stream and then we would dry it out on the grass area, put stones on it so the wind won't blow it away and we had to do this before the sun came out. And then the men folks used to get up early and, we lived on the, for breakfast we always had this tea netting, it's Hawaiian tea, N E A T, what the Caucasians call the Spanish needle but this doesn't turn black, it stays green, the whole, the needles and the leaves and the stems, everything is green. So we pluck off, by the, almost close to the root and we would steam cook it and that's what we had for breakfast with pieces of taro and pieces of dry fish and the men would go work in the taro patches and the women would do chores around the house, send us to get lauhala, because lauhala was about two valleys away and we had to walk around the coastline and we would go and get lauhala and haka'ano and the lauhala there is not choice lauhala, it's very brittle because of the spray of the sea on it, but we used to gather as much as we can and roll it up and then tie it on our backs and then walk back to the house and then my mother would teach us how to chip off all the thorns from the edges of the leaves and then we would soften it and then roll it into bundles and tie it up and that was a chore I didn't like to do because I always get cut from the thorns and when it was time for that I used to run off down to the taro patch with my Chinese Godfather – Ah Man Lau, he brought, introduced many, many progressive ways of living down there. He brought, he made my grandfather bring on board ship a water buffalo all the way from Oahu and then he built a plow of the wood that he could get around there, the palm trees trunk and he made a plow out of it and tie it to the water buffalo that used to dig up because it's a, that made it so much easier, everybody, and there were just eight families that lived in Pelekunu, everybody was sort of related in one way or another, so we used to share, we shared the buffalo and the plow and then they would plow up and their lo'i (mumbles) to plant their taro and then there were certain days that the men went fishing and they just knew what the season for opelu, the season for moe, the season for the different fishes that Molokai people love to eat, and then they would go out and catch them. When they catch, they bring it in and we'd share it with everybody, every family had their pots according to the size of the family and then, if the men couldn't catch any fish, if they were not lucky enough, we always had this, the cave of the eel cave and they would go down and this is the way they would do, they would pound some shell fish and throw it in the water and then the eel jump up to get the, because the shell fish used to float on the top of the water and they would open their mouth and when they do that, we'd have a great big bamboo and when they opened their mouth we'd shove the bamboo in their and it goes down quite a way then we'd just flip it back and it would fly on shore. And we used to rub salt all on the skin because the eel,
because it has a funny smell and after we rub it with salt we rinse it in the salt water then they would prick ?? and then cut it in little squares like soda crackers and then put some salt on it and dry it in the sun for twenty minutes and then they would put it on charcoal and broil it, and it’s very delicious, it tastes like, when you ?? crispy, it’s just like cracker or just like chicken fricassee and we used to enjoy that, so it never worried us if they weren’t able to catch any fish but of course we always liked variety so...

INT So your meals were primarily taro, fish?

PE Yes. Taro, fish.

INT Now you mentioned there were eight families. Were they all Hawaiian families?

PE Yeah, everyone.

INT Was Hawaiian spoken in your home?

PE It’s the only language spoken then.

INT So you learned Hawaiian right from the very beginning?

PE Yes. I spoke Hawaiian fluently when I was up ‘til I was six years old. Then when my father moved us to Oahu nobody spoke to us so we had to learn the English language. I had a hard time learning the English. We went to Pahoa School and I had hard time learning to speak English. I would speak and then I would revert back to Hawaiian and I always used to grumble to my parents, why didn’t you folks continue talking Hawaiian to us because when I got to be a high school student, I had to go to Hawaiian language school and pay to learn to speak Hawaiian. And so...

INT So after you left Pelenuku...

PE Pelekunu.

INT Pelekunu, I forgot, after you left Pelekunu, then your parents did not speak Hawaiian to you anymore?

PE No, when we moved to Oahu only spoke English because we were trying to learn English so they would speak English to us and then we forgot our Hawaiian language. But then when I was eight years old, my Chinese Godfather took me away from my mother and father (phone ringing) Godfather asked my father and mother if they could take care of me, raise me, and my mother didn’t want, but my father being Chinese said, oh why, that would be a good, expose me to the other side of my race and so I lived with my Chinese Godfather and I only spoke Chinese. He only spoke Chinese so I learned to speak Chinese very fluently and I
was his pride and joy when we used to go out and eat in a restaurant. He used to tell me to order in Chinese and I would rattle off what the menu and oh, he was so proud because I could speak and the waitresses used to marvel at me because I knew more Chinese than they did. So, but when I was ten years old, my father told my mother, better bring her back because my Godfather was going to smuggle my older brother and I to China with him and they were afraid they would never see us again. So they got us and took us home to live with them but by that time, we moved to Kaimuki and we went to Liliuokalani School a couple of years.

INT  Now when you were being raised at Pelekunu, you’re the, you had five children in your family, as I understand and you are next to the youngest.

PE No. Only four of us, the fifth one was born here in the latter part of 1927.

INT Were the other children, were your older brothers and sisters born in Pelekunu?

PE No, nobody born, all in Kamalo and my brother before me was born in Oahu. The two of us were born in Oahu.

INT But your mother was from Pelekunu?

PE Yes, my mother’s from Pelekunu.

INT Had your parents lived there before or did they go there just after you were born?

PE No, they lived there before. My mother is one of the original settlers of Pelekunu.

INT So how long did you live on Oahu then before coming back here to Molokai?

PE Let’s see, I went (pause) about fourteen years old when I came back, we moved back to Molokai to live.

INT So you were over there for, so you lived here the first six years and then lived over there for about eight years and then came back. When...

PE We moved back to Molokai because my father had read a notice about Homestead lands being, about Hawaiian lands being open to anybody that qualifies so he applied and he got a Homestead at Kalamaula, and so we lived, we came back to stay here in Molokai in 1921.

INT 1921 you came back here. Now – OK, the, so I just want to be sure that I get the time correct now. So, the first six years of your life from 1915 for about the next six years you’re in Pelekunu, and then you went to Oahu and lived there for about eight years, so you were about fourteen when you came back here. OK. So that would be about 1929 then...
PE  No, I was younger. I was in third grade.

INT  So you were probably younger when you came back here then from...

PE  1921 we came back to the Homestead. We are the pioneer homesteaders.

INT  Now when you came back here in 1921, you would’ve been only six years old at that time, might this have been a visit before you went to Oahu you think?

PE  Yeah, we used to go back and forth.

INT  Because if you were six years old when you left Pelekunu, that would’ve been about 1921 then. So maybe that was just kind’ve visits (mumbles) when you came into Homestead property. When you went over to Oahu, you went to school over there, that was at Pahoa was it?

PE  Pahoa School.

INT  What – did the children all spoke English at that time?

PE  Yes.

INT  They were not encouraged at all to speak Hawaiian?

PE  No, no.

INT  Do you remember your classmates and your teachers and your subjects from that period?

PE  I remember my teacher was Mrs. Lum, Chinese woman. And I remember some of my classmates, most of them were Japanese, they lived right near us, they were our neighbors.

INT  Were there any interesting customs that the children had, you know like one time children used to like to collect popsicle sticks, something like that? Did you have any particular games or hobbies as a child that you liked to do?

PE  Yeah. We used to play on the trees. We used to swing on the vines from one tree to another and we had a stream running through our yard and it had lots of Mexican cherries growing on the backs of the tree of the river, and so we were very popular when we went to school, because we all had packets of cherries to give anyone that was nice to us and that was, and we shared the cherries with others.
INT When you were at Pelekunu, did you have much time to play or were you working....

PE My father used to say I was a very unusual child. I never went out to play with the other children because I helped my grandma. She had this four poster koa bed and I had to polish it, wipe it every once in a while and it took hours because the carving in the head board took time, I had to dig in with, she made a little flannel bag that she would dip into kukui, kukui nut oil and then I would wipe all the koa. It was pure koa, solid koa and I used to clean the bed all the time. So when my grandmother died, she had 21 granddaughters but she told my grandfather, when I pass away, you give this to Harriet. Oh no, we better give it to Lei, she’s the oldest granddaughter. Oh no, but Harriet is the only one that have helped me to clean, to preserve this bed all these years so I fell heir to the four poster koa bed.

INT Was this your grandmother Townsend?

PE Yeah.

INT Now did she...she lived there with you, she and her husband lived with you at Pelekunu. Were you all together in the one house?

PE Yeah.

INT So there is, your grandfather Townsend, who was the sea captain?

PE Yes.

INT Then your grandmother Townsend, and your parents, and your four children.

PE And four uncles.

INT Four uncles also.

PE Until they got married and they left one by one.

INT Now which side of the family were they from? Your mother’s side or your father’s side?

PE My mother’s side.

INT Your mother, had she been a Townsend?

PE Yeah, she was a Lukiaholau(sp?).

INT What were some of your favorite subjects when you went to Pahoa School?
I liked to watch ants or bugs creeping around in the grass and I used to be tardy in school, all the time because when the bell rang I was out on the side of the road loook, following on my hands and knees following the bugs and I used to get my clothes dirty before I even got to school, so my mother used to spank me because the teacher used to say, gave a report that I was always tardy and when I came to school I was dirty. So I had spanking because they said I’m not supposed to do that.

INT  What were some of the games that the children played at school, during recess or…?

PE  We had a rose apple tree in the school yard and we used to get the rose apples and we used to throw it at one another. Spongy, it doesn’t hurt you, the seed is hard inside but the pulp outside is spongy, so we used to throw it at one another, play a game. We used to have rows, the one, the row that has the last one on, still standing without being hit are the winners. We loved that game because it wasn’t a dirty game because the pulp is white and it’s not squashy.

INT  So in the game, would you take turns throwing?

PE  Yeah, yeah.

INT  Or just everybody throw?

PE  No, no, take turns.

INT  Did they have any of the other childhood games like skipping rope, or playing jacks, or anything like that?

PE  They – marbles. They played a lot of marbles. Then we had a wooden stick that we used to walk on, I don’t know what they call it.

INT  Like stilts?

PE  Yeah, something like that.

INT  So you’d have two up and one for each leg?

PE  Yeah.

INT  Stilts huh.

PE  We used to hold races.

INT  Did the girls do that to or just the boys?
PE Yeah. Girls and boys. But I never entered it because my father always said you could hurt your leg, so I didn’t.

INT Mmm. Now, did you have any pets or hobbies that you liked to do?

PE I liked to help my mother make guava jam. We had guava trees in the back of the house, loaded with guavas and my mother used to make stewed guava for breakfast and then she’d make guava jam. If we had the money to buy the sugar she would make some guava jam otherwise we’d just have stewed guava and I used to love to help my mother.

INT Now did you ride horse when you were just a small child?

PE No, not until I was a teenager.

INT Somewhere I’d heard, or perhaps I’d read, that you’d fallen from a horse.

PE Yeah, when I was 12 years old. I chipped my spine, and it’s just the Hawaiian medicine that healed it. Haui(sp?), haui, some medicine with purple flowers. And it was Mother Bess Makekau(sp?) who is, was the President of the women’s relief society at Ho’olehua Ward, Ho’olehua Ward, she was the one that applied that thing on me, helped me, picked me up, I’d fallen on stones and I chipped my spine, and so she rubbed the, prepared the medicine and rubbed it on me and she kept taking care of me until my spine was healed.

INT Did you dislocate your hip when you were just very young?

PE That was later. When I was 16 years old attending McKinley High School and I took up water skiing and the leading boat that was pulling me, he made a big swerve and I went up the ramp and down and I hit the mangrove on the side of the, down at Kihei Lagoon and I hit the mangrove and I bounced off and I fell down. I fell down in two feet of water but it felt like falling on a cement, it was so painful I couldn’t move and so I was fortunate that the fire department were doing their training there, sea, land, sea and air rescue service, the fire men were training, so they came and they lifted me up carefully and they called the ambulance and they rushed me to Queen’s Hospital. That’s account, that’s what accounts for my trembling. Now, everybody thinks because I’m older I tremble a lot but it’s not that, it’s because of my spine has been injured and my hip.

INT So it was when you were 16 you dislocated your hip water skiing?

PE Yeah.

INT Later when you came back, when your father heard about the homestead land, now the homestead land first became available about 1921 so sometime after that you came back over here. Did you live at Ho’olehua then?
Yeah.

So you took up one of the homesteads around there?

Yeah. Right across Betty Jean’s father’s homestead.

OK. Now you were in the Girl Scouts at one time, is that right?

Uh huh.

Where were you living when you were in the Girl Scouts?

Ho’olehua.

At Ho’olehua then. I remember that reading that you had gone down to Kalaupapa when...

We used to go down there to roll bandages at the Long house, that’s when they separate the women when they give birth to children. They separate the babies so that they won’t get leper and they ship them to Honolulu to Kalihi boys only, the boys. The girls, they take it up to Pearl City, I think, some place, and they are raised there. They’re separated from their mother. I used to walk down the cliff every week to roll bandages. I used to do volunteer work.

Now was this with the Girl Scouts that you would go down there to Kalaupapa?

Yeah, uh huh. First off, when I first saw my first leper, oh I was frightened because you know they have this look, their eye brows, eye top, eyes hang over their eyes and they have to lift it up to look at you and oh, when I came by the glass, they told me, oh, they’re in there. So I went to the glass, this person came and lifted up his eyelids and looked, glared at me, I was so scared, I didn’t want to go there anymore but they said, no they’re in the back of the glass, they’re kept in the back there and then that’s the lepers have covered all their eye lids, their nose are extra large, their lips are hanging down, so...

So did you go to Kalaupapa many times and roll bandages as a girl?

Yes, uh huh.

As a girl scout, you’d go down the trail. What, would you just go down on the Saturdays, is that when you would do this?

Yeah. Saturdays we were allowed to go down.
And this was when you were at, living at Hoolehua. What were some of the other chores, or work experiences that you had when you were living there at Hoolehua?

Well, I had to set the table, clean the table, wash dishes and my mother taught me how to cook when I was just a young girl and I used to bake muffins and I got so good at it that my father decided to, he was supervisor for Libby MacNeil at that time, so Hoolehua Regent so, he said, oh the night shift workers they get off at 6 and then they get on their cars and they go home so he said he would like to have a coffee stand if I would bake the muffins. So, I said, OK, so I used to get up early in the mornings and bake muffins and then we used to have this stand on the highway and then just serve coffee and muffins. We were doing real well until somebody complained to the Hawaiian Homes because the way station was on Hawaiian Home land so somebody complained to the Hawaiian Homes that we were running a business on the Hawaiian Homes land and that was forbidden, so we had to stop.

So who was doing this? You, any of your sisters and brothers involved?

Just my father and I.

Just you and your father. Now he was still the supervisor for Libby.

Yes.

This was just kind of like the extra. Now this was what, pineapple? He was working in? Now by this time, your younger, was your sister younger than you or brother?

My sister was the oldest in the family. I'm the second to the youngest.

You have a sister, oldest?

A sister, then a brother, a brother and then me, and then another brother that was born, oh, later in the years. I was nine years old when my younger brother was born.

And where were you living at that time when he was born?

Oh, we had come back to Kalamaula to live.

So you were at Kalamaula, that time, so at nine. The umm, when you came back and were going to school at Hoolehua, did you have any other kinds of games? You weren't throwing the rose apples any more I guess?

Baseball was our game. That's our favorite sport.
INT  Girls and boys all played together.

PE   Girls and girls.

INT  Girls just played together. Were you still interested in bugs at this time or did you have other interests?

PE   Yeah, but that cured, the caterpillars cured me, caterpillars from Hoolehua. Oh, when the season came in March, the whole area, the whole land was covered with caterpillars, and I can’t stand anything without legs and here’s this thing crawling. And when the cars roll on the road, all you hear is puck, puck, puck, puck. The tires smashing the caterpillars and I had to beg my father to buy me a pair of shoes so that I could go to school because I was fearful of these caterpillars. But then I was cured from following bugs around.

INT  You had to develop something else huh, some other interest. The um, what, when you came back and were living at Hoolehua, were your parents speaking Hawaiian to you again?

PE   Yeah, because by that time my father became a, was ordained a minister for Hawaiian church and we had to speak Hawaiian in church, so he used to speak to us a little bit but through the Bible, the Hawaiian Bible, that’s how I learned, pick up my Hawaiian again. What I know now today is from the Bible, Hawaiian Bible.

INT  So did you kind of teach yourself to refresh your knowledge?

PE   Yes, refresh my knowledge.

INT  Was any Hawaiian taught in the school at all?

PE   No.

INT  Or everything in English? Did you enjoy reading as a young girl?

PE   Pardon.

INT  Did you enjoy reading as a young girl?

PE   Oh yes.

INT  What kind of books did you read?

PE   Ah, nature, anything about nature.
INT What, was there any activity in hula, were you learning the Hawaiian dances?

PE That was in Pelekunu.

INT During the first period of your life you were learning hula out there, the first six years?

PE Yeah. Because my uncles all were training to be hula dancers and their teacher, Ka‘o‘o, he’s the one that developed the hula ku‘i, which is Hawaiian Molokai step for hula, hula ku‘i, K U apostrophe I.

INT So the men were dancing the hula at that time?

PE And I was the only female, or young one, allowed to enter into the halau where they taught the hula because my three uncles learned, was being trained and I memorized their, you see before you enter into the halau you have to give sort of a pass word and you said, aloha chant or ancient chant and then if the kumu hula, the hula instructor, hears the chant and if he says, he chants back and say giving you permission to enter, then you can enter into the halau, otherwise you are not allowed. But I memorized the chant from my uncles, so I used, when they were in training, I used to go by the door and I used to chant so that Ka‘o‘o used to invite me in and I went in, that’s how I learned. By observing and then finally after about three months of just observing Ka‘o‘o one day told me, get up and dance so I got up then he began to teach me the ku‘i step and it’s very strenuous. So anyway, I learned, I followed him and followed him and so I practiced and practiced and pretty soon he had me join the class and I joined the class and my uncles were ashamed because I learned faster than they did, so they told my grandma, better not let Ahiona come to our class and then she said, why, oh because she’s smart, I was shame, but my grandmother said, no, it’s going to do her some good when she gets older, besides, she’s a Hawaiian, she should learn the culture. So I had a good trainer, Ka‘o‘o was the best on Molokai so I studied under him until I left Pelekunu then when I went to Honolulu, then I took from other teachers, several other teachers.

INT So all of this at Pelekunu was before you were six years old then?

PE Yeah, when I was four years old I started.

INT Were you the only girl?

PE Yeah, I was the only girl in the halau.

INT And were you the only child?

PE Yeah, only child.
INT All the others were adults?

PE Were men, yeah.

INT That's interesting that you would have the experience with Ka’o’o that enabled you to get a good start in hula and then when you were at Pahoa, you continued with hula lessons over there?

PE Yeah, I went over to Honolulu, I went to another teacher. All in all, I had seven years of training. I graduated after one year of hula training as a dancer, so I wanted to become a kumu because my grand uncle prophesied that I would, some day be a hula instructor and I used to laugh because everybody teased me, I had big hands and they said I'm clumsy and everything else but I continued my hula in Honolulu so total number of years to become an instructor was seven years, so that's why I get all upset now when I hear somebody's teaching, or teaching hula only after they have grad maybe a couple of months of hula and they're not trained like the old days so before, before Mikey Aiu died and Iolani Luahine(sp?), I stayed with Iolani for three months and she trained me to the olapa and the old fashioned hula, but I didn’t want to continue because there were too many kapus and I was a Christian and I couldn’t keep the kapus, the Hawaiian follow them, their ways of worshipping. Worshipping this and worshipping that and so I made it clear to Iolani and she said, well, stop now, quit, that’s as far as you go. She said, you know the fundamentals, that’s enough. So I stopped, I quit learning.

INT Now when you were at Pelekunu, your father had not yet been ordained...

PE No.

INT A minister. Was your family Christian at that time?

PE Yeah. My grandfather especially.

INT Your grandfather Townsend.

PE Yeah. He used to keep a pocket sized bible in his pocket, his hip pocket and so when he landed on, in Pelekunu, his boat was ship wrecked and so my grandmother’s family took him in and took care of him and then he used to read the bible to my grandmother, of course, she didn’t understand English too much. So when they finally got married, my grandfather asked my grandmother, what do you want me to bring you from, I’m going, I’ve gotta take this ship back. He was with the Alaska Steamship Company, so he said I’ve gotta take this ship back to San Francisco. What do you want me to bring for you? And she said, bring her some yardage so she could make herself a new muu muu and she said, I want a Hawaiian bible. She said, I want a bible in Hawaiian so I could read it to my people, so my grandfather said ok. He went back, the yardage he didn’t have
much trouble because he got it from China town, San Francisco China town but the bible, he went all over and he couldn’t find, not in Hawaiian, not printed. Then somebody told him, you go to Sacramento, there’s a group of Hawaiian people there. So my grandfather went to Sacramento and he met a woman that interested in Hawaii and so he told her what he was looking for, so she said, well, there is one in the library, a Hawaiian bible in the library but I don’t know where they got it from. So he went to the library and then they had one copy, but it was only the New Testament, and he didn’t want, he wanted the complete, the Old and the New Testament so the librarian said, I could write to, I don’t know what state, Tennessee or some, one state for them to, where she got that bible, maybe they could print it in Hawaiian and – anyway, he stayed in Sacramento three years ‘til he finally got the bible and my grandmother thought he deserted her, he wasn’t coming back anymore, but finally he came back with the bible and I have the bible today. It’s old, great, big bible and my grandmother used to, every evening she used to blow the shell and all the people of the village used to come down and sit out on the lawn and she would read the Hawaiian bible to them. That’s how they got their first, that’s how they first learned about the Lord. First through my grandmother who read the bible to them. And then they’d compare scriptures like the creation to the Hawaiian kumulipo, it’s the Hawaiian creation chant, it’s the kumulipo and it compares the scriptures to our modern day life.

INT So your family always had a religious upbringing?

PE Yeah, yeah.

INT Did you have kind of family pule? Family prayer and all this?

PE Yeah.

Tape ends.

SIDE B

INT Now what was your religious activity when you were there at Hoolelua? You said you used to associate with the Latter Day Saints.

PE I became President of the Young Peoples Association.

INT In your church?

PE In my church and this independent protestant church.

INT Now who were some of the Latter Day Saints that you associated with at that time?
PE Oh, Betty Jean’s mother and I were very, very close friends.

INT You mentioned Makakao’s.

PE Yeah.

INT What was their association as far as you were concerned?

PE We were just close friends.

INT Were you living in Hoolehua when your father was ordained as a minister?

PE Yeah. And then when my father, when I got married and then my father and mother passed away, I moved to Kalamaula because I married Jacob Ne and I have been, I am an ordained minister. I was, for nine years, I was assistant pastor of the church in Kalamaula and then after the pastor died, I had my calling and so I was ordained, so I’ve been minister now for six years, ordained minister and I still carry on the work.

INT You mentioned the Aunty Hattie, for whom you were named, and you mentioned that you used to go and spend weekends with her as a child.

PE Oh yes.

INT Where were you living at this time, do you remember?

PE That was at Eastern Puko’o.

INT Was that where she lived, or is this where you lived?

PE That’s where she lived. So I used to go spend time with her and I used to love it because she taught me how to bake and taught me how to prepare food, other than what we were accustomed to because my aunt used to live with the other side of the family, the Townsend family, in Honolulu, and so she learned to cook some Caucasian dishes, so she came back here and she started to teach and I mean, cook it, and then I tasted it and I liked it so she taught me how to cook. And then she taught me how to make use of bread fruit which was so plentiful up at Puko’o, just fall on the ground and rot. So she taught me how to make pudding out of it and to make salad with firm green, firm, green breadfruit, use it like potato and make salad out of it and we mix it with different kinds of cereal and you can have pudding and then...she taught me many, many ways of using the bread fruit. So I enjoyed those days.

INT Were you living at Hoolehua during this time?

PE Yeah, uh huh. But I used to go visit her.
INT So that’s – OK, let’s, how old were you? Over what period of time, I’m trying to establish how many times you went there, what age, from what age to what age you might have visited her?

PE I was in my 20’s. Early 20’s.

INT OK. So did you ever go there when you were younger?

PE Oh yes.

INT A child?

PE Uh huh.

INT The reason I ask, you mentioned that it was there, I believe, that you first saw the night marchers, and I was wondering what period of life was that?

PE That’s the time I saw the night marchers, first saw the night marchers.

INT This, you were just a young child at that time?

PE Yes.

INT So this, you’d come back to Ho’olehua and you were living in Ho’olehua at this time, so that would’ve been in the early, oh, the 1920’s I suppose?

PE ’27 around 1927.

INT It would’ve been about 1927 do you think that might’ve been? Um, there at Ho’olehua, of course everyone there was on Homestead land I suppose, now your father, in addition to working for Libby, McNeal and Libby, he was farming the land?

PE Yes.

INT His own land as well? What was he raising as a farmer?

PE Corn and watermelon. We had a bumper crop, he even has pictures of bumper crop of watermelon. We had so much watermelon and then he had a good crop of corn which Governor Farrington came over and commended him for it. Then we planted sweet potatoes and cucumbers and Secretary of Interior, Hubert Works, at the time, came over here and he gave a citation to my sister because she was the one that planted it. They took pictures and my sister (laughing) was dressed up in a baseball suit.
INT A baseball suit. Well, he may have...

PE At that time we didn’t know that the Secretary of Interior is somebody very, very well known and we should, we should honor him, but my mother kept telling her, go change your clothes, never mind, never mind sister. My father, she did go in and change but she came out with my father’s baseball suit, I don’t know why but...

INT Oh, it was his baseball suit huh? (chuckles) Now in the 1930’s, during the depression years, what was it like in Hoolehua?

PE It was very bad.

INT Did you feel the affects?

PE Yes. Because the people loving and sharing, we shared with one another. If you plant corn, I plant pumpkin and the next one plant sweet potato and then we share when we harvest and, you know, we don’t have taro up at Ho’olehua at that time, so we made poi out of the pumpkin. We’d boil the pumpkin and then pound it up and use it as poi. And then we used to buy this potato starch, they call it potato starch and mix it with hot water and it comes thick and then we mix it with the pumpkin and stretch it for poi and my father was the only homesteader that owned a, he owned a truck, it was an old abandoned Love’s Bakery truck. And my father had fixed up and he used to go from house to house ask, I’m going to Kaunakakai shopping today, what do you want me to buy you? If they want to go, they get on the truck, if not, they just give him the money and they list what they want. And that’s how, and my father was very friendly with the Chinese Chang Tung’s, the owner of the store, so my father used to use the Chinese technique of lowering the price (laughs) then he could afford it, because some of the people give him money that’s not enough for the list of things. So he used to go and bargain with Chang Tung ‘til he finally got enough. But we all shared with one another, not if you’re Catholic or you’re Latter Day Saint or you’re Protestant that you’re going to take care of your own, but we all shared with one another. And so that’s how it didn’t affect too much, but we did feel it.

INT Did you have the feeling when you were growing up that you were poor?

PE No.

INT Did you feel like there were things that you did not get that you wished you could have?

PE No, my father brought us up to be contented with what we have. The Hawaiians say, “olo olu kamehala” be contented with what you have.
That's a great philosophy isn't it? To be satisfied with what you have. During this time, during the depression years, did your father keep his job with Libby, McNeal and Libby?

Yes.

So he was employed all during the depression years?

Yeah.

When you were about, oh, 10, 12, 15, I'm not sure just when it was, but you had an experience when a friend of yours had been kidnapped, and taken by an elderly Filipino man.

Yeah.

This is while you were living at Ho'olehua?

Yes. I was attending Ho'olehua School. Funny you brought that up, because just the other day, people came inquire about the Mu people, and this man was so interested, he went up to the, where I spotted the cave and he went through there, oh he's so interested in it. He's owner of Haleiwa Museum and he wants to know all about the Mu people. I told him, all I can tell you is, the Mu people are, first inhabited the Hawaiian islands before the Menehunes. I said, and the difference between them is that, the Mu people are dirty and rugged looking, tough skin, dark brown skin, but all tough and they're not clean, where the Menehunes are clean people and their features are soft and they're very helpful, they went around the neighborhood offering to do this and offering to do that, of course they didn't do it 'til night fall, but the Mu people stole and didn't...they acquired the taste for beef so they start killing the ranch cattle.

Now when you were looking for your friend that had been kidnapped, you went with the police on that occasion?

Yeah, but...

Now you mentioned that the girl...

Everybody, the whole island was out. We'd hold hands and we scaled – walk, walk the fields, because we didn't want to miss any spot. Then we held hands and everybody there. Pineapple workers, the girl scouts, the students at school, all held hands and walked. We walked from Ho'olehua, from Nai'wa Point, all the way up to Maunaloa.

And this was a classmate of yours?
PE Yeah.

INT And were you about 15 at that time, or younger?

PE Yes, uh huh, no I was about 15, she was 13.

INT She was 13. And then later in the cave, you found her sash, as I recall, is that correct?

PE Her organdy dress.

INT So you were 15, so you were still at Ho’olehua?

PE Yeah.

INT When did you, do you remember when you finished school at Ho’olehua?

PE Yeah.

INT Did you go through the 8th grade there?

PE 1928 I finished 8th Grade up Ho’olehua, then I went, then we had 9th Grade up at Kilohana Kaluaa School, so I went east and lived with this family, Wong He family and walked from Kamalo to Kalua’a to school. 9th Grade, when I finished 9th grade, then I went to Honolulu to McKinley from 10th, 11th and 12th.

INT So, when did you finish at Ho’olehua again?

PE 1928.

INT 1928. So you were about 13 there when you graduated from 8th Grade, and then you went to...

PE Then I went to Kaluaa and graduated 9th grade.

INT Then back to McKinley.

PE Then back to McKinley, Honolulu.

INT Now is your family still living here at Ho’olehua?

PE No, they were in Honolulu.

INT So they went back to Honolulu.

PE My father still had the homestead, so my brother stayed on the homestead.
INT Here, at Ho'olehua?

PE Ho'olehua.

INT So your brother stayed here and the family moved back to Oahu.

PE Yeah.

INT Is that primarily so the children could go to school or did he have a job over there?

PE To go to school.

INT Did your older sister and brothers go to school at all?

PE My oldest sister went to University of Hawaii and graduated, we all, my oldest brother decided after he finished 8th Grade, he decided he'd go to work to send my sister to school, to university. So he did that. She graduated from university. My brother, he only went as far as 8th Grade but he has done well in his life. It's just not much education.

INT Now is he the one that stayed on the homestead while the rest of ..... 

PE No, the third one. That one is the one that went to Thailand. He worked for the government building highways, so he built the highway in Thailand and Bermer(sp?) Road, you heard of Bermer Road, well, he's the one that worked on it.

INT Oh, I see. So then you graduated from high school and that would've been about...

PE '32.

INT 1932. Ok. Did the family, when you graduated from high school, did you come back here to Ho'olehua?

PE No, I got married and lived in Honolulu.

INT You got married over there? So most of the depression years then, most of the 1930's, you were married and living in Honolulu?

PE Honolulu.

INT And this was Jacob Ne, was this your husband?
No, Anna Lou’s father, Paul Hapaia(sp?), Hilo boy. Anna Lou was born in 1934, Honolulu.

What was he doing, what was his line of work?

Oh, he worked for the county, he was a clerk at the city hall.

While you were in high school over in McKinley, had you continued your interest in hula?

Yes. In fact I was teaching a class on it.

So I’m just trying to reconstruct your chronology, you spent the first six years at Pelekunu, then you went to Oahu, then came back to Ho’olehua, then for high school, back over to Oahu, and you finished high school and then you got married. You graduated in 1932.

Yes.

When did you marry Paul Hapaia?

'33.

Got married in 1933. How long did you live over there in Kalapu?

Only about four years. Then I came back here. Now my aunt was sick in Leahi and so she couldn’t find anybody to take her homestead and she had 18 children, but not one wanted to come back and live on the homestead and so she came and asked me, I’m named after her, so she came and asked me, you want to go to Molokai and take over my homestead. I said, ok. So she said, I have a debt with the Hawaiian Homes for $2,800. I said, ok, I’ll ask my husband if he will, if he wants to, and then we’ll take care but, so my husband, at the time, he used to work in the office at Honolulu Gas Company, and the doctor said that he has to get outdoors and work, not in a building all the time. So because when the doctor said that, I said, he said, oh, good now, ?? we can move back to Molokai and we can work outdoors. So we moved back to Molokai. And we stayed there until we got our own homestead at Ho’olehua. That’s where Anna Lou has, when he died, my husband died, Anna Lou just came of age, 21, so I said, I turned the homestead over to her dollar and love, and so that’s the homestead she has ‘til today.

Oh, so that’s where they live right now. So that’s where you lived when you came back from Oahu, where you are right now?

No, no, no.
INT That was on Ho’olehua. Ok, ok. Now, you mentioned your husband had worked for, he was a clerk for the county and, but then by the time you came back, he was then working for Honolulu Gas Company, was that it?

PE Yeah.

INT So he worked for the county first, and then later went to work for Honolulu Gas. So then, now when he came back to take over your aunty’s homestead, then did he go to farming? So he could get outside more?

PE Yeah, we went into farming. But it was just farming for our own home use and to share with the family.

INT So did he still work out in making a living doing something else? What was he doing then?

PE He was a transportation…he worked for the Cooke family - Air Molokai, Air Hawaii, hauling freight, air freight.

INT Were you teaching, I know you taught hula for about 26 years, I think, didn’t you?

PE Mm hmm, at Molokai.

INT Were you teaching hula when you came back from Honolulu?

PE Yeah, I got a job with the Department of Education and education so I continued teaching hula at nights.

INT So this would’ve been the late 1930s?

PE Yeah.

INT When you were doing this. When, how did you meet your husband over on Oahu?

PE Let’s see, I don’t remember (laughs).

INT Was it while you were still in high school?

PE No, I finished high school.

INT You finished high school, and did you get a job over there after you finished high school?

PE Yes.
Tell me about your job.

Well, I worked with, at Palama settlement. I was an assistant to Annie Currs(sp), she was the dentist and I was the, she was the dental hygiene and I was her assistant. I helped her, pass equipment to her and all that. And then after that, I worked for the, can't remember the name of, Waimano Home for retarded people. That was a civil service job so I worked there three years.

By this time you were married?

Yeah, I had children.

How many children were born over on Oahu? How many of your children?

Four.

And did you have other children when you came back to Ho'olehua?

I had a miscarriage then we adopted this boy, the boy that stays with us now.

When you were living over on Oahu after you got married, now where did you live then, did you live in Honolulu?

We lived in Pawaa, right next to Washington Junior High School.

Well, that's where you lived when you first went over as a child wasn't it the same general area?

No, Pahoa, this is Pawaa, P A W A A.

OK, right, right. So it was during this time that he was working for the county I guess. So you kept pretty busy, being the mother of children and trying to work and then also teaching hula...

And continuing my church work.

I was going to ask, were you...

Keep the young people active.

Uh huh. So were you quite active as a teacher in the church?

Yes.
INT  Now you mentioned being over there when Father Damien’s remains were returned, apparently were...

PE  Returned to Belgium.

INT  Returned to Belgium. Tell me about that.

PE  Well, you mean in Honolulu or Kalaupapa?

INT  Well, in Honolulu, what you saw there in Honolulu.

PE  Well, they brought his remains and then, it was in a brass urn and then they took it to the Fort Street Catholic church and then they had services there. They had Catholic dignitaries from all over the world, even one from Italy came and then I think it was the Father from Italy who took back the ashes, took back the remains to Belgium. But before that, it was taken to the Washington D.C. to be recognized, he was recognized. But in Honolulu, all I saw when I went into Fort Street church, and then I went with my friend because she’s a Catholic, because I don’t know when to bow (laughs) and when to curtsy. So I said, you go first and I’ll follow you and so whenever she bowed, I bowed. But you know what, I felt silly, I felt like, why am I doing, going through this motions when I admired and honored Father Damien for what he had done for the people here. But I didn’t see why I should bow and all that but it’s a custom of the Catholics, so I just followed along. Then we came out and then the Catholic mother’s served us punch and cookies and I remember, I said, they came with the tray and I started to select what cookie I want and my friend said, you just take one, don’t go looking what you want. I said, but I don’t like chocolate cookies, and they had more chocolate cookies than anything else, so finally I just took one cookie and then I waited and she bought me my juice. Then she said, are you going down the airport and I said, you own the car, if you going, I’ll go with you. So we went down to the airport and it was really sad because the children, Catholic children came and they were all in two rows and then there were flowers and then they brought this Father, this Catholic Father walked down the line, between the children and the children all had these flowers, and then when they were ready to go on the plane then they put the bouquets of flowers on the coffin on the urn box.

INT  When you were living in Honolulu at Pawa’a, what was your house like, tell me about your house that you lived in?

PE  Oh, when my father decided he had enough money to send my sister to university, I would be going to McKinley, so he said he better find one house right in the center, so my sister can walk this way and I can walk that. So he finally got this, Nick Kimoto(sp?) camp, Nick Kimoto was a contractor, he was just building this camp, this subdivision in Pawa’a. So my father bought this home, made a bargain with Mr. Nick Kimoto, he paid so much down and every month he would pay until he owned the place, so that’s how it came about. And it was just a two
bedroom house, just for my sister and I, so we have a place to stay and it was very convenient, it was near a shopping center and she could walk to university and I walked to McKinley and then I got a job after school working for Navy Encin(?) to babysit for them from 4:00 in the afternoon until 8:00 at night and sometimes they would go out for an early movie after dinner, so I would babysit the baby, the children and they paid me $40 a week and that’s how I would supply my sister with her spending money, because university they need money and I told her, don’t join all kind of clubs because you have to pay dues and this but, she’s such a full of life person, she’s full of love, so she joined the different clubs, the Hawaiian clubs and soon she became very popular in school. So after I graduated from McKinley then I got married, but we’ve always, my sister was a, worked for the Police Department, she’s a sergeant in the police department and she worked in the crime prevention bureau. And when she got this steady job, my father didn’t have to send payments for the house, she would pay for the house and I used to take odd jobs to buy us whatever goodies that we want.

INT So while you and your sister were going to school, the family still lived here in Ho’olehua?

PE Still lived in Ho’olehua.

INT So it was just you and your sister lived over there. Did you have your own washing machine and things like that at home?

PE Yeah.

INT So you were able to completely...

PE We bought an old, we bought a second hand machine. You know the kind that, you ringer, put it through the ringer.

INT So then after you got married, did you move into, you and your husband move into another house?

PE Yeah, because my father said, after we’re through using the house when we graduate from school, the house will be used for each child when they get married to give them a start, give them one year to live in the house until they find, until they’re able to find a place for them to stay. And so, each child lived in that house for a year.

INT So were you and your husband able to stay there for one year?

PE Yeah.

INT What about your sister, what was she doing at this time when you and your husband...
Well, she was a police woman, so she was able to take care of herself, rent an apartment.

So she moved out, you and your husband had that same house there. Then after what year did you move into another house?

After one year we moved back to Molokai because he got a job on Molokai, so we came back and my other brother got married and he lived in the house. So it’s been going from one child to another. And finally, for the last one stayed in there and he told my father, people, real estate was high, let’s sell the house so you can use the money for your old age and my mother. So they sold the house.

OK. When you and your husband were married, did you have a car at that time?

No.

You still had to walk quite a bit.

Yeah.

The depression still going on at that time when you and your husband were first married, but he was able to keep his job all during that time, then you came back here. Speaking of houses, let me go clear back to Pelekunu, for just a minute. What was the house like when you lived there in the valley?

Oh, it was just a, what they call, hale. It’s built with bamboo poles and on the top, the roof is green lauhala leaves are on the top. Underneath is, do you know what is makaloa? Makaloa is a reed that they make into mats, they can weave into mats. My grandmother was an expert weaver, so she wove a mat to put inside the ceiling and then on the top was this lauhala leaves and the walls, the sides was just bamboo, and the floor was pebbles and black sand.

And then, after you moved out of the valley, everything after that was more modern?

Yeah.

Type of housing. The jobs that you had when you were working over there as a dental assistant and then later, working at Waimano Homes, you were teaching hula also all during this period of time. Now did you have your own halau, were you a proper kumuhula by then?

No, I had my own halau, I taught hula in my garage, because we didn’t own a car so we used the garage as a halau.
INT So this is over in...

PE Oahu.

INT In Oahu. How many students did you have when you first began?

PE 36.

INT Were they children or did you have adults?

PE No, I had 36 children and I had 17 adults. But the adults didn’t finish their class because they were all mothers and they had too much interruptions.

INT So then when you came back over here to take over your aunty’s homestead, you began another halau and was it again, primarily children?

PE Yes.

INT At, now when you came back over here, I know that your husband worked for the county.

PE Oh no, that was in Honolulu.

INT That was the one in Honolulu.

PE But he came back here, he got the job as a air freight.

INT Working for...

PE For Mr. Harvest Cook. And then he had a side job, which is for Snow Flake Bakery, the Dolin(sp?) brothers, he delivered pastry and bread air freight. They provided him with a van and then when he was too busy, I used to go deliver, make the deliveries.

INT When was it in your life that you were helping your husband raise pigs?

PE After, when Air Hawaii, they had two collisions, one on Molokai, one on Hawaii, so they closed down and then when he didn’t have a job, then he started raising pigs. By that time I had come to Kalamaula, married Jacob there.

INT When was that, when did you marry Jacob Ne?

PE (laughs) Can’t remember the year.

INT Now your first husband, Paul Hapai, that passed away, do you remember when that was?
PE  Oh, he just passed away recently. We divorced.

INT  Oh, you divorced. I see.

PE  Yeah, then I married Mr. Hooper and he died. I had two children with Mr. Hooper.

INT  Then after Mr. Hooper died, then...

PE  Then I married Mr. Ne.

INT  Then you married Mr. Ne.

PE  About 32 or 35 years ago.

INT  So that would be around 1915 something. So the husband that you were feeding the pigs, that was...

PE  Mr. Ne.

INT  Mr. Ne. Now did Mr. Ne, now you mentioned that when Air Hawaii closed down, your husband...

PE  That was Mr. Hooper.

INT  Was that Mr. Hooper? OK.

PE  Then he died.

INT  Was he the one that was working for the bakery also?

PE  Yes, bakery.

INT  OK. Trying to get the chronology here so we can sort of keep things straight yet the – so your, the years of teaching hula for the most part, was this for the department of education? So you were employed as a kumuhula during that. What was it like during World War II? I think we’ll talk about that and then maybe we’ll quit for lunch at that time. What was it like when the war broke out?

PE  Well, I was in Honolulu when war broke out.

INT  Now were you living in Honolulu in 1941?

PE  Yeah.
INT What was your feelings?

PE For my, we had upstairs, downstairs house, and the second story, we could see the bombs blasting away in Pearl Harbor. We had a frightening feeling and the women around my neighborhood were all, their husbands all worked, so they, then all the families came to my house to stay because I had the biggest house in the neighborhood and I was, more or less, to comfort them. Oh, it was horrible thing with all children, babies crying, and every time a bomb would burst, the mother's would scream and the babies would cry and I had to go around comforting one another, and I had a young baby too. My baby was born October 1941.

INT You had come back to Ho’olehua about 1937, you mentioned, and then in 1941 you were back in Honolulu again? Were you living there at that time?

PE Yeah.

INT So after you were married, you married Paul Hapai in 1933 and lived there for about four years and then came over here to Ho’olehua in 1937. So you were here just a few years before going back to Honolulu again, is that, I see. So how long were you in Honolulu during that period in the 1940s?

PE About six years.

INT So you were there for about six years and then came back again to Molokai. What did you do during the war?

PE I worked for the Navy. Develop pictures in a dark room. I worked night time. I had a guard come and pick me up and take me to work and bring me back at 1:00 in the morning.

INT What was your husband doing at that time?

PE He was working for the county, they had to go security and drive around in black out trucks with blue lights.

INT So this was, was this still Mr. Hapai?

PE No, Hooper.

INT You were married to Mr. Hooper by this time. Did you feel, most of the time, kind of frightened, were you afraid that an attack might come again? What was it like? What was your feeling?

PE I always believed if we hang on to the Lord, He would take care of us, so that’s how I was able to comfort the other mothers and children. But the food situation
was bad. And my father used to ship rice from Molokai by mail. When the mailman brought the rice bag, everybody would rush over to my place begging for rice with their pots and pans. And so I used to share as much as I could but then I had to think about ourself because I had children too.

INT  Were you, was your neighborhood primarily Hawaiian families or were they all mixed?

PE    All mixed. All mixed.

INT  Haoles, Filipinos too?

PE    No, Hawaiian, Japanese, and Portuguese.

INT  This might be a good time to take a break for lunch.

PE    OK.

INT  We’ll pick it up a little later.

(Tape ends)

SIDE C

INT  OK, let’s carry on again and kind of pick up from World War II period, um, I wanted to go back to when you were a child about the one thing, about the water skiing. Now water skiing we think of as being relatively a new type of activity but you were just a young girl.

PE    I was sixteen, no, I was sixteen.

INT  16 years old. This was happening, so that would’ve been about 1931.

PE    Yeah.

INT  Then, was it done just kind of like it is today? Hanging on to a rope?

PE    Yeah, uh huh.

INT  On a pair of skis?

PE    Mmm.

INT  And being pulled behind a…
Motor boat.

Motor boat, same thing. And then that's when you had the accident?

Yeah. He made too wide a turn and then the ski flew, carried me away, went over the ramp, and landed down and hit the mangrove, on the edge of Kihei Lagoon and so when I hit the mangrove, my board flew up, I flew up and then I got separated from the skis and I fell down in the water and oh, just like hitting a concrete block. And I was sort of semi paralyzed. So the firemen called the ambulance and took me.

And that's what dislocated your hip?

Mm hm. And then...

Now when you were teaching hula, well, during the war for example, were you doing much entertaining as well, either commercially or for the service men, anything like that?

No.

So you did...

I concentrated on our children, the Hawaiian children. I wanted them to perpetuate the culture.

So you were not dancing yourself?

No.

Professionally or - did you go around any of the service camps of the USO at all?

Only once I went to Wake Island with my brother.

To Wake Island?

He was in the service, so he took me along with his wife. His wife is a western singer. ?? come and listen.

So how did you travel to Wake Island?

By United States Air Force plane.

So the Air Force flew you out there. Did you go out there to entertain, to dance?
PE Yeah, uh huh. USO. My brother was a Lieutenant Commander in the United Air Force, so he was stationed at Wake Island for many, many years, to teach them how to drive, to pilot a helicopter.

INT He was a helicopter instructor. Lieutenant Colonel was he, the army would have ??

PE Yeah.

INT In the Air Force as well. Well, that was… How long were you out there?

PE I was out there about three weeks.

INT OK. When, so we’re just going to check on our chronology again, so then after the war, you came back here to Ho’olehua in 1946. Were you still married to Mr. Hapai by then or had you divorced?

PE I was divorced. I was married to Hooper.

INT When did that take place? Was that during the war when you married Mr. Hooper or before?

PE Before.

INT Before the war some time, OK. So then you came back here to Ho’olehua and what was he doing? What was he doing?

PE He was working for the air freight transportation.

INT Mr. Hooper was?

PE For Thomas Cook, Air Hawaii.

INT OK. Did your first husband ever do that, Mr. Hapai?

PE No, he worked for the county clerk, he was a county clerk.

INT OK, all right, I think I have that straightened out finally. Was he doing any farming at all there too?

PE Yeah.

INT That’s when you said after the plane crash, plane crashes, then he started raising pigs and that’s when you helped. Tell me about where you gathered your pig feed, your slop. Where did you go?
Hoala (?) Heights there at Kualapuu, the camps, the Del Monte camp.

So did you get, just the garbage that you would use?

Yeah.

To feed the pigs.

We’d have a 500 gallon drum that we bring back for the slop, and the garbage in there and we’d cook it. And there, part of the men from Lanai comes over and he would with his thermometer to check if the temperature if the garbage is cooked. And then...

So it has to get to a certain temperature?

Yeah.

For the pigs. When you raised the pigs, did you slaughter them yourselves, or sell them to a butcher?

Most of the time we sold it on a hoop. Only sometimes when we were stuck and we couldn’t pay our store bill, then we would slaughter, take it to slaughter house, slaughter a couple of pigs to pay for our store bill.

Most of the time you just sold them on the hook. One at a time or somebody, or a regular butcher would take...

From Maui, used to come a man that owns a big store in Maui. He came over and he bought a lot. And we used to have fun loading the pigs up on the truck, taking them to the airport and putting them on the plane and when the plane takes off, you hear wee wee wee wee wee (laughs) going up into the air.

I guess the airport had that kind of traffic often, does it?

Not now, they used to have.

So your pigs would fly away to Maui then and end up as somebody’s pork chops.

Yeah.

During the time that you were doing this, from now into the late 40s and early 50s, was this about the only source of income you had or were you getting any money from the department of education for your teaching?

No, I was working part time for Kamehameha Schools, extension education department. I taught Hawaiiana in the schools.
INT So you taught back here on Molokai?

PE Yeah.

INT Where did you have your classes?

PE In different schools. I’d go into the elementary schools, then later on Maui Community College hired me as a Hawaiiana specialist and I had adult education classes and I...

INT So when you were teaching for Kamehameha you traveled around to the schools, would you teach dance, or crafts or legends or what?

PE I taught history. Hawaiian history and then if we get through early enough, I would teach a dance or a song, Hawaiian song and I was very interested in action songs. So I used to teach them songs that do the actions, then the kids loved it because they get ready for lei day or whatever program the school is going to have.

INT Would you, were you able to teach any in Hawaiian?

PE Yeah. It’s all in Hawaiian.

INT You were teaching the children in Hawaiian language. So the children today, on Molokai, are getting more Hawaiian in the schools and as well as at home.

PE Yeah, because we have now, kupunas in the school and they are like Rose May, they are teaching the language and ....

INT Your own knowledge of the Hawaiian language had been first about those first six years at Pelekunu and then they were kind of put on hold for several years and then later, you kind of taught yourself because, reminded yourself, revived your memory with the Hawaiian bible, is that right?

PE Yeah.

INT At what period did you, were you able to recognize your own status as a kupuna? I’ve asked the other ladies how this particular designation is achieved.

PE Ahh, just a couple of years ago when, who’s that one, namakui mahaloiea(sp?) when I was sent to Laie to be honored as a namakui mahaloiea and then when I came back their high school gave a special assembly honoring me as the outstanding kupuna of Molokai. So, from then on that I’ve been...

INT But prior to that, you’d never been regarded as kupuna?
PE No. They took me as a Hawaiiana specialist.

INT So as a result of that namakui mahaloiea ceremony, then that kind of marked the beginning…

PE Yes, of my kupuna.

INT kupunaship, whatever. Oh. So, in your teaching of hula for over so many years, you also taught other crafts as well, taught Hawaiian history, did you ever teach any of lei making, lauhala weaving, or anything…

PE I didn’t teach it, but I did some demonstrations.

INT So your teaching has been primarily the dance and the history, hasn’t it. What musical instruments do you play?

PE Just the ukulele, and not good. (laughs)

INT Just the ukulele.

PE Just enough to get by.

INT So you dance more than sing, is that right? Now when you go and have your lessons and the children come to your halau, do you have musicians that are there to provide the music for you? Or do you do it yourself?

PE Yeah. I have musicians or sometimes I take a record player.

INT When did you give up teaching dancing?

PE ’68, 1968.

INT At that time you’d been doing it for about 26 years, is that right? That’d be ‘42, so you kind of began during the war? You were doing it before the war weren’t you though?

PE Yeah, I mean just for the community or any benefit.

INT Uh huh. OK. Now when Mr. Hooper passed away, you were, where were you living then?

PE Ho’olehua.

INT You were at Ho’olehua in 1950s, the early 1950s some time. So he died sometime between 1953, ’54, sometime there about.
PE Yeah, about that time.

INT Then you married Mr. Ne soon after that. When did you move to where you are now?

PE About 30 years ago.

INT About 30 years ago you moved to Kalamaula.

PE Kalamaula.

INT When you moved to Kalamaula, what were you doing then? Were you, was your husband doing any farming or anything at that point?

PE No. Just for home use.

INT Just for home use. What about your own life, was your life pretty well involved in the extension work you were doing (mumbles) there?

PE No, before that, I was working for the university extension service as a nutritionist. I used to, they supplied me with a little portable kerosene stove to burn and I used to pack that on a car and go from the end of Halawa to West End and go in to the homes of the low income homes and teach them how to cook a nutritional meal.

INT So how long a period of time did you do that?

PE Four years.

INT Would you come back to the same home several times just to be sure that they knew how to do it?

PE Just to check up. Yeah. Check up and introduce something new.

INT Well, that's quite a run, you start at one end and work your way toward the other in a systematic basis?

PE Each day I take one section, one district and I work all the way down.

INT Well, that would be great to be involved in something like that. So that was part of the extension work from the University of Hawaii. And then when did you begin with the Kamehameha Schools?

PE Oh, it was in, not too long ago. In fact I was working for Kamehameha when I became disabled. I had to give it up.
INT Oh. When was that?

PE Can't remember the year. Was the same time when Bill Wallace was working for Kamehameha Schools.

INT OK. Bill is back in Laie now by the way. When did you become involved in oh, doing good in the community in the sense of community organizations? Now I know one time you went down to Kalaupapa, when you were a secretary of the cancer campaign. Tell me about your involvement in organizations like the cancer crusade.

PE Mr. Pauole(sp?) was the general chairman, and he needed a secretary and so because we were very close, he asked me if I would be his secretary for the cancer campaign and I said, OK, so he said, but this means that you will have to travel. I said, that'll be all right. So that's how I became involved in the cancer. And then through university extension clubs, they call them U.E. clubs, I got involved in many community campaigns and blood bank and I worked with 4H youngsters in the state of Hawaii, Molokai and I've been a U.E. member for 31 years and a 4H leader for about 23 years.

INT You've been quite active in community organizations for quite some time.

PE Yeah.

INT Where did you, was it about this same period that you became politically active, let's say, for example, I know that you were quite concerned about the government, I don't know, I suppose city and county, renaming some places.

PE Oh yeah. That issue the chamber of commerce, they asked me to be a member of the chamber of commerce, so I joined the chamber of commerce and then when we go to the meetings and bring up some subject that we disagree on, so I used to stand up and I used to fight for it.

INT Why were they trying to change the names?

PE I don't know. Somebody new buy all the land in that area and then they fear that they should name that place after that person.

INT And what was it that you wanted to do?

PE To leave it as it was. It had a name already.

INT Keep the old name. You mentioned there was a young LDS man that you quite often teamed up with.
PE Oh yes, Elder Salatori(sp?), he and I team up together and we would go and stand up and say, why should this place be, the name be changed when for years it’s been going by that same name that was given by our elders many, many years ago, so why should we change the name just because this man has money and he bought the whole entire area. It doesn’t give them any right to change the name, so I said, I told Elder Salatori, let’s pick a petition, go around with a petition, ask the people if they want the name changed, and everybody said, oh no.

INT Now how did you get involved in this with this Elder Salatori?

PE Well, Elder Salatori and I had been friends ever since we were little children. When we go to Halawa, we stay at his or his family home.

INT Oh, I see. So were you in any organization together or just you knew him?

PE Just knew him and I knew I could get support from him.

INT Were you generally successful?

PE Yes, we have not lost anything so far.

INT Well, that’s a good record, that’s a good record. How did you get involved in some of the Hawaiian activist activities?

PE Well, the Ohana Kahoolawe, I got involved in that because Mr. Aiule(sp?) had asked me to come to their pot luck that they were giving for the visiting guests that were coming from Oahu and Maui and so I said, OK, so I prepared a dish and everything and went down to the canoe shack and that’s where we had a dinner served. And then, these young folks from Waimanalo on Oahu and different places came and then, so, everything was put on the table they said, oh, come and eat everybody, come and eat. So they came and then there was this woman that went on the Hokuleia to Tahiti and she was a guest for the night and they wouldn’t let her walk. They carried her from the canoe up to the chair at the table so she was at the head of the table so I whispered to her in Hawaiian, the custom is, whoever sits at the head of the table has to say the prayer, bless the food and she said, Oh, no need. And she started to eat and so I looked at Dr. Aiule, I said, hey, the food not even blessed yet, he said, well, you go ahead and bless it now. So I stood by her side and I blessed the food and then everybody came to eat and then she refused to eat because we didn’t have fish. They had stew meat and somebody had some fish but it didn’t arrive yet. So she refused to eat because she didn’t want to eat stew and poi and so I told her, I whispered in her ear to wait a while, there’s another woman that’s going to bring some fish. So she sat around, she was trying to, I don’t know, she, her actions were not pleasing to me, she seemed to be haughty and so I told her, “olo olo kamealoha” and so finally she started digging her fingers in the poi bowl and then I said, I told Dr. Aiule, get another bowl for her because she’s eating with her fingers out of dish bowl and
every body else is going to eat from there, and he said, but that’s Hawaiian style, I said, yeah, but, in this case it’s, he said we are Ohana of Kahoolawe, so I said, OK, you folks eat. So I wouldn’t eat from that bowl of poi, I went to my car, and I ate on my car and then after a while, then this boy from Waimanalo came he told me, are you going to Kahoolawe? And I said, I was asked to go but I’m not going. I said, he said, why and I said, what am I going to do over there, I’m handicapped and I don’t want them to do special things for me. Then he said, I said, you going, he said, yeah. I said, what are you going for, he said, I’m going over to Kahoolawe to receive the power, the power of the ancients, he said the kahuna power. And so, when Dr. Aiule had asked me before and I refused to go. When this boy said that, I said to myself, Oh no, I said, are ycu a Christian, he said, yeah, I belong to the protestant church at Kalihi. So I said, and when are you going to Kahoolawe to get the power, I said, you going back to Babylon, and he told me, what you mean? I said, you’re going backwards. If you are a protestant and you go to church in Kalihi then you must be a Christian, and then he said, yeah, I said, but you not, if you’re going over there just to try and get the power, I said, that’s not being a Christian, I said, you work into idolatry and he got mad with me and he slapped me on my shoulder. (laughs) So Dr. Aiule stepped in there, I told Dr. Aiule, I’ll go in Kahoolawe, he said, how come you changed your mind? I said, Aiule, we are kupunas, we supposed to teach the younger ones, the ?? the young people that are going, so I want to go and I want to be on the religious side, I want to teach them religion. I said, and then, he said, OK, up to you. So, the next day I went by helicopter and first they told me you go in you got to swim in from the boat, you got to swim in far. And I said, no. I said, I’m going but, I said, the Lord will provide a way because He knows what my intentions are. So they sent a helicopter pick me up and Betty Jean’s mother, and we got on at the Ho’olehua airport, then they flew us to Kahoolawe and we landed right on the beach and got off and then we waited for the boats to come in from Lahaina with all of the young people. They swam in and then they spoke and one time you said you wasn’t coming. I said, well, I changed my mind and so I stuck to him and I kept talking to him about the Lord and I said, if you have accepted the Lord as your savior, how come you want to get power, there’s no power greater than Jesus Christ and he told me, get all Hawaiian power, I’m going to the heiau. I said, OK, you go to the heiau. And then, so Dr. Aiule asked me to talk to all the young people, so I said, all of you that are going to the heiau just to be inquisitive, and some of them said, no, no, we’re going to worship, I said, what are you going to worship? Oh, we’re going to worship the Gods over there. I said, there’s nothing there but stones and then they told me, I said, you’re going back to idol worship. I said, what are you? Oh, I’m a Catholic, I said, I’m a protestant, and then I said, well, if you have accepted the Lord, have you been baptized? They said, yeah, I said, if you have accepted Jesus Christ as your Savior and your Lord, then there’s no, no reason for you to ask for power because there’s no power greater than the Lord. And he told me, Oh, hog wash, and he walked away. So I didn’t bother with him anymore. But it was beautiful that night. They call Ohana, Ohana is family we know, but it also means family devotion. And so when we got to eating supper, Dr. Aiule said, time for Ohana,
every body gather around. So everybody gathered around the camp fire and then they start to talk about the experiences of the day. I said, that’s not Ohana, so I started to sing “Jesus Like A Savior, Lead Us” in English, and then all of the navy boys that was camped right next to us, they started to sing it, they came to the camp because they thought, oh, it was something good you know, so they came, and they sang and I thought it was good because I had them because I don’t have a good voice and so they sang there after that was through and then I said, OK, let us pray. So we prayed then some of them were very uneasy because I said, let us pray, and then I said, you know we can’t do anything without the Lord. I said, in John, chapter 15 said, you can do nothing without me. And so they started to laugh and some made fun and all that, but the navy boys were very, very interested in us. So, I said, OK, one by one say a memory verse from the bible and you’d be surprised out of that group of about 68 people, only seven or eight knew a memory verse from the bible.

INT Out of about 68?

PE Yeah. And I said, Oh, that’s sad.

INT Does that counting navy and the Ohana people ??

PE No, no, just the Ohana of Kahoolawe.

INT OK.

PE So the navy all said, stood up and they gave a memory verse. I said, even if it’s just God is love, that’s a memory verse. So I taught one of the boys next to me, I said, say “Aloha kea kua” God is love. And so he said, Aloha kea kua, and when he said that, it became a chain reaction. Everyone started standing up and saying Aloha kea kua. So it ended up we sang a song and God Be With You ‘Til We Meet Again and all that. And then it was nice, the navy boys came over and they told me, oh, that was beautiful. We’d like to have that, can we join you folks every day, I said, yeah. They said, you know, they never had this before here, so Dr. Aiule asked me, how come you...I said, eh, Ohana, when you said Ohana, to me, that’s what it means, family devotion. So, he said, Oh, I never know that. And so I said, well, you learned something now. And so, that is the reason I went to Kahoolawe and then, so I managed to talk Christianity to our ?? the young people that went, kept many of them from going to seek the power of the old Gods.

INT So you and Mary Lee were the only ones that went over there on the helicopter?

PE No, there were, there was another Dr. Harada(sp?), he’s a Methodist minister. Methodist or Baptist. And I, Mary and I were the two that were pushing religion and I was surprised this Dr. Harada, he never even uttered a word, you know,
trying to, because the Elders were there to control and counsel the young people and to teach them and to encourage them. But he didn’t say a word, so I didn’t.

INT  How long were you over there on Kahoolawe?

PE  Four days.

INT  Four days. So did you just have an opportunity to look around quite a bit or was it primarily meetings going on?

PE  No, no, no, no. Every day we had a work detail and then one day we went across the eye to the R n R camp for the service men and so because I couldn’t walk and the helicopter had gone to Maui, the boys held their hands and I sat on them and they carried me all away across the island and I felt so embarrassed because not used to that kind of treatment. And they kept saying, here comes the Alii, here comes the Alii. So we went up the mountain, down the mountain, because we, and it was nice. We went to the R n R camp and then, they said, what we going do here? I said, you folks going swimming. They said, yeah, they were going swimming. I said, well, I’m going inside hold a prayer meeting with the folks inside. They said, you crazy or what? I said, I’m not crazy. So I went in talked to some of the boys in there and there were some visiting nurses and then we talked and then we enjoyed them and they asked many questions about Hawaiians and so I answered as much as I could then one of the boys said, ooh, get plenty fish out here. So I walked into the water and they said, what you doing, and I said, I’m going to call the fish in so you folks can catch them. They said, you crazy or what. No, no, I went in and the uhu, the big blue uhu came swimming and swimming and start nibbling at my toes and they said, catch him, catch him, I said, no, no, no. I said, we going to wait until more come and then you folks can all get some. So I walked around the shore, clear white, the water was so clear and the sand so white, and the fish came nibbling at my toes and I kept walking because it’s ticklish and then pretty soon, had a whole school of fish there, all kinds of fish. Then the boys threw two nets up, three nets up, some even went threw their tshirt and caught a fish using their tshirt for net and we spent a lovely day there. Then we went with, then when the helicopter came from Lahaina, Dr. Aiule sent the helicopter down to pick me up, to bring me back so the boys wouldn’t have to carry me. So they said, you’re going to ride alone, I said, no the two boys that carried my two pack mules are going to ride with me. So we rode back to camp and we had a lovely day there, and all the fish down there that we caught me made, oh, some made steam fish, some broil the fish, and I cooked fish soup, a big pot of fish soup and then everybody had. Oh, everybody enjoyed the fishing.

INT  Do you think you managed to convince some of the younger leaders that God was more important than mana?
PE   Oh yes, uh huh. Yes, I came home with a good feeling that I was able to turn, to reach out their minds back to the Lord instead of ....

INT  Tell me about your trip that you took with Twig(?) Smith around the island, Bob Cralls(sp?).

PE   Before we went around the island, walking around the island then I told him, we better eat first, so we, so my daughter laid out the spread of sandwiches and chips and cheese and juices that we ate and Bob Crall said, Oh, I didn’t think we were in ?? thicket, eating by the beach. And then he said, I didn’t think I would be eating such a fabulous meal in a place like this, so anyway, then he said, how come, the only thing that’s missing is the music and the entertainment, the hula dancers. So one of the boys started playing and singing then they called my daughter, come on Ana Lou, dance. She’s very shy, so they kept calling her, finally she got up to dance and then when it was over then Bob Crall said, you know Ana Lou, you’d make a hit in Hollywood but you’ve got Hawaiian luau feet (laughs) and my daughter was always conscious that she’s got big feet so she was embarrassed but she laughed at that also. Then we started walking and I said, you not going to take anything? Oh, no, no, no, we’re not taking any food, no water, nothing. We’ll eat what we find on the way. So we started walking on the west end, coming around, when we got down to the south west point, Kalaeka’au, then Bob Crall said he was hungry and he was thirsty, I said, well, let’s go to the spring over there and drink water. So he went up, I said, you have to put your hand under the stone and catch the water that drips down. So he did that, he drank water, then he said, but I’m hungry, so I said, come with me, so he came with me and we picked ilima blossom, wild ilima blossom, all on the sea shore then he ate, he ate that up. Then he said, oh, it’s filling. I said, you want to go catch fish, I cook and eat to, and he said, no, no, no, this is filling. So we kept walking, walking and then we came to some hina hina plants growing on the side of the beach and I said, Bob, here, rinse some in the salt water, I said, eat some of this. And he said, I said, this is your vegetable, and then he said, I said, it’s medicinal, and then he said, what is it good for? I said, good for gout and good for arthritis. So, he said, but I don’t have gout and I don’t have arthritis, I said, never mind, you said you hungry, eat it. So he ate quite a big bunch of it. And then, I said, you still hungry, he said, no, no, no. So we kept walking, walking, walking. The rest in the back were wondering what we were doing and then, so one of the Japanese boys came up and he said, you know Aunty Hariet, I’m hungry. I said, oh, plenty of food over here, he said, how are we going to catch the fish, I have no nct, I have no hook. I said, no, eat the flowers, the yellow flower, that’s ilima blossom and he said, it’s good, eat it, and I said, yeah, Bob Cralls just got through eating and making a meal out of it and then he said, oh, ok. So he went to pick and he was hesitant first about, then he’d chew and then he began to like it and he went and picked it all, he said, oh boy, I better pick and put it in my pocket. I said, no, all along the coast we will find some and so, this place we went, I would find something new for them to eat and then we came to Waikane, and there’s a fish pond there that has so many variety of eels, so I said, you want to eat eel?
They said, no. I said, well, what are you going to eat then? Oh, we catch the crabs and some seaweed. So, before I could stop them, they went into the fish pond to go, to go get, catch crabs and get seaweed, and I said, eh, get out of there, the eel. And boy, you should have seen the sixteen boys hopping over the wall. And boy, they never saw a place with so much eel, I said, this is the eel pond. There are protectors of anybody, any strangers going into Waikane and then they laughed, but they never got over it. When we came to Pala’au, that’s a dry area, they went to catch crabs. They put crabs in their pocket and they would eat, nibble on their legs and then by the time we got to Kalamaula, they had eaten most of their crabs, they were full. So we came to the coconut grove and somebody went up and climbed some coconuts, and they ate coconut, so by the time we got to One’alii Park, they were full, and that’s where the truck where the food was waiting for us, and they were full. They said they couldn’t eat anymore, they said, what did you folks eat? Oh, we ate crabs, we ate ilima, we ate, I don’t know, they said, we ate all kind of things. That was an interesting hike and then...

INT How many were on that trip?

PE About 29 I think, or 39.

INT Oh yeah.

PE Big group.

INT Were you the only one from Molokai?

PE No.

INT Or were there others?

PE No, there were plenty from Molokai. In fact, Bob Cralls, that KGMB channel photographer, the two of them were the only ones not from Oahu, not from Molokai, they were from Oahu. But we walked on and Walter Richie joined us at One’alii Park and walked the rest of the way, up to Halawa and he developed a large blister and so when we got to Tutu Lani’s place, she put, she applied some Hawaiian herbs by the blister and told him to leave it open, let it go like that, and so we went on to, he walked the rest of the way without shoes, barefooted, one foot was barefooted. And when we got up to Mana’i Canoe Club, they had, they had just taken out the imu. They had made lau lau, so we sat down and ate lau lau and poi, and boy did we enjoy that.

INT Well, that sounded like that was quite a jaunt all right. How old were you when you made that trip?

PE Oh, I was in my 60s.
How long did you travel with the group?

Um, oh, many days, from Kahoolawe we came to Molokai, then we walked around the island, then I went to Lanai, and do you know Dr. Mitchell of Kamehameha Schools? Well, he was with us and he learned many things on that trip around Lanai and we came to the petroglyph there, and I said, so they did some rubbings and then I said, do the rubbings of the, this side, but don’t take the ones on mauka side, he said, why, I said, those are rubbings of the, what we call iliuhai, wild dogs, and that’s why they’re vicious, and then, he said, I said, you’re going to have hallucinations during the night when you’re sleeping. You’re going to imagine that the wild dogs attack you. Many of them say oh, that’s all superstition, Hawaiian superstition, so they did, they made rubbings of the wild dogs. That night they couldn’t sleep, we kept hearing people yelling, yelling, yelling, so Dr. Mitchell got up, he’s not an M.D., but he’s a....he went to....

Tape ends.

As a result of their not listening to you, they were experiencing nightmares and they learned from experience of what you said was correct. Well, that was quite an ordeal for you, didn’t you get tired as you walked all the way...

Oh, when I get tired I sit down on the side of the road, rest.

Well, I think that this might be a good time for all of us to sit down and take a rest. I think that, might be a good time to stop again.

What time is it?

It’s 2:00 o’clock.

We’ve had you here five hours.

I’d like to go home to cook supper for my husband.

Thank you very much, we really did a lot.

You’re welcome.

Continuing interview

31 July, 1987, we’re at the Paleokoi(sp?) Hotel continuing our conversation with Harriet Ne.
In 1964, I was commissioned by Governor John Burns to be the historian of the island of Molokai. It is, they felt that I was qualified to be the historian because I lived in almost every district on the island of Molokai so I knew the lifestyle, the lifestyle of the island and I knew most of the kama'aina families. So it's a job that I really enjoyed because it made me do research and learn more about my island.

Now in your interest in Hawaiiana over the years, you’ve served in various capacities as a kumu hula, and then of course, you said yesterday, as a kupuna after your acknowledgement of the naumakua haloiea, how do you view, what is your responsibility as a kupuna?

It’s to counsel and advise our young people and their way of life, to be proud that they are Hawaiians and to accept the traditions and the kapus of old and try to apply it to modern day life.

Do you do this in a formal setting or do you do it just in casual conversation?

No, we have regular classes. When I was president of Hui Imi Na Awao(sp?), that is a club that does, you gain knowledge of Hawai'i-nei, I used to conduct many classes, where the Hawaiians came from and updated during my research, I got updated on where the Hawaiians came from and we have research on navigation, on communication, up to modern day from the ancient days and modern days.

Now where have you gained your knowledge? Who passed a lot of this information on down to you?

From the Bishop Museum and the archives and Dr. Mitchell’s book and Dr. Emery comes here to visit. And then I used to be, what they call, mad Friday for Mrs. Sophie Cook and through her, I was able to go all over the island because the Molokai Ranch own almost two thirds of the island of Molokai, but through her I gained access to the many places where we were forbidden to go and that’s how I… I knew a lot about the eastern but western, I didn’t know too much until I met Mrs. Cook and then we used to go bouncing all around the island on her jeep. And that’s how I learned how to, old timers like Koa Burrows, Mrs. Koa Burrows, Sam Burrows and Jojo Au and the old timers like Dan Pahaupu(sp?).

So the information that you have gained over the years has been primarily from your own research?

Yeah.

Was Mrs. Cook able to tell you very much or did you just travel with her and then learned on your own?
PE No, I learned on my own. But she would take me to the spots, the sites, in other words, we call it, on the spot training or on the site. And then after that, I conducted a class, conducted classes for the MEO(sp?) and all the Head Start teachers learning Hawaiiana, learning about Molokai, it was called Molokai-ana and it was, the purpose was to take, to know your island and to take pride in your island. And so I conducted the classes. At first it was volunteer and then after a while the government felt that I should be paid for teaching because I did a lot of research and I made many trips to Honolulu to do my research and they felt that was involving expense, so I began to get paid and then when I became a historian for Molokai, the Lieutenant Governor’s office decided that if they sent anybody here, to the island of Molokai, I would take them on tour and I would get, they would pay me, so I did several, I took several people on tours.

INT So you were appointed historian by Governor Burns in ’64, how long before that had you been working, developing the information that you gained?

PE Oh, many years. 18, 19 years.

INT So for 18 or 19 years before this, in other words, back to, say the end of World War II, you had started your research at Bishop Museum and the Hawaii State Archives, as early as that, is that correct?

PE Yes.

INT When you went over to the Bishop Museum doing your research, were you living, were you still in Oahu at that time?

PE No, I was here on Molokai.

INT You had come back to Molokai.

PE Yeah, I would go back and forth. Made trips to do my research.

INT Were you...now at that time, you were still probably traveling by the inter island boats, were you?

PE Yes.

INT And later, the planes. Did you travel by plane after they got going on a regular basis?

PE Yes.

INT When were you getting actively getting involved in your religious activities, leading up to your ordination?
PE   1939.

INT  So, do you remember when it was that you were ordained?

PE   I have my ordination papers at home but I don’t remember.

INT  How did that come about?

PE   Well, my father is a minister and I went to Honolulu to visit him and I was staying at the rectory with him, so one night he was reading to me out of the bible and he said, came to that scripture where it says, the harvest is great but the labors are few, then he told me, aren’t you interested in the ministry? And then I said, I don’t know if I qualify for it. He said, all you have to do is give your heart to the Lord and then study the bible and learn the words of the Lord. So I began to study the bible and read a lot and I used to go visit different churches to get view points from different pastors and that’s how. Then I became interested in the ministry because my friends always come to me when they have problems and they ask me, oh, you know, we have problems with our son and I was able to help many of my friends get their children to quit the drug habit and alcohol habit. It’s only through prayers and talking to the young people and so the parents thought that I had, that was my talent. So they told my father about it. Oh you know, my father asked, how come you know this woman? Most of them were haoles that had problems, and they used to come to me, and I used to counsel them and then talk to the children and because of this, I felt, my father kept saying, maybe this is your time that God is giving you. Anyway, he asked me, do you want to get into the ministry, I said, no, not now. So one, a couple of years after that, I went to Honolulu to visit, they had Sunday School review and so as I sat in the church there, I heard this voice calling me. So I went outdoors and when I went outdoors, it was raining, and then I ran back into the church but before I ran in, this voice said, come I need you. And I looked around there was nobody around me, so I said, Maile, who is this that need me, and my father always taught me to make yourself available to anybody that needs your help. So, I went back out when the rain stopped to go find out who needed me, but there was nobody around, so I inquired around but nobody. So I went in church and then I don’t know, I had this beautiful feeling in me but at the same time it made me cry, so I was crying in the church then my father looked and he saw me. So he came to me he said, what’s the matter my child? And I said, I feel beautiful inside, I feel happy but at the same time, I feel sad. And he said, why do you feel sad? I said, I feel as if I’m going to leave my life, this life. He said, you mean you’re going to die? I said, no, no, I’m going to change, I’m going to give up all that I have been doing and I would live another life. And then he said, that’s why you said, in other words, you had a call, you had your divine calling and you don’t want to give up your physical life, this everyday life, this physical life, you still want to hang on to it. So I said, I told my father, I guess so, I don’t know, I don’t know I’m all mixed up inside. So he said, well, let’s pray over it. And then he said,
let's sleep on it a couple of nights. And then you ask the Lord what is meant by
this revelation that He's giving you. So I did ask, I prayed for three days, I prayed
and asked the Lord, what was the meaning of all this and I was mixed up, and I
felt happy at times and at times I feel so sad, and then one evening I went to a
prayer meeting with my friend and then, she's a Pentecostal and while they were
talking I had this voice calling, keep calling my name and so finally, out loud, I
spoke without knowing what I was saying, I said, Oh, Lord, I come, I come. And
then my girlfriend said, what's the matter? What're you talking about? I said, I
don't know, I feel like the Lord is calling me and then she said, just then the
minister said, when you hear the voice calling, harden not your heart and hearken
unto the call. And so, I listened and I said, my heart is not hardened, but I don't
feel that, I feel I'm too young to get into the ministry. At that moment I felt that
was a call that God, that was a divine call that I should go into the ministry, but I
felt I wasn't ready. So when I went home I told my father about it. He said, oh,
you do acknowledge that it is a divine call from the Lord and I said, there isn't
anything else that I could explain out there, I think it is. And then he said, hmm,
well, how do you feel, are you ready? I said, no, I'm not ready. I said, I'm too
young and there's a lot to learn. So he said, do you want to go to a seminary on
the mainland to study and then I said, no, I would rather practice here in the
islands. So he sent me on a training, a novice training trip to the different islands.
One week in Oahu, one week on Hawaii, one week on Maui, one week on
Molokai and every day I went out into, evangelizing into homes and then by the
time I got back to Molokai after I completed the islands I came back to Molokai
and then I went into our church and I sat on the bench, the front pew and then this
voice told me, go and sit over there. So I looked, that was the step that goes up
into the pulpit, so I went and sat on the step and then the voice kept saying, go
further, go on, on the pulpit, but I said, I'm not dressed to go on the pulpit, I'm
not ready. So I stood up and I went back and sat on the bench then this little child
came running in, our neighbor's child, and she grabbed my hand, and she said,
come aunty, Jesus told me take you over there. But she grabbed my hand and she
pulled me up on the pulpit and so, and she said, here, sit down. She put me on the
middle chair. There's three chairs on the pulpit, so she put me on the middle
chair, I said, no, that's for the pastor of the church, she said, no, but Jesus told me
take you and sit on the chair. So I said, no, let's go down from here. So we went
down, so I went home and I told my husband about it and he said, well, what do
you, how do you feel? And then I said, well, I feel I'm not prepared. He said, I
think you're too young, but anyway, he said, but if it is a call of the Lord, you
better not refuse, because He knows if you are ready, so I said, I can be ready if I
keep on studying and so, I said OK, and so, he said, when you get the call, when
you hear His voice again, accept, go and tell your father that you will accept the
ministry because my father was a bishop of our denomination. So I said, OK. So
the next morning, early, about 5:00 o'clock in the morning, and then this voice
called me again. And so I sat up in bed, I said, yes, and my husband said,
nobody's calling you. I said, yeah, a voice called me, called me distinctly, my full
name, Harriet Ahiona Ne. So he said, well, what do you think it is? I said, it's a
call from, I think it's the Lord calling me. So he said, well, are you going to
accept? I said, what do you think? He said, it's not me, I support you, and he said, but it's you have to make up your mind, you have to be willing to give up the worldly things. He said, it should be easy because you don't drink, you don't smoke and you don't play around, he said, so you just, whatever you do, you're doing good, good things and he said, so it's not going to be easy, you can continue doing what you're doing, Hawaiian and all that. So I said, well, OK, right then and there I made up my mind, so I called my father and he came from Ho'olehua and he took me to the church, he said, are you sure you want to and I said, yes. And he said, all right, I will, you must come to Honolulu to the mother church and we will ordain you there. So I said, but I don't want to go to Honolulu to be ordained, I want to be ordained in the church that I'm going pastor. So he said, ok. So the president of the denomination came up and the secretary and all the elders of the church came, so they called all the pastors of the different island churches and they came over. So I was ordained at Kalamaula.

Lady Can you describe that ceremony?

PE Mm hm. We had a beautiful ceremony.

INT When the, when your father had been the Bishop of the denomination, so he had quite a roll in your ordination, did he?

PE Yeah.

INT Ordination ceremony.

PE Well, he didn't do it here. He asked the president to do it, he assigned different people to take the reading, one take the songs and all that. But he just sat there.

INT Was he in charge of the whole ceremony?

PE Yes, he was in charge.

INT Now you were married to Mr. Ne by this time so this would've been some time in the 1950s I suppose...

PE Yeah.

INT ... when this happened. So the, so your role as a pastor continued from that time on. Now were you the pastor of the church there at Kalamaula?

PE Yeah. No, I had been promoted to the traveling pastor. Whenever anybody in the different churches on the island, the pastors are sick or they cannot do their duties, then they send me over to take over the pastorship until they are able to come back. So I'm traveler, a traveling pastor.
INT  Just here on the island of Molokai?

PE   Yeah.

INT  Or do you go to other islands?

PE   I can go different islands but I, twice a month, I go on the pulpit here at
      Kalamaula.

INT  Now are you still functioning...

PE   Yes, uh huh.

INT  ...in that capacity? Now, so twice a month, here at Kalamaula and the other
      Sundays, are you preaching elsewhere or is that about the (mumbles).

PE   Yes, I'm invited sometimes, down at Halawa church and I go down there to
      preach and, but they need me at the Kalamaula church because the people, the
      members are not intellectual, they only went, some of them only went as far as
      third grade, so our church conduct everything in Hawaiian so I have the Hawaiian
      English bible and I work with them.

INT  Are your sermons in Hawaiian?

PE   Yes.

INT  Do you have many children in your congregation?

PE   Oh yes.

INT  So they are learning Hawaiian either at home, or ...

PE   At church. We have the parents coming in at night to learn too, because what's
      the use of the children learning Hawaiian if they have nobody to converse with at
      home. My granddaughter came home and told her daddy, pe hea oe, and she
      couldn't even, he couldn't, he didn't understand what she was talking about. So,
      he said, what are you talking about, and she said, oh, I asked you how are you?
      And he said, oh, I'm ok. And she said, no, you're supposed to say, maika'i.
      Maika'i or kea no malumilumi, means, I feel sick, don't feel so good (laughs). So
      he said, maika'i. So he said, maika'i and she said...

INT  In your role as a minister as a pastor, do you find that your experience as a kupuna
      and your role as a pastor, do they help each other, do you function...

PE   Yes, embraces each other.
They embrace each other.

Because I find that I needed so many areas and .... So I help out that way.

In your travels around that you’ve been doing, now would be you would be able to say almost 30 years I suppose that you’ve been functioning as a minister first, of your own church and then now as a traveling pastor. How did they, what is your title in this independent protestant church.

Traveling pastor.

Traveling pastor.

Of the state.

How do your members address you? Do they address you as pastor or reverend?

They call me Kahu.

Kahu?

Kahu is reverend.

In your travels, as you give counsel, you sit down with the family and I suppose, ho’o pono pono, as often, you’re often involved in that are you?

Yes, very much.

Tell me how that works.

I get the family together and then, I always feel that song touches the heart of people, so I would select a song that I felt that everybody knew, and we would sing it then it puts them in a peaceful mind and then I say, well, we’re going to have, like a counsel, family counsel meeting and I want everybody to open up their heart. So, I would pick a subject, maybe love, love God and love one another and then I asked ?? Gloria, how do you feel about, how do you feel about your love for God or for one another and then you open up and then go on to the next but most of the time, I’m cued off, oh, you know the sisters and brothers, they fight a lot. In fact this past week, I was able to bring a sister and brother in talking terms after 18 years of not talking to one another and just through ho’o pono pono. So the sister professed to be a Christian so I said, you’re the stronger of the two so the bible tells us the stronger should help the weak. I said, now why is it that you’re not talking to Phillip? And she said, oh, because when my mother was living, he didn’t even bother to come and visit my mother. But when she died, he was right there, he took over the home, the lot and the fish farm and so, she said, it belongs to me, after all I took care of her ‘til she died. She felt that the
fish farm belonged to her and the home, the house lot. So because he took over everything, he said, I'm the oldest and I'm the boy, so I'm, belongs to me. She didn't leave any will so she couldn't, they couldn't. So anyway, they got in to a heated argument and they never talked for 18 years. Then the other day, I was on her car, she came to pick me up to go help her to shop and then I was sitting in the car and then I saw him, the brother, walking on the side walk. And then she started the car and she turned around, she went park on the other side of the street. I said, why did you do that? That was your brother. She said, oh, I don't want to talk to him. I said, why. She said, I haven't talked to him for 18 years and that was the first I ever heard of it. So I said, why? Oh, because he took the fish farm and the house lot away from me. She said, it's supposed to be mine. I took care of my mama 'til she died and so it belongs, should belong to me. He claims he's the oldest and he's the son so it should be his, so he took over the fish farm and the house and he's been catching fish and he's been selling fish so, and then I said, well, that's sad, I said, but that shouldn't be. Why don't you folks talk it over? Afterall, even if he have, you have the fish farm, you cannot go fishing because she's handicapped too, she cannot walk, she walks with a cane, I said, so it won't do you any good, why don't you talk to him, get into an agreement that whenever you want fish, he will go catch for you and whenever he goes fishing, that he will bring some down to you. Oh, she said, I can't be bothered with him. I said, wait a minute, you profess to be a Christian, how can you say you're a Christian if you don't talk to your brother? That means you hate him. She said, I don't hate him, but I'm just angry with him. I don't want to have anything to do with him. And then I said, well, that's wrong. It's the wrong attitude. So I talked to her and read from the bible, all the scriptures pertaining to love and then finally she kind of, kept praying that the Lord would touch her heart to soften her. And finally she said, she told me, oh, he was still across the street, so I said, let's go over there. I was determined that before we separated that day, that I would get her to talk to her brother, so I said, drive over there. I want to see him. So she drove across the street and then I called him to the car and when he came I held her hand and I held his hand, then I prayed. And in my prayer, it must have touched her because she started to cry, she cried and cried and cried and the brother looked at me and then he asked me, what's the matter? And then I just shook my head, and then I took their hands and I put it in each others and I said, in the name of Jesus Christ, love one another and talk to one another, show your love for one another. Don't keep saying, Jesus said to love thy neighbor, love one another and then don't do it. I said, it's just words and no action. I said you're supposed to, you'll be blessed if you hear and do, and so then she turned around and she asked him for forgiveness and that was what I was waiting for. She asked him for forgiveness that she didn't talk to him all these years and then she turned around and she said, you know why I don't talk to you and he said, well, something about the land and the fish farm. And she said, yes, should be mine, not yours. And he said, but I could share with you. You're welcome to come to the house any time and stay, and whenever you need fish or you want fish you can call me up and I'll bring some fish to you. They said, and then he said, you
cannot go fishing and then anyway, the two of them cried and hung on to one another until now, they talk to each other.

INT Now was this down at Kaunakakai? This reconciliation that took place? And when was it, just a short time ago?

PE Just two weeks ago. And it gives me a happy feeling when I bring, reconciled people together, especially brother and sister. And they, oh, they want, the girl, the lady is 69 and he’s 72. So, you know, when you think of them living the rest of their lives not speaking, I couldn’t…

INT What was her name?

PE Her name is Pearl Keevin(sp?).

INT And his name is Phillip?

PE Yeah, his name is Phillip…Ah Yo, A H Y O (spells it out).

INT How do you… Now after the mother died, then he took over the house and the fish pond and she had to move out then, did she?

PE Well, she wasn’t living there. She had her own home. She still have her own home.

INT I see. So she, her mother was living with her then?

PE No, the mother was living in her own home but near her, about four doors away, she used to go over every morning and help the mother.

INT I see.

PE Fix the meals and laundry and clean the house and all that.

INT Now this type of situation where you had talked to her and then you met him and brought them together, this was a little bit different from a regular ho’o pono pono wasn’t it?

PE Yeah.

INT Could you tell me about an experience that you had with ho’o pono pono?

PE Well, you bring the, get the family and get them in a good mood and atmosphere must be pleasant, then everybody speak their peace and then you counsel them. Oh, but this, this…the Lord says, this is…. I have to be prepared to quote the
scriptures and then I quote the scriptures to them. It makes them feel that, oh, it is so. And so...

INT  Could you describe one that you’ve been a part of at some time in your life, could you tell us about a specific case?

PE  Yeah. There’s this boy, Billy Burk. He didn’t want to have anything to do with his sisters and brothers. He felt that, well, because he was adopted, he felt that he was an outsider so he felt he wasn’t included in anything that the family had. So, when the father and mother was 50 years married, the children all got together and decided they would give a luau to honor the parents on their 50th wedding anniversary. So the children went right ahead and made the plans and didn’t even call him and consider him to take part in this program and in the planning of this luau, so he was very hurt. So the day of the luau, we were all there and I said, what happened, where’s Billy? I noticed all the children were there. I said, where’s Billy? Oh, he said he’s not going to come, I said, why? Oh, we don’t know, you know him, he’s queer. And I said, there must be a reason why because he’s a very appreciative boy and I know he appreciates the love and the care that your parents have given him. So, I went to look for him, I went down to the coconut grove and he was there fishing, catching crabs and I said, Billy, come on, let’s go to the anniversary luau. He said, I don’t want. I said, I have nothing to do with it. I said, why? And then he said, because they didn’t even ask me to do this, or if I would donate this or that. He said, they didn’t include me in their plans. I said, well, maybe because you made them feel that you didn’t want to have anything to do with. He said, I said, come on let’s go to the luau. He said, I don’t want to go. I said, well, for my sake, will you go so we were very good friends, so he went with the other car, we got to the house, and I said, it was about two hours before the luau. So I called all the children in. I said, eh, call the father and mother. I said, you know, you cannot have this luau and enjoy it, enjoy it and then, you’re going to be honored by, not everybody, but their feelings are all mixed up. So, got them to sit down and then, then I asked the oldest son, how come you didn’t call Billy in when making the plans for this luau? Oh, he always walk away when we want to talk to him. I said, but you could’ve sit him down and said, well, Billy I want you to get the wood for the imu, or something, assign him something to do. Then he feels that he is part of it. So I talked and talked to each one of them. Finally, they all said, oh yeah, I said, you know it’s the wrong way, here is a great occasion that you’re celebrating and it’s a wonderful thought of you folks, it’s a beautiful thought that you want to give a luau to, for your mother and father, their 50th anniversary, but it’s not complete and, because half the family is not here so I got them all together. So they, and Billy was sitting with me on a long bench and so one by one came and kneel in front of him and they held his hand, they said, please forgive me for not considering you or thinking of you and will you join our family in the celebration of our father and mother 50th anniversary. Everyone came, one by one, came to, but there was one that was stubborn. He said, oh, why should we, he’s not our brother. Sad to say so, I had hard time with him. I took him outdoors on my car and talked to him
and talked to him. I said, you know Frederick, this is unpleasant. I said, you’re a handsome boy but you beautiful only outside, there’s no beauty in your heart. And he said, why, why, I’m not ugly. I said, I didn’t say you were ugly, but I said, you have ugly feelings. So I said, the beauty is supposed to radiate from your heart, in your eyes, in what you say and your actions, and then he said, why, you want me go inside and kneel in front of Billy and ask for forgiveness? I said, no, I’m not forcing you to do anything. I want the Lord to touch you and if you feel that you want to, you go ahead, don’t hesitate. I said, but if you don’t want to, don’t be a hypocrite and go in there and ask for forgiveness if you don’t really mean it. So, talk, talk, talk, and then finally the older brother came out and talked to him too. Then the mother came out. She said, please, you’re the only one Freddy, you’re the only one that didn’t go repent to your brother. And he said, that’s not my brother, I said, hey, wait a minute. You were all brought up together by this couple, your mother and father, and they took him in as their own son, so finally he softened. The mother said, please, for my sake, and I said, no, no, not for your sake, for his own sake. And so finally, he weakened and he said, ok, but he told me, you come with me and so I came, went in with him, so I sat down my chair next to Billy. Then he came, but he wouldn’t kneel, he stood up and he held Billy’s hand. So, the sister said, how come he don’t kneel? He’s not humble. I said, as long as he’s humble in his heart, that’s the main thing. I said, you don’t have to take, kneel down in front of Billy. So, I encouraged Freddy to continue. So he asked his brother to forgive him. He hugged his brother and he said, oh, now we’re going to have a lovely luau, we’re going to have a lovely party. I said, yes, now, I said, the sun is shining, it’s a beautiful day, everybody feel beautiful inside so, they had the luau, we had a wonderful time.

INT Now, when you had this gathering, did you identify as a ho’o pono pono, or did you just talk to him?

PE No, I identify as ho’o pono pono because you have to set each one of them right. Ho’o pono pono means to set right.

INT So they knew that they were a part of a structured situation trying to reconcile a family difference.

PE Yeah.

INT Now were these people members of your congregation?

PE No.

INT I’m wondering whether they responded to you because you were a minister, because you were a kupuna, or just because you were an old friend.

PE They responded because I was an old friend and a kupuna. They respect me and they love me.
INT So you’re not functioning in your capacity as a minister however at that time?

PE No.

INT In your encounters, either as a minister or as a counselor or kupuna or in a ho’o pono pono situation, do you have occasion to use many of the stories of old Molokai that you know?

PE Yeah.

INT How do you apply those stories?

PE We say, well, I always say, well, in the days of old, our kupunas used to do this and do that, and the results is very good. Then I would site the results of any problem and then they feel, oh well, if they could do it, well, we could do it too. That’s the attitude they take.

INT Now our Savior spoke in parables, many, many times as He tried to teach the people that followed Him. Do you feel that this is kind of what you are doing, in using the old legends, it’s kind of teaching parables?

PE Yeah.

INT So you feel that this is quite helpful to you.

PE You know the OHA organization, I had to bring them over here to Molokai to ho’o pono pono and it was a request of one of the Molokai representative but when we, we had a wonderful setting. Beautiful, down by the beach and we were all out in the yard holding hands, we made a circle, we sang songs and then we prayed and then we had ho’o pono pono session. They had very, they were fighting amongst themselves. I said, you know you folks keep saying that we must have unity, the Hawaiians must have unity in order to get ahead, but you folks are not practicing. I said, right in your own organization you are fighting with one another, you’re bickering with one another. I said, what is it? Is it jealousy or everybody want to be the top man? Everybody want to be chief, nobody want to be the Indians and talk and talk and talk to them. So then finally, Georgiana Padeken was the first one to feel the vibration and she started to talk to Tommy Kaulukukui(sp?), they had some differences in the past, so she asked if...

Tape ends.
And so on and on and on. And you know it touched it the hearts of all them. Even some of them didn’t think they had any problems, but it made them speak of their own life at home with their families and so they brought out things like that. But the saddest part was when we adjourned because many of them had to catch, they were rushing to the airport to catch the plane and then I said, they said, oh, it was a very successful weekend of ho’o pono pono. I said, no it was not. They said, why? I said, the one that requested for the ho’o pono pono did not even stand up and utter one word, so I said, it wasn’t a success because the one that requested for the ho’o pono pono did not say a word. And so they knew who I was referring to so they let it go at that. So, a couple of weeks after that, I heard that he was put out. He was not the representative from Molokai anymore. So I felt bad about it, but I went to talk to him, I told him, why do you hold back? He said, I shame. You shame of what? Ashamed to tell that he was sorry, I said, oh, if you know you’d done anything wrong in words, thought and deed, come out with it, don’t hide anything because the truth will come out in the open later, you cannot keep it a secret anymore. I said, because look at the result if you lost your job, and then he said, Oh, I’m going up, I’m going to fight for it back. But I said, well, the people, the Hawaiian people have to vote for a representative, now it’s up to the people. But it’s sad when you think of it.

Now even though he had not benefited from the ho’o pono pono, there was a reconciliation between Georgina Padeken and Tom, Tommy Kaulukukui. So it was successful in that extent at least.

Yeah.

In, now are you active now, are you pretty active today in OHA?

No, no. I don’t have anything to do with OHA. Only when the chairman come over, Kamaki Kanahele, and he asked me to gather the kupunas together and he thinks a lot of what the kupunas have to offer, you know. He listens to them and I say, wow, you know, the funniest part was when he introduce himself, he says, I am a Latter Day Saint. I said, that’s right, that’s why, does it matter? I said, I’m a protestant but it doesn’t matter, religion doesn’t matter because it’s only one God. I said we may worship in different ways but it’s still one God. We have one landlord and then….so…

Now this time that you were involved with this whole ho’o pono pono, had you been invited in to meet with the OHA leaders?

Yes.

To conduct a ho’o pono pono? But normally, you’re not all that closely involved?

No.
INT  It's just on special occasions. The experiences that you've had as a minister and as a kupuna, have proved enriching I'm sure in your own life as well as in the lives of those people with whom you've come in contact.

PE    Yes.

INT  How do you regard yourself? If you were to try to describe yourself, just setting modesty aside for a moment, are you a, what are some of the words that you might use to describe the type of person you are?

PE    I would say I'm a happy, humble person and make myself available to anyone that need me and I always pray that the Lord will give me the wisdom to cope with whatever situation comes up and I depend a lot on Him and my life has been beautiful because of that. I don't say that I didn't have bad times, I've had bad times but I've always had the love the Lord to overcome, to help me overcome these things and as I said, the sun always shines after a cloudy rainy day. So I always look forward to something better and ....

INT  Aunty, could you share with us, I realize we're getting into kind of personal area, but, could you share with us some, to a certain extent, the times in which our Heavenly Father has blessed you, in times of trial?

PE    Yes. I feel that He has been very informative and um, as a couple of years ago I had tumor in my stomach and it was left there uncared for, would turned to be cancer. So my husband was invited to the, to Minnesota, to a friend's farm, a friend wanted his advice about raising pigs, so my husband flew over. They sent his plane fare and he went over and left me home with my step son so, then we had a church convention over in Maui, so I told my step son, I'm going over to Maui to the church convention. He said, oh, ok. So I went over and I stayed over there one week and I came back. But when I came back, the next day, early in the morning about 5:00 or 4:00 o'clock, I heard this voice calling, Hariet, and I thought it was my father's voice and I waited again, then I heard again, Hariet. So I said, yes, and I sat up in bed and then, then I realized, nobody's around, nobody's calling me, so I went back to sleep. And then this voice said, Hariet, I said, yes, Lord, I said, what have I done that is not pleasing to you? If I have offended you in words or in deed, please reveal it to me so that I may make my repentance and then, in Hawaiian, this voice said, a wi wi, hurry, hurry, get dressed and go. And then I said, go where? He said, you have to go on the big bird, and he said, it's a silver bird with red wings and I didn't know what he meant by that. Anyway, I said, but why, I just came back from Maui, I don't want to go any place else. And then I said, where am I going? Never mind, you get on this bird, silver bird with red wings and you go where it takes you, but hurry, don't wait too long. So, I went back to sleep, I said, oh my, but was disturbing. So I told my son about it and he said, well, how do you interpret that dream? I said, I don't know, I said, but, he said, do you feel that it was the voice of God? I said, well, one of his messengers is trying to give me a message. But I don't
know where I’m supposed to go. And then he said, well, wait a while, maybe you’ll have another showing, another vision, so next morning, same thing repeated the same way, and it, he spoke in Hawaiian, hurry, get on the silver bird and go, don’t delay. And so, I told my son, you know, that’s the second time and then he said, wait, one more time. So the next morning, the same thing. I came up in the patio, I told my son, Gerald, I don’t know, it’s a message that the Lord wants me to do, but says to go hurry, hurry, don’t delay, so, he said, maybe you’re supposed to go some place. I said, yeah, I don’t know where but He said to catch the silver bird with the red wings, and he started to laugh. Just then the Hawaiian Airline flew over, the silver bird with the red wings. He said, oh, mama. I said, that’s the bird I’m supposed to catch the plane and go some place, but I don’t know where. And he said, where did He tell you to go? I said, it said, go where the plane, the bird take you. So I went, then he said, I said, so I tell him, but I said, I don’t have any money, I don’t have plane fare, how can I catch the bird, the plane? And then he said, oh, you always believe in that God provides. I said, yes. If this is a message from God, He wants me to do something, I know He will provide. So, just then the horn tooted and we looked out, there was this county mechanic and he said, Aunty Harriet? I said, yes, I want to buy pig. I’m going to have a luau for my mo’opuna and I need a pig. And I said, oh come. I said, how many pounds? He said, I need a 300 pound pig, then I asked my boy, do we have 300 pounds? He said, no. But he said, why don’t he buy two pigs, 150 each and make the 300 pounds. So, I asked, told the man, Tony, we don’t have 300 pounds but we have two pigs that you could buy, 150 each. So I said, anyway, go down the pig pen and look. So he went down the pig pen with Gerald and they looked and then he saw this big boar coming, our big boar and he’s old, and he’s over 300 pounds and he said, there, there, that’s the pig I want. And then, I said, but that’s our boar. I said, and I said, for luau, the boar has not been castrated and the meat will smell and then he said, I know how to do it. My grandfather taught me how to, you castrate the pig while you’re killing it and you clean it, do it the same time and he said, wont smell. I said, well, it’s up to you. Want the pig? He said, yeah. So I said, he said, how much? And then was about 360 pounds so we sell at the time the rate was dollar a pound, so I said, oh, $300.00 and then he said, ok. And then my son said, but mama, it’s over 300 pounds, it’s 360. I said, wait Gerald, the man is a poor man, he’s not a rich man, and he wants it for his mo’opuna. I said, give it to him for $300. So my boy said, ok. So he told $300, so and then my boy said, see mama, you’re going to get money but he told me, but I’m going to come and get it on Friday. I said, you know Tony, I have to go to Honolulu and I don’t have any money, can you pay for, come get it on Friday and pay for it, or come pick it up this evening? He said, no, no, no, I go right down the bank now. So he got on his truck, he came down the bank and he got his $300 and he came and he gave it to me. So I bless the money and then I told my boy, well, I going to go. So he took me to the airport and I caught Hawaiian Airline and came to Honolulu. I went to see my doctor and when Dr. Cherry examined me at Straub Clinic, he said, he said, you have to have a operation right away, and then, I said, what’s the matter? He said, you have tumor in your intestine and he said, and I said, what do you plan to do? I have to cut off seven
inches, about seven inches of your intestine to get all the tumor spot off. He said, I hope I’m in time he said, because it will turn cancerous. So, then I said to myself, oh, that’s what the voice meant, hurry, don’t wait and I didn’t know anything about it. I never felt any pain or anything so doctor said, I want to schedule you tomorrow morning at 6:00 and I said, wait, wait doctor. I walked outside in the lobby and then I went to the window and I said my prayer, I said, thank you Lord, if this is what the message meant, that You revealing to me that I have to have surgery done, and I said, but you made me complete, you created me complete and now, if I’m going to have surgery, they going to cut out my intestines. But I had a beautiful feeling. This child was chasing a butterfly outdoors, so when I looked out of the window, so I said, oh, it’s God, this is what God wants. So I went back and I told Dr. Cherry, ok, doctor, schedule me for tomorrow morning and then... So he said, you go home, get your clothes and check in today, this afternoon, because I’m diabetic and they have to take care of all of that. So I said, OK. So I went home to my friend’s house, pick up my bag and checked in at Straub Clinic, then I called home to Gerald, to let him know what’s happening. I said, you know what the urgent message was? He said, I have to have surgery right away, otherwise I have cancer. And he started to cry and I said, don’t cry, I said, I’m in the hands of the Lord, I said, the Lord will do the surgery, He knows how much to cut and where to cut so don’t worry, don’t cry, just pray for me. And so he said, but I’m going to call Daddy, Daddy don’t know. I said, oh, that’s OK, don’t have to tell him, but he called Ana Lou. He called Ana Lou, Ana Lou, she gets emotional, so she said, oh, she called the mainland to my husband and told my husband, come you better come back right away because mama is going on surgery and he said, what for? And then she told him. He said, they’re going to cut off her intestines (laughing), he couldn’t visualize how I was going to live without it and she said, only seven inches of her intestines. Then he said, yeah, I’ll try and get a flight home right away. So, next morning early, when they were pushing me to the operating room, I was saying my prayers, and I was humming, so the boys stopped and looked at me and said, Mrs. Ne, aren’t you afraid you’re going under surgery? I said, no, I’m leaving myself in the hands of the Lord. He will perform the surgery, not Dr. Cherry. So when Dr. Cherry came, the boys were telling him, Dr. Cherry said, that’s what I like about her, she’s never afraid of anything because she believes in the Lord. So I told him, and then he said, are you ok? And I said, I’m fine doctor. I said, are you ok? He said, yes. He said, I’m ready for the surgery. I said, you won’t do it, the Lord will do it, the Lord will guide your hands. He said, thank you and then, so when everything turned out beautiful, when they took me after, they took me into the recuperating room and Ana Lou came in, she flew in from Molokai, when she came in, she saw all those tubes sticking out, she was fearful, she started screaming then I said, what’s the matter? She said, my mommy, what’s the matter with my mommy? And they said, and she could see the smoke, steam coming out of my mouth. They said, no, she has to have that because the surgery is successful but she has to get all that phlegm in her out. So I could hear her talking but I couldn’t see her and then she came and touched me and she prayed and then I said, thank God everything turned out well. And then so, she left me in the recuperating room and then she
went out and then my husband had just come in so she went and told him, and she said, he was going to talk to the, going to the nurses station and talk to the nurse. So he talked to the nurse and she said, you go to her room and sit down and wait for her, she should be coming up pretty soon. So he went to my room and when he went in my room he was so astounded because my room was so full of flowers, he said, he thought he coming into an undertakers place or a funeral parlor. He said, there were, the nurses didn’t know what to do with flowers, it was just covered with flowers and so when they brought me in, I looked at all the flowers and I said, oh, thank God everything has come out beautiful. So I told them, the nurse, you know, go to the wards or the room and look, people that don’t have flowers, give them some of the flowers. Take some baskets in and then from my room, I could look down to the ward, and then I could see this old Japanese man. Every day coming out, he never had a visitor so I said, you take the flowers, this bouquet, chrysanthemums, yellow chrysanthemums, I said, take it to him and say, you point that I, it’s from me and with it goes my love and that he be all right. And I saw her going down taking the flowers down to him, and as she point to him and he went like this to me, thanking me, and I wave to him and so I settled back and for a diabetic, they were surprised that I healed so fast, but as I said, I always put everything in the hands of the Lord and so, so I was in Straub for a week and then I went home to Molokai, but that’s one of the things that the Lord has revealed to me because I love Him so much, I want to serve Him, the rest of my life.

INT Well, Aunty Hariet, I can tell He has been very great influence in your life, and you have been quite an influence in the lives of others.

PE Yeah.

INT In your work as a kupuna, kumuhula, counselor, you’ve been able to draw on a wide variety of experiences....

PE Yeah.

INT Information that you’ve gathered over the years is, as well as divine inspiration. In your research and in the use of your stories, you mentioned that you’ve used them, kind of as the Savior used parables to prove a point and to describe to someone how they might do something a bit differently in what they have. Was this recognition of your status as a kupuna, as a storyteller, was this what lead you to decide to write the book or to put the book together...

PE No. My friend, I have a dear friend, Gino ?? and she told me, you know Hariet, why don’t you write these stories down? And she said, why don’t you write a book about it? And so I said, I didn’t think I was capable of doing it. She said, oh yes, I’ll help you. So she, I wrote it all down and poor thing, she had hard time reading my writing because I tremble so much and then she proof read it and then she was one that helped me put, then I took the manuscript to a school teacher
friend who read it over and then I got some of my kupuna friends to check the Hawaiian names and the spelling and all of that, so that’s how I got...and

INT And was it your nephew that took care of the business...

PE Yeah.

INT ...side of it?

PE He was my business agent. He went to talk gallant and he made all the arrangements. We went to several companies and University of Hawaii Press offered to print it for me for a small fee but nah, when I talked to John Dominus (mumbles) and he’s, you know, he’s a, he loved the people so much and he had so much Hawaiian love in him that whenever he read the stories, he said, oh, this is informative. He said, it’s good stories, so he said, I’ll do it for you. And of course the business was done with my nephew so my nephew said ok. So the book sold so fast and I was commented on it by Honolulu magazines and was the outstanding book published about Hawaiian, Hawaiian legends and then, it sold, the distributors ran out of the copies so the, then my nephew asked me if I wanted to do a second printing. And I said, no, I didn’t think so. And then, he said, why not? It won’t cost - you’d get more money from it because expenses are already taken care the first printing. But I said, no, I didn’t write these stories for money, I said, I wanted to pass on information to the children of Hawaii, the people of Hawaii. So that’s why I never had the second printing.

Lady So it’s out of print now? So we can do another one. I think the University of Hawaii Press will do this one.

INT So as you told the stories, did you gather the stories that you had told previously or were there brand new stories in here?

PE No. Many of the stories I’ve never told to anyone.

INT So some of them appeared in the book for the first time you told them. Do you ever make up stories of your own, do you ever create stories or are these stories that you have heard?

PE I only did one. Because I was familiar with all the history, that is the lonely warrior. You remember the lonely warrior? That was the only one that I made up, created because I was familiar with the history and I actually saw the lonely warrior, sitting on the side, smoking his pipe, smoking his tobacco.

INT So many of the stories that appeared in the book, and the stories that you have shared with Gloria, are results of your own personal experiences in many cases.

PE Yeah.
Let me ask a question about when you and your, well, everybody on the island was looking for your classmate when she was kidnapped by the man, and you had gone with the police officer, Charlie, and tried to find, after the officer in charge had sent everybody, sent all the other children down, you had gone, you’d continued on with Charlie and then you’d found the cave and then you had gone through another puka inside the cave to another cavern. Now did Charlie go in with you, or was this another??

He went into the first cave, he went into the first entrance, but in the second cave, he didn’t go in.

But the other police officer did?

Yeah. But he’s dead now, Mr., Sheriff Lindsey.

Uh huh. But who was the police office that went into the second?

Oh, Dan, Dan, now what’s his name? Dan Kaano, Dan, can’t remember his name.

And…

Dan Kalo’i, K A L O I.

Now when you and Dan Kalo’i went in there, you saw the people against the wall…

Yeah.

Now did he, was he the one that identified them as Mu or did you recognize them?

I recognized them by the information I had received from my friend in Hawaii who showed me the menehunes and told me the difference between menehunes and Mu. So when I saw them, I recognized them as the Mu people right away.

Are they still around do you think?

Mmm?

Are they still around the island?

I don’t know. This man from Oahu went to look, I don’t think there’s anymore.

So some people went back to that same cave to see if they could see anything?
PE    Yeah. A lot of people, out of curiosity went. But nobody said anything to me. I always wanted to find out who went in and what did they see that I didn’t see or what did they find. But the stench is so strong that you cannot stay long in there.

INT    Now when you and Dan came out, did you tell anyone else what you had seen inside? Did you tell Charlie ??

PE    Just Sheriff Lindsey and a Japanese man from Moanalua.

INT    So you did tell Sheriff Lindsey and the Japanese man and then what about Charlie? Was he there when you came out?

PE    No, he couldn’t stand the smell so he took off.

INT    So he had gone away so there was just you and Dan who had seen them and then you told the Japanese man and Shefiff Lindsey about it. Was there anyone else that asked you about it because this, of course, would be a rather unusual...

PE    Oh yeah. A lot of people were asking me about the Mu people and some don’t believe, you know, but recently there’s been some write ups in the newspapers about the Mu people. So now people, they heard that the Mu people used to live on Molokai, so a lot of people have come over and called me up. So I would show them the place, I would ride with them, show them the cave and anything, but because I’m handicapped, I cannot walk with them, but anyway, they, and I said, please let me know what you found and what you see? A lot of them with their cameras want to take pictures, but I have never heard anymore about it.

INT    Have you heard of anyone else having seen the Mu people besides you and Dan?

PE    No.

INT    Either before or since then? But, when you saw the Menehunes, there was someone else there with you then, too, wasn’t there?

PE    Yeah, that was on the island of Hawaii.

INT    And then you saw them on Kauai also didn’t you?

PE    Yeah, Kauai, Hiena(sp?), Hiena Caves.

Tape ends.

SIDE F
INT  Now when, the other time that you saw the night watchers, was at K.....(?) School and that was when you were with Mrs. Becoy(sp?)

PE    Yeah.

INT  Tell me about that, about that experience if you would.

PE    I was older then. I was in my teens. The first time I saw them I was just a child. So the second time I saw them, that’s what made me curious, I wanted to know more about them. And then when we got to the school, I saw the light on in Mrs. Becoy’s room, so I don’t know what, why I went to the school house, but anyway, when I was walking up the steps, I heard the drums beating and then I heard chanting. Then I knew that the night marchers were on their way, so I ran to the room to say hello to Mrs. Becoy and then she came by the door and stood and then the long walk way down to the room on the veranda of the school house, we saw these torch lights coming with lots of people and then we could see shadows of bodies coming down and then we couldn’t see anything except the torch lights and then I saw, the chanting got louder and louder, and the drums beating, beat louder and louder and then Mrs. Becoy said, goodnight, I’m going home. And she ran down the steps and went on her car but she said, you want me give you a ride? I said, no, I’m going to stay. And she said, aren’t you afraid? I said, no. I just went back into the room, into her room and left the door open and watched them until I saw them coming down and then they all passed me, which in there were about a dozen of them, men, husky men. The leader was a tall, tall man, so I assume that he was the chief. And then they walked on the steps, the light on, it didn’t bother me.

INT  You mentioned that your brother puts sticks up.

PE    That was when I was younger at my aunt’s home.

INT  Mmm. But after they were passed, the sticks would still be there and then so you indicated also that they just passed through the walls. The, but Mrs. Becoy didn’t want to stay around. So when your brother tried to grab the leg of one, he actually felt something.

PE    Yes.

INT  Solid.

PE    He felt something solid, he said.

INT  The documentary that you did for RCA, just to kind of summarize if you missed it on the tape, this Mr. Bill Cox had come and talked to somebody at the airport in one of the rental car agencies about a guy, and then he came to see you, did he?
Yeah. He had a girl friend, Maria, Maria or Maria. I don’t know if she’s Chinese, Hawaiian, or Puerto Rican and what, but anyway, they came to the, she came with him and because she knows the islands a little better than he did, she was introducing him to the different cultures and the different things. So he asked me if I would, he said, I hear you’re the historian of Molokai. I said, yes, I am. And he said, I want to tour the island but I have to do it today, right now, because we don’t have much time. He said, we planned to stay on the island just a couple of days we finish. And so, so I said, ok, let me go in and tell my family that I’m going. So I went in and they said, don’t worry about lunch or anything, we’ll pick some food up on the way and so I said, ok, so I got comfortable and got on the car and we drove up. All the way up I was telling them stories, legends of different, and history and pointed out the historic spots, legendary spots and told them stories about it. All the way up to the eastern Halawa. When we got to Halawa, he wanted to go on the other side to Pelekuna. I said, you have to hire a boat and I said, this time of the year it’s clear enough where you drive, but I said, otherwise, he said, I said, you have to hire a helicopter or something, or come by trail. By trail, you have to have a guide and I cannot walk so, anyway, we were ???. Then he came back, after a couple of months he came back and he hired a helicopter here and his girlfriend and then they flew to Pelekunu, then he was able to interview Joyce Ka’inoa(sp?).

Did they have a cameraman to take…

He had his camera.

So, Bill Cox did his own camera work and….

Yeah and his, his girlfriend acted as a recorder. She used to record everything.

So what did they do? Film you in telling the stories?

Filmed me, filmed the scenes around.

Did you go to Pelekunu with them?

No, I didn’t go. Because I had just come back from Pelekunu, couple of months before.

Now how did you travel to Pelekunu on that occasion? By boat?

By helicopter.

Oh, you went in by helicopter. With him?

No, with Edmond Allury(sp?).
INT So then they flew in to Pelekunu and interviewed some of the old timers.

PE Yeah.

INT How long was he with you on that second?

PE About an hour, enough time to catch the plane, so they stopped in and told me of the progress of their work and he was going back.

INT When did he do most of the filming for the documentary? On the second time that he came?

PE No, the first time.

INT The very first time. The time you went down to Halawa valley...

PE Yeah.

INT ...and came back. So he did most of the filming that time. But it was on the second trip that you took the helicopter to Pelekunu, is that correct?

PE Yes.

INT OK.

PE And he did, he wanted just to talk to Hawaiian people, with Hawaiian blood. So, he talked to Emma Tata’luli, all the way up Pokohi ?? (sp?).

INT The documentary that he put together for RCA was the first showing of that when you went back to New York to see it. Was that when you went to New York?

PE No, I went, no I just saw it recently in ?? Library.

INT But RCA did take you back to New York?

PE Yeah.

INT What was the purpose of that trip?

PE Well, they wanted me to sign a contract, and I refused because I don’t want anything binding like that because my old age and my eye sight was poor and my hearing, I have a ruptured ear drum in my right ear, I can only hear in my left ear, and so I didn’t want to because that would be binding, it would mean that I would have to go whenever they came over, I would have to go, go with them. So, I talked it over with my husband, he said, it’s up to you, you know what you’re capable of doing so I said, no, I don’t think.
INT So they wanted you to do some more documentaries?

PE Yeah. They wanted me to go to Maui to, because my father comes Maui and I know Hana quite well. So they wanted me to go there and more like a contact person. But I didn’t want to be bound by, committed to anything that I wasn’t sure of.

INT So when you flew back to New York in 1981, 1982 whenever it was, that was for the purpose of trying to persuade you to sign the contract, is that it? Who went with you?

PE I went alone. My granddaughter met me at San Francisco and flew with me to New York.

INT Oh. So you flew by yourself from here to San Francisco, and met your granddaughter went with you on to New York. Did you have a chance to holo holo back there?

PE Yeah, oh, they gave me the royal treatment.

INT How long were you there – do you remember?

PE I was there just one week.

INT Then when you came back, did your granddaughter stop at San Francisco again, and you came home...

PE Yeah, that’s where she lives.

INT You came home by yourself. Did they seem to be disappointed that they brought you all the way back and you didn’t, still didn’t want to sign?

PE Oh, they were disappointed because I didn’t want to sign. They wanted to know why. They offered me more money. I said, no, no. I said, I know what I’m capable of doing. I said, at this age, I said, at this stage I said, I don’t want to get tired doing this kind of work. I could find more useful things to do to wear out my energy, by doing something else good for other people, not this kind.

INT Have they contacted you since then to see if you’d change your mind?

PE They wrote, sent a card, inviting me back to New York. No, no, they send me a card inviting me to New York, but they wanted to take me to, they meet me and then we will go to Las Vegas for one week, and then they wanted to treat me at Las Vegas and then they call it the playground of the century and they wanted me to go to Las Vegas.
INT  But you just went the one time though. Has Bill Cox sort of come back here to Molokai?

PE  No, he wrote, he sent me a letter the other day that he’s contemplating of coming over again. He wanted to get my comments on the documentary. I haven’t written to him.

INT  Oh. Have you received quite a bit of attention from other people as a result of viewing the documentary?

PE  Well, not too many Molokai people know about it. So, not too many people have seen it. But those who have seen it, I’ve, I asked them what they thought. They said, it was not, not, they said, you know, you full of life, you, and the thing is slow, like a drag. I said, that’s the kupunas speed, I told them. That’s kupuna’s speed. They said, yeah but, I said, compare Joyce Ka’inoa as a young girl and she’s telling all about lifestyleing Peleku and do you know that she has grown children that there’s no school there in Peleku and she self taught her own children and when they went to take the test to Kamehameha, they all were up to standard, you know, and they were surprised because these children haven’t been in school for a couple of years. But she taught them how to fish and how to pound poi and how to survive in the wilderness and she taught them their ABCs by going out in the yard and doing their chores and you know, she taught them. While they were planting taro she would teach them their ABCs.

INT  Are there any families living in Peleku now?

PE  No, that’s the only family. Oh, there’s another one, Hanson, but, Hanson, but I don’t…

INT  How about the Wailau area?

PE  Wailau – noboby. But that’s a better area to stay. The Naki’s(sp?), they’re losing all their land over there.

INT  So the people moved out of Peleku and Wailau both, about the 1920s wasn’t it, when the homestead land became available?

PE  The Naki’s left Wailau because this, ah, I don’t know, a well to do plantation owner in Kauai, he came over, he made a deal with them. He would buy them a san pan and $7000 worth of nets and they’d go commercial fishing. And what — they sell, then they can pay him back for the san pan and the nets. But they weren’t successful. It wasn’t a successful deal. So because they couldn’t pay him back, he took the land away from them, their land, and so, they don’t live there anymore.
INT I think we might take a break now, we have the caterers here to take care of us....

PE Yeah, ok.

Resume tape.

INT Aunty we’ve been talking about the use of your stories and your role as kupuna and counselor, as minister, could you describe what it would be like when you go into a school, as you tell these stories to the children.

PE The children are all eager. Wide eyed and they all come close to me so that they could hear me and I start by not just going right into a story but what I do is, I lead them, I teach them a song, a Hawaiian song, short song, that they could learn right away, and then it makes them relax, feel relaxed, then pretty soon, they’re all calling me, either Kupuna or calling me Aunty. And I have been known in the community by the children who call me Grandma or they would call me Tutu, or they would call me, oh, there’s the hula lady. Or, there’s the pig lady, because I would go out, my husband gather garbage, and he said, oh, that’s the pig lady, that’s the hula lady. Sometimes when I’m with my son, my step son, we’re driving in Kainakakai, we’re going to a store to shop, then a child will come up, Grandma, what’s that? And then my son will say, how come they call you Grandma? I say, well, I go into the schools and I want them to feel relaxed with me, they can call me Grandma or Tutu, whatever they want to. And then, say, oh and then, he’s surprised when I go walk through the town, there’s all kind of people talking to me. The old Filipino man would say, hello mama, how are you? Oh, I’m fine, how are you? And then I would go on a little further and then some of the young men come up that took Hawaiian from me, and they come up and kiss me and say, hello Aunty Harriet, how are you? I’m just fine thank you. And then we’d would go on some more and I’d meet some of my people my own age, they say, oh, Hariet, how are you? Fine. And sometimes I would tease when they ask me in Hawaiian, pe hea oe? I say, oe mau no, still the same, a keko kolenei au, I’m still going around with my cane. And so, my son is surprised, he says, you know, you know so many people. And I say, well, in my life time I have come across, I have met several people, all race, all nationality and all ages, and I said, and they remember what I had taught them or what I spoke to them about so I said, and I love all of them for remembering me and then just about in June, my, the community of Molokai, the, spearheaded by the kumu hula, Billy Kahiue, he said, oh, this is the year of Hawaiians, and he said, I want to honor somebody, so his students asked him, what you going to do? I want to give a luau. What for? He said, I want to honor Aunty Harriet. You know, she’s our oldest and our best kumu hula. So he said, I want to honor her by giving her a luau. And then he said, you know, he doesn’t have much money, so he said, will you folks help me out? We’re going to sell tickets to pay for the expenses but I will honor her and her family to come to the luau. And so, it just so happened that my grandchildren had come up from Oahu to visit with the mother, the weekend, and then she said, I’m so glad you folks came and they said, why? Billy is giving a luau to honor
Grandma tomorrow night. Oh yeah, but it’s a surprise, she doesn’t know about it. And here, they had been planning this all along and I didn’t know a thing about it. And I meet my daughter and the rest of the family all the time and nobody said anything. All my granddaughter said from Oahu when she came up, the mother said, she said, how we going to get Grandma to the luau? I leave it up to you folks because you folks ask her to, you’re going to take her out and she’ll go. And so my oldest granddaughter told me, Grandma, we’re going come pick you up on Saturday at 4:00 o’clock, now you be ready, you wear your gayest muu muu. And I said, where we going? We’re going to a luau. That’s all they said, they didn’t say who the luau was for and then I said, where is it going to be? Oh, at the yacht club. I said, at the yacht club, and yet my granddaughter said wear your gayest muu muu. And the yacht club is kind of rugged, so I said, I wasn’t going to wear one pretty muu muu, I just wear my old tutu muu muu. So I got ready on Saturday and waited and then 4:00 o’clock sharp, my granddaughter came and picked me up and we drove down to the yacht club. When we got there I said, oh, my this must be a big luau, whose luau is this? Oh, it’s for a lady by the name of Haleaka, Haleaka is ?? in Hawaiian. So it’s for one lady by the name of Haleaka. I said, do I know her? I don’t know, I guess so. And then, she parked the car and then there were a lot of people, oh, crowd there, and they were all standing on the side walk talking. They all knew that they bought tickets because they said was to honor me, so a lot of them had bought tickets and then they passed the word along. She’s coming. So everybody cleared the side walk and I got out, so I didn’t think it strange because I’m used to that, they respect me, every time they see me coming, they come and help me. So this young boy came and he held my arm and escorted me down, but my grandson was with me and I said, whose luau is this? He said, oh, it’s a benefit luau. And then I said, oh, here’s some money, go pay for my ticket. He said, no, no, no. He said, I’ll get it. He said, you just go ahead, go in. Then my daughter Ana Lou ran out and she said, they heard that I had come. But they weren’t ready to receive me because it was supposed to be 5:00 o’clock and they had some of my former students, that took hula when they were children, they were now they all entertainers in Honolulu, well, reputable entertainers, so they had come up. Billy had contacted them and told them, and he said, oh sure, we want to come. So they all came. So it wasn’t supposed to start until 5:00 o’clock because that’s when the plane come in and they would all get down to the yacht club, but, here I arrived at 4:00 o’clock, they didn’t know what to do. So Billy ran out, so Billy said, told my daughter Ana Lou, take her to that table, and I said, when we were walking, I said, why am I going at the head table? I said, I sit over here. She said, no, no, no, you go to the head table. You have to say the prayer for the luau. So, and then, so I kept on walking and sat at the head table, was all decorated with bouquets and everything. Then a lot of people came to me with books to autograph and any kind of scratch pad anything. They said, Aunty Harriet, will you autograph our book? I said, what is this for? Oh, we just want to keep memories. So I said, ok. So I was autographing books. Then the Oahu group came, like guests from Oahu, and then they came up to see me and kiss me and then I said, oh, what are you folks doing here? Oh, we came for this luau. They
didn’t know that I didn’t know. So I said, by the way, whose luau is this? Oh, for Haleaka. And then I kept saying, I must meet this person, Haleaka (laughs), I was getting anxious to meet the person so then, who’s that, Kauai Cockett came from Oahu and so he was the MC. He was supposed to MC the program. So when he came, he went right, he came to kiss me and I taught him hula when he was a little boy, is about 4 years old I think and then he went right straight up to the mike and then he greeted everybody, then he said, it was a pleasure, he said, when Billy called us and told us that he was giving a luau honoring Aunty Hariet, we all said, yes, we want to come. So, he said, that’s why we are here. I have a job, a contract, but I had to get off to come here.

INT So that is the first that you knew then that it was going to be for you?

PE Yeah.

INT Well, that must’ve been a great experience that they would honor you and you’d be surprised for all that time. I suppose they said lots of nice things about you then.

PE Yeah. So there were a lot of visitors, tourists, from the mainland too, that bought tickets from the hotel Surf, hotel Molokai, they bought tickets, so the bus brought them down to the yacht club. So they were happy that they were there because they were going to see a program besides eat Hawaiian food.

INT What were the things, now I’m sure that they said many rice things at that time, but maybe in just the last four minutes, what are the things that you would like to be remembered for? Now probably some of them were said there, at that luau. What are the things that you’d like to be remembered for?

PE My technique of teaching and my technique teaching the hula is to be acquainted with your students. Know them personally, individually, and then know their handicaps and things like that so I can make excuses for, I mean I would bypass their awkwardness in doing, performing certain steps and motions, so I, then they said, Kauai Cockett said, Oh, she’s the most patient teacher we’ve ever had. And she said, she helped, she helped Grace, she said, she helped Grace because, because when she first taught hula to us, we were a naughty class, we were a boisterous noisy, and she said, but she had patience and she said...when we were rowdy, instead of yelling, shut up like most other kumu hulas would yell at them, shut up, she said, hamau hamau ??, she’d go around saying hamau hamau, and he said, you know we feel so guilty, we sit down and we kept, keep quiet. And he said, that’s what, you know, she have class, he said, she have class. I’ve been to other hula halau and I hear the teacher yelling, shut up you kids, or shut up! But I never heard that from her mouth. All she would go around saying, hamau, hamau. And so he said, that’s what I admire about her and I keep that to me. He said, now that I’m a kumu hula, I have practiced that. I’ve never said shut up to my students and he said, so, that’s why we were very happy to come, to honor
her, because we love her and we respect her and that’s what I was happy about. That they remembered the teachings.

INT So you were honored that day, primarily as a kumuhula?

PE Yeah.

INT Well, you’ve had a great variety of careers. As a kumuhula, as a kupuna, as a minister, kahu, so that the world has been a better place as a result of your passing through. If you could, maybe in just once sentence, say what you’d like to be remembered for, what do you feel, now you’ve made many accomplishments, what do you think might be your greatest?

PE My desire to help, my joy in helping other people.

INT Well, you’ve done that in a variety of ways. Well, we appreciate so very much you spending the time with us and sharing your knowledge. You’ve been sharing all your life, and this way will enable you to share, even more, because the words that will be written down will go on after we’re all gone.

PE So my granddaughter said, Grandma, why did you wear that muu muu, I told you wear your gayest muu muu? I said, but it was a secret and you didn’t want to let me know and when you said, yacht club, I figured such a rugged place, so why should I wear one pretty new muu muu, and she said, oh, I said, I wore a muu muu to signify that I’m a kupuna. But they gave me leis that I couldn’t see, I had to take them off to see and I had all variety of leis. Leis up to my forehead and there were some leis, some flowers, I’d never seen before in my life. The Oahu group, a lot of leis and the Molokai people, and it was so cute when this little child came up and he said, Grandma, only get this lei, and it was a, what you call that, crown flower lei, simple crown flower lei that he had sewn himself, he had three purple crown flowers and he had one white then three purple crown flowers, then he had a plumeria and all kinds flowers mixed up....

TAPE ENDS.