BIOGRAPHICAL SUMMARY: LORNA BURGER, retired teacher

Lorna (Awai) Burger, Hawaiian-Chinese, was born in Waialua August 11, 1905. Her Hawaiian mother was originally from Lahaina, Maui. Her Hawaiian-Chinese father was born in Waialua and was a jailer. Her grandfather was a rice-planter.

Lorna attended Waialua Elementary and McKinley High School as a commercial student. She then went to Normal School and finished her education in Greeley, Colorado. She taught at Kalakaua, Farrington, and Manoa Schools. She played music for the soldiers' entertainment during World War II.

She married a man from Silesia (now a part of Poland). With a partner he established the Honolulu Painting Company. Lorna has one grown son. She currently lives in Haleiwa.
Notes from Preliminary Interview
with
Lorna Burger
September 1, 1976

Mrs. Lorna Awai Burger of Chinese Hawaiian ancestry was born in Waialua in 1905. Her Hawaiian mother was born in Lahaina, Maui and was of the Congregationalist faith. Her father, 1/2 Hawaiian and 1/2 Chinese was born in Waialua, was a Catholic. His father was a rice planter in Waikane.

Mrs. Burger attended Waialua Elementary, McKinley High School and Normal School junior college program. She taught one year in Kohala and then did her fourth year at Greeley, Colorado - she taught at Kalakaua, Farrington, and Manoa.

Mrs. Burger was active in the entertainment field with Nina Mossman. She sang and played music.

Talked about no discipline problems in schools. She looked forward to spelling matches, geography matches - outings to beach where they made sand representatives of the Islands which made such an impression on her that she later incorporated some of this into her own teaching methods.

Hawaiian children at home were not told, "don't". They learned by following examples. The whole family did many things together--taro peeling older folks pulled it; someone cooked it. Kids peeled, scraped, and then it was pounded. The family had seven horses--children took them to beach to bathe, and later, they curried them.

Mrs. Burger made extra money by caddying for 25¢ at Haleiwa Golf Course. Kids walked to the theatre.

Menehune lights at Kaena point were often seen on dark nights. She thought nothing of it. People in Kawailoa saw menehune lights in the Waimea area where there are plenty of heiaus.

Religious family:--evening devotions, included Bible verses, singing, thanks for day's blessings. Their home was on more than a 1/2 acre across from the Japanese school in Haleiwa.

Ohana--her own family plus four aunties and uncles all lived happily together. As a family they often went fishing. They raised their own taro. Mother was a great fisherwoman.

Haleiwa Hotel - Lorna always loved it because it was "part of us". Iaukeas, later Kimballs owned it. Lorna's brother entertained there and
so did Lorna. She earned enough money to go to Peking in 1931.

She remembers seeing Queen Liliuokalani go by on occasion to her summer home. Remembers glass bottom boat rides—used to go for rides. Awais are related to Hohu family. She recalls seeing Haley's comet in 1911.

Her father was a jailer at the courthouse. She used to help her father clean the place; took away opium from the Chinese rice growers, raids, barrels of swipe (looked like soapy water with cockroaches inside).

Early 1900's - lots of Hawaiian families there. They helped, worked together, had community spirit, shared food.

Fishing for octopus, oama, aholehole. Learned from uncle sighting from points (peaks) of mountains. Did gill net fishing; used mosquito net bag attached to sticks. Long vines used as leilei to chase fish into nets. Fish thrown into pans with water and coconut fibers stirred around so scales would come off. Used banana stem to string the fish through the eyes. Limu, kukui, fish and poi were diet staples.

A lot of Hawaiians died. A lot moved to town to find better jobs.

James Awai, Lorna's brother, was well respected.
Tape No. 1-77-1-76

ORAL HISTORY INTERVIEW

with

Lorna Burger (LB)

Haleiwa, Hawaii

September 9, 1976

BY: Gael Gouveia (GG)

GG: ...Interview with Lorna Burger at her home in Haleiwa. I went over my notes from last time. I have some other things I'd like to ask you about. First of all again, could you tell me the actual dates that you lived in Waialua...or Haleiwa.

LB: Well, up till 1919.

GG: 1919, and you were born in 1905?

LB: Yes.

GG: So you were about 14 when you left then? And then when did you come back again?

LB: 1965.

GG: And you've been back ever since?

LB: Yes. I did come back, weekends and but I never did stay here for any length of time.

GG: Can you compare Waialua-Haleiwa today as compared to when you were a youngster?

LB: Well, of course I'm all for progress and I think I like what's happening in the village. However, there is this the one thing that...I'm glad that I was raised during the period we talked about. There was a togetherness in a family, the family did things together. We were taught to respect our elders, respect other people's property, to share with others, which I don't see happening in many families now. I notice that even within my own family, I see the children going, their own way doing their own thing. They go to their clubs or go to swim or go with their friends. But you seldom see the families doing things together. My nieces try to keep their families together but I guess due to the times and changes in life styles, it's difficult.

GG: It was more like ohana system...

LB: Yes.
GG: ...in the old days? Can you explain that a little, how it worked in your family?

LB: If we were going to, let's say, have a party, depending on the tide my mother would wake us up to go fishing and we all had to go. Whoever's door was knocked on, you just got up and went and you never questioned your elders. Never mind if it was 2 o'clock in the morning or midnight or 4 o'clock in the morning to go fishing. And then if there was a party, the neighborhood seemed to share in it. For instance, we would furnish the fish and the poi and the neighbors, say my aunt or one aunt would furnish the haupia. Another family would furnish the kulolo, another would furnish the octopus and the raw stuff needed. So it was a communal affair. Everybody came over to help. There was always laughter, happiness before the party. There would be about three, four days of preparation. And in between when the old folks (took a break) they'd play cards. They played kamau, which is equivalent to what we call whist. The losers had to furnish a pig for another party. There was laughter, joking and they would even sing as a group while the game was going on. In their own way they would have their own little parties and when I think back they enjoyed living.

GG: Did you have the parties often or was it...

LB: Well, like I said, our house was like a hotel. Whenever we had out-of-town ministers coming to the church to preach, our house was the house where he had lunch or they had lunch. If there was a convention, well, naturally there would be a luau for the whole congregation. Whenever there were guests from the outer islands, they always stayed at our house; our home was just like a hotel. In the evenings, we always had what we called Ohana--devotion, evening devotion. We could be playing or we could be sitting around singing. When it came devotion time and mother said Ohana, everything stopped and no matter who was at the house we all would sit out in the front yard or if it happened to be in the dining room, (you know we had one of those long tables which could seat about twenty people), we'd all sit in there or out on the lawn and each one would say a bible verse. Then there would be singing and either my mother or my father would bless the group and thank God for all the blessings of the day. Sometimes there was an evening of singing like a concert. Up to the time I left we had regular evening devotions.

GG: And where was your home located?

LB: In Waialua, we had one of the biggest yards there.

GG: And it's still existing today?

LB: It's still there. My niece Mrs. Asano lives there.

GG: Is this land that's been in your family forever, a part of the Great Mahele or how...

LB: Well, I don't know about the Great Mahele but anyway, we owned it as far back as I can remember and some of the land that we have acquired in the meantime, we acquired through adverse possession. I mean it happened
to be within our lot and so after you live in a place for so many years you apply for it and it becomes yours. We had our own taro patches and there was a time that one of my brothers even had a rice plantation.

GG: I think you had mentioned that last time. Did he have much of the land under rice cultivation?

LB: Ah yes, I think he had about five acres. The land back of Haleiwa Road is all farm land, taro and hasu (lotus). There's a spring called Puna Hoolapa in the back which used to feed our taro patches and rice fields. And of course we all shared in that business, too because after school we had to take turns to go up and pull the string with kerosene cans attached to them to chase the birds away. In the rice fields. Of course we had a group of Chinese men who lived on our place but their work was mostly to work the fields, plant, cut, and thresh. We'd go up maybe for an hour or two, depending upon what was needed. Now this was mostly when the grain was ready to be harvested. The men would cut the rice, pile them up and then lug 'em back on their shoulders like you used to see in the books on the Orient. Another interesting thing, after the harvest we used to see flocks of mallards (the ducks) coming in. I don't know how they knew it was harvest time but they used to come and light on the harvested fields. We enjoyed watching them. In fact the boys used to shoot them. Some of the Chinese men had those old guns. You know they'd pound the powder in and shoot. I never did try to shoot that because they looked awfully strong. We watched them use it and you could see the jerk...Well anyway, the local boys used to come and shoot ducks. The birds looked so pretty coming along Kaala. They'd come from the Mainland and go to the spring. There was a pool at the foot of Kaala, just beyond the four corners, where the old Catholic church is. This same river come from Wahiawa through Kaukonahua to Waialua and out into Kaiaka Bay. They'd fly from there down to our rice fields. They look so pretty flying in a group and then of course while they were feeding, the boys would come to shoot. Then they would all take off. I must say we had a very interesting childhood.

GG: I'd like to know more about it. What can you tell me about your earliest memories growing up in Waialua? Things like what did you eat and how did you get your food? Maybe we can go back even further...

LB: We raised our own taro to make our poi and Saturday was our poi day. We made enough poi; actually I think we had two barrels that were about three-quarter full of poi which lasted the family for a whole week. And then the following Saturday we would fix another batch. The whole family participated. My older brothers or my father or my mother would go and pull the taro. Then they would cook it on Friday night. Saturday morning everybody went to peel taro and then after the taro was ready for pounding, my older brothers or my uncles or aunts would pound the poi. They took turns at pounding poi. We children did other chores like taking the horses down to the ocean for a bath, which was right across the way from our home. We had to replenish the wood bin or clean the lamps, lanterns, fill them up with oil, wash the
chimneys, put them away before we could go and play or swim for the rest of the day. If it happened that we were going to have a concert, say...

GG: At the church?

LB: Well, you know, they used to have concerts to make money for the church. We usually went early Saturday morning to the mountains—to Waimea Valley or Opaeula. That was an excuse to get out of taro peeling. Then the aunts took over the taro peeling. Those who were needed to go to the mountains had to get the horses, saddle them, hitch the wagon, etc. and get things ready for the safari. We'd go to Opaeula right back of the Liliuokalani Church and you go straight up toward the hills. We'd go up there for ferns, you know the palapala. If the liko—that's the young lehua fronds—were in season then the folks made leis with them. We'd come home with leis on our hats. The horses would even have fern leis around their necks. We put all the greenery on the wagon and dropped them off at the concert hall.

GG: This was a wagon attached to the horse?

LB: Yeah. Whoever wanted to ride the horse went by horseback. Maybe three or four would go by the wagon and then everybody had to go to the hall to decorate. After that we'd go swimming or do what we wanted or play marbles.

GG: Was that one of the favorite pastimes?

LB: Yeah, marbles and Peewee.

GG: Peewee. Several people have told us about that.

LB: Yes, yes. We each had our own set. You could make the sticks at home. You take the old broom handles. The boys would cut 'em up for us so that we had our own sets.

GG: Were these brooms that were bought from a store or were they brooms that were...

LB: Well, we used the old broom handles we had around the house. I presume... Yes, these were bought from a store—either old Yee Chan store or Yee Hop store.

GG: Did mama get angry because you used her brooms?

LB: No, no, no, these were the old, old handles. And we'd cut them up. We didn't know what dowels were then. Sometimes the boys used branches from the milo or inia (Pride of India) trees. We had to use what there was available. We used to have a lot of fun. The neighborhood kids would come around and we'd bet. One of my sisters was a crackerjack; she'd beat all the boys.

GG: What did you bet?
LB: Oh, just anything, you know, whatever was available; sometimes for special marbles or a ball -- golf or tennis ball. We used the tennis ball to play baseball. We used our hands for batting. They even would bet Cor chances to do certain things. But never for money because there wasn't money available.

GG: What did your father do? What was his occupation...

LB: My father was the jailer at the Waialua courthouse.

GG: That was territory, or territorial?

LB: Yes, it was territorial. And of course, in those days, the police would bring in swipe barrels and opium trays.

GG: You were telling me about your father and the opium trade. This must've been what, in the early...1910, 1915?

LB: Yes, about that time.

GG: So there were still quite a number of Chinese people here.

LB: Oh yes, there were, right up, I think, to 1930 they were still around. Opium was still available -- because I would see the trays at the courthouse. I used to come home weekends and I could see the Chinese walking home from shopping down at Yee Hop's store, which was located just before you get to the Twin Bridge on the main highway going to Honolulu. That's where the butcher shop was. And all the Chinese people shopped there. Of course, if we wanted anything Chinese we went to Yee Hop's store. And he was quite a figure in the community. The Chinese played a game called "Chi Fa" -- don't quite recall the betting -- and the Chinese usually gathered at Yee Hop's to find out who won. Then there was Yee Chan's store. He had the store near the old Haleiwa Hotel. And that's where Fettig's Gallery is now. There was Moon Kee's store. He's another Chinese man who had a store here. These three gentlemen, anyway, these three families still have sons who have been in business in the islands. I remember one of the boys was working with the bank, First National Bank for many, many years. I think he's now retired. And then we had another Chinese family who used to rent a place from us. The Ho's. The boys are connected with the Nuuanu Memorial. They have a corporation and these boys are directors there. Several Chinese families here came as laborers, or worked for our plantation, in my brother's rice fields, educated their children at Waialua School and they have since become big businessmen and are still quite influential.

GG: Did your grandparents live here at the time when you were growing up, too?

LB: Yes, my mother's father. He was quite a fisherman. I never knew my father's parents.
GG: And how did you—you talked about cooking the _taro_. Now, was that on a wood stove or...

LB: No, right on the ground. They built something like a barbecue pit and then just put iron bars across the top for the pans of _taro_. They used large galvanized cans. I don't know where they found the iron bars. Actually, they started with old kerosene tins as pots. When the galvanized pans started coming out then they cooked the _taro_ in them. The pans were larger and two large pans seemed to serve our weekly need for poi.

GG: And you talked about one or two barrels would last for the week.

LB: The whole week.

GG: How many members was that feeding?

LB: Oh dear, when we sat, I think one time there were about twenty. (Laughs)

GG: Well, you said there were twelve children, right?

LB: Well, they weren't all at home. But when we sat at a meal we always had some neighbors or friends in.

GG: Extended family or...

LB: Yeah. Or we always had guests. We always had company. Our place was like a playground.

GG: Do you know why that was? Was it just your mother's style or...

LB: No, I guess it's because we had a big yard. And we had play equipment. Parks were not known then. And of course my mother was so soft-hearted, anybody was welcome. In fact, I think we enjoyed having them so it became like a playground to the point where I told you the Japanese school children played at our house, not at the school!

GG: So you did have intermingling with other nationalities?

LB: Oh yes, very early in life.

GG: Yeah. And what about, now you mentioned that you entertained, you sang, things like that. How did you learn the Hawaiian music and the Hawaiian language or...

LB: Just from hearing my older brothers and sisters sing. We just hummed and went along and soon we would ourselves be singing. In fact, we participated in many church _hoikis_. You know what that is? They had these—I guess you'd call 'em conventions with song contests. Little
ones, maybe this church and Waianae church. They'd come down so we'd
have to prepare for it. And it was singing that way. But we really
had no formal music training. To begin with, we couldn't afford it.

GG: Was Hawaiian spoken at home or...

LB: Yes, always. Hawaiian was the language spoken at home because my aunts--
there were about four of them living at home, actually, who did most of
the work. My mother went fishing more than she stayed home.
And they only spoke Hawaiian. After we went to elementary school and
learned to speak English, even though we would use English at home to
them, they'd answer us in Hawaiian. They got to the point where they
could understand little English. But I'm glad that we had to use
Hawaiian, otherwise I would never have learned to speak it.

GG: Did your father speak English, too, because of his work or...

LB: Yes, but it was pidgin. It was a pidgin English. We could speak
English to him and he would understand what we wanted.

GG: How did he get his job as the jailer or do you know?

LB: Well, I guess when Mr. Oscar Cox was the sheriff, I guess he just liked
our family. I really can't answer that. I don't know. But he was the
jailer until he was hit by an Advertiser delivery car. He was getting
garbage to feed the pigs. I guess the driver didn't see him and hit 'em
from the back. And so when he fell against the car he broke his neck.

GG: Oh, my God. Did he past away soon after that?

LB: Oh, he died immediately.

GG: Oh, I see. Can you describe your house to me; what your house was like
when you were growing up?

LB: Oh, when we were growing up we had two houses. One was for living
quarters, parlor and bedrooms and the other for cooking and dining. In
what we called the main house we had a living room and we had one, two,
three, four, five bedrooms. But two of the bedrooms were long so that
you could put in two or three more beds or sleep many people on the
floor. My brother's room—he was teaching then—had shelves of books
which we enjoyed scanning through. There was only one bed in there. But
we could sleep many people on the floor. Besides that, we had a down-
stairs or ground floor, and that's where my aunts stayed.

GG: And what kind of furnishings or did you have lauhala mats...

LB: We had lauhala mats; we had poster beds, four poster beds in the "up-
stairs house". My aunts slept on the floor, downstairs. What we used
to call "under the house" or downstairs was really the ground floor.
The other house had the kitchen, with the old wood stove, wall coffee
grinder, sink with running water. My sisters used to bake bread and
cakes in the old wood stove. Next to the kitchen was the dining room.
We had one big room where we could seat twenty people one time. Way in the back we had what we called the "Cook house". This was where the taro was cooked. The fish would be barbecued or lawalu or pulehu (broiled right on the hot coals here). What we called lawalu was fish wrapped in the ti leaf and cooked over hot coals; pulehu. Fish was fish thrown right on the hot coals. The poi boards were in one section. We had all the poi pounders and the poi boards in one section. And then we had another room only for all the saddles and everything that belonged to the horses; saddles, bridles, ropes, spurs. You name it, we had them. Down another section we had just open garages with just a shed over for the surrey, a wagon, a buggy, and a sulky. One of my sisters taught in Mokuleia and she used to drive herself by buggy every school morning.

GG: Did you know the Ninomiya family--did he have the blacksmith shop by?

LB: Yes!

GG: He showed us some pictures of the...

LB: Philip?

GG: ...blacksmith shop.

LB: It used to be right where the new State Savings Building now is.

GG: Did your family make the matting that they used on the floor?

LB: Yes.

GG: And where did you get your...

LB: In the back where the rice fields were, lauhala trees near the taro patches. We had lauhala trees there. My aunts went out to gather the leaves, clean them of thorns then roll them for future use. That is how we learned to clean lauhala; roll it up, soften them, strip and weave. My aunts used to even make sugar cane hats. I used to go with my mother to gather the cane flower stalks. We cut them lengthwise cleaned the inside out, and used only the bark. Or skin. First, you stripped to the desired size and that is what was used to weave. They made pretty edgings. I used to go with my mother to gather sisal. My mother used the sisal to make leis for the hats. We used to bring the sisal leaves home, soak them in water and then after all that pulp would rot away, we set the fibers out to dry. When they were dry she'd tie them up in strands--oh, about the size of my finger. And then tie knots, about every three or four inches, depending on how big she wanted the lei. Then she'd cut the outer ends. She'd take that little piece, place the knotted part between her fingers, press them out so you had kind of a wheel. The wheels were then strung to make a lei. She'd dye these to whatever color she wanted, and the end result was beautiful. Made beautiful hat leis. My aunts used to weave hats and they made the most beautiful quilts and peacock leis.

GG: Yeah. Did they do that as a past time for the family or did they...

LB: No, the quilts they made for the family. You see it was kind of a
custom in most families that the first boy always got a quilt. They made things for the children and my brother got his own quilt. And another brother got his quilt and my sisters and so on.

GG: Were there particular patterns that were for your family only?

LB: No, no, we didn't have any special family pattern. But I do know that they exchanged patterns. Oh, another nice thing about that, the women helped each other with the quilting. They would come to our house and quilt and then when ours was pau my mother and my aunts would go and help them quilt. You know, that's the way they did things. I think it was so nice how they shared their time in doing things.

GG: Was this part of the daily routine or was there perhaps a certain day set aside for quilting or...

LB: It all depended on what came up. If it was quilting time, well, then they helped each other. If it was lei-making time then they helped each other. Or if one didn't have enough feathers they shared what they had.

GG: Where did they get their peacock feather?

LB: My father raised his own. We had a couple of peacocks at the Waialua Courthouse and he kept the birds under the house. And then a Mrs. Smith, who lived at Kamaloa, had several birds and she was the one who really supplied everybody with feathers. I guess other people got their feathers elsewhere. And then there were kolohala leis, the pheasant leis. Feather lei-making was tedious work.

GG: Yeah. You had the pigs, then, and you said you had about seven horses, peacocks. Did you have other animals, too, or...

LB: I think we had a cow or a goat. I never had to go and milk it but I know there would be milk in the house. I don't know where it came from. (Laughs)

GG: Do you have a family aumakua or other traditions that go back in your geneology which was a part of your...

LB: Well, I think so. I think my great-grandfolks were connected with kahunism. I can see way back that people had to have something to hang on to and they had not learned about Christianity then, so I guess they all had their aumakua. But I don't like those things; I guess that is one reason why I did not go into anything Hawaiian. When I was at Farrington, I was asked to take the Hawaiian class but I didn't want to do it. I can speak Hawaiian, I understand the grammatical background and all that. I know once you get involved, it just goes on and on and on. Mrs. Dorothy Kahananui was teaching Hawaiian at the University, and also at Kam School. She was thinking about retiring. So she talked to me, and asked me to go and observe her classes and see whether I'd be interested. She said, "Since you've had other language background, it's easier for one who understands the grammar to explain to people why certain things happen; why it's this way and that." After some thought, I said, "No." Being at the University you are expected to be knowledgable in your field, to know the answers when they're asked. And I said I don't know enough about that. That would mean
that I would have to do research on my own and you gotta go back and farther back and since my own family was once involved with... kahunais I didn't want to have any more connection with that. As a matter of fact, my mother, I remember in one of our sessions with the family, she prayed that whatever kahunais went on before, she asked God to please cut it off because she didn't want to have anything to do with whatever went on before. That's why I never wanted to get mixed up with Hawaiiana. Even in my own house I have no Hawaiian artifacts Just a family poi pounder my brother gave me. I didn't want anything. I said whatever there is burn 'em up.

GG: And is that primarily because of, say, the influence or your involvement in Christian religion or Catholicism or...

LB: No, I had experience. I was the youngest and whenever anything happened involving the family or the parents, I always got sick. I was the one who ended up getting involved and I had too many experiences like that. And everytime they had this Bible reading—I don't know if you've heard about those—and everytime:

GG: Open to a certain page and...

LB: Yes, and it always brought back this...

GG: I'm getting chicken skin.

LB: No, no, this is true. And it would always bring this back. So I told my mother I didn't want to have anything to do with this. I said, "I want you to do something about it." I said why does this happen all the time. So this is when, she did...In fact one time I went to Kauai and I had a sore foot and my friend Miss Aholo (she's still living, I think), she was named after Queen Liliuokalani. She said, "Let's go." And I said, "Oh my, I have a sore foot. I can't go." So she said, "Oh, we're not going to do much walking." So anyway, I went. We went to Mrs. Haleakala Ii's house. While I was sitting there she was staring at me and I felt little uneasy. Then she started telling me, "I see things happening around you." You know that kind of thing, oh, I tell you. It sounds silly but it was true. I mean, it did happen to me. Then she started to tell me the stories. She said, "I see a bridge and you're on one side with a white dress and then on the other side I see an old woman picking up bones." And she said, "I also see a black streak on your left or right shoulder. We better kneel down and pray." Mind you, we had just arrived! So we all knelt and in her prayer I could hear her say--this was all in Hawaiian--she asked God to please cut this all, to save me and forgive the grandfolks for whatever the case was. Anyway, before I left to come home, she said, "You go home and you tell your mother or your aunt or somebody that there's a bundle in the house of something from way back that probably was kept like a puolo," you know, and we had to get rid of that. She said, "Otherwise that 'package', that alone will start doing something and you know something will happen to your family." Well, I came home, told my mother. So that was the time she really called the family together and we had a devotion. And a very serious devotion and prayer session. Soon after that I became a Catholic cause I wanted nothing to do with that. That's why I don't like to get involved with Hawaiiana. I've been approached many times to go and teach Hawaiian because I speak the language. I understand it, I can, I know the music and all that but I just don't want to get involved. And people can't understand why I don't want to
get involved. But why should I have to tell everybody?

GG: Right, well, I think it's respect for the individual anyway. Your devotions that you had, were they at all the concept of *hooponopono* was...

LB: No, no, no, no. No, our evening devotions were just a thank you for the day's blessings. And request for continued guidance so, no, those evening devotions were not that.

GG: Did your family use *hooponopono* at all or...

LB: My mother did. She did until I asked that... we be cut. She did. In fact, my sister took that up too. But hers was more praying to God and asking for forgiveness. I thought my mother was praying to God and yet it seemed that these other things, "the puolo" that were still around the house had Mana or power -- and that needed to be burned. You gotta clean house first, so they say... But she didn't know.

GG: I think many Hawaiian folk of that generation had real conflicts because they accepted Christianity but they still had the carry-over from what went before...

LB: Mm hmm. I tell you this book that Mrs. Pukui put out, what was it called -- *Get to the Source*...

GG: Yes, Nana I *Ke*...

LB: I *Ke Kumu*, right.

GG: Right, I have a copy of that.

LB: Now that explains those same things we've been talking about. And it's hard, really, it's hard to get the Hawaiians to do things because they're still thinking of these other things, you see. And I can quite understand. So when I read the book I thought to myself, this is all interesting because it happened to me. Dr. Johnson, who is the dermatologist that I go to, is very interested in this phase of Hawaiian. Everytime that I walk in there he says, "Now where are you going this time?" Whenever I go on a trip I always go and have some warts or white heads removed. He was talking about writing a paper on so and so, and I said, "Well, have you read this book?" And he became quite interested, and so anyway, I think he's preparing for a seminar. They're having a dermatologist's convention here in November, and I think he's going to talk about things like that "*Hooponopono*". You know why Hawaiians are not quick to do things when they are asked? Because there are other factors that are involved which the ordinary layman doesn't understand.

GG: The western culture people don't understand.

LB: Yeah, so it all seems, I know, it's hard for people to understand but these things have happened. To me, anyway, and so I quite understand.
GG: So may I ask, do you respect the old traditions in terms of perhaps of not scoffing at them but at the same time...

LB: Oh yes, I respect all the traditions, the legends that I hear, which I enjoy but that's as far as it goes.

GG: Yeah. Okay, well, let's go back to... I know, you said your mother went fishing a lot and you ate poi. Now what were some of the other staples in your diet and did you gradually...

LB: We only bought sugar and flour. And butter when it started coming in.

GG: From the dairy or did you buy it in the store?

LB: No, it was homemade butter. Come to think of it I don't know who made it. I think my sisters got the cream and then made the butter.

GG: So but what else did you eat now? You had fish and poi, did you have a garden with vegetables at all or...

LB: Well, after we went to school. And then of course my sisters had been going to school and they were already in the profession so they... and one of my sisters was raised by my Chinese uncle so she knew how to cook Chinese style, using the vegetables. So we gradually were taught to eat these things. But mostly it was just luau with pork, fish and poi and the raw stuff - fish, seaweed, and all the dried fish and salmon when we could get it.

GG: You didn't buy canned goods or...

LB: Oh yeah, corned beef, that's right. And canned salmon and sardines. I mean, I think that everybody ate that way.

GG: What about Saloon Pilot crackers?

LB: And Saloon Pilot cracker.

GG: With cream on top. That was...

LB: And once in awhile my sister would bake bread and we'd have biscuits for breakfast and then pancakes. Oh, the pancakes were like crepe suzettes. Very thin -- and we put sugar on it and rolled it up like cannelloni. Only they didn't use the wine. It was just plain water and flour made...

END OF SIDE ONE

LB: ... goodness, I ate that when I was a kid. But only they (the French in France) fry theirs in wine. That's what makes it so nice but it's the same idea.

GG: Did you have chicken or did you use eggs at all?
LB: No, we didn't. In fact it was long after that, I guess when I was in the eighth grade that we actually started eating eggs like you serve an omelet or...and if there were eggs in the house, they were used only for making cakes.

GG: And how did you preserve your food? I know drying, did you have drying?

LB: Must be drying, we had no refrigeration at all. The fish was salted and dried.

GG: Did you have a safe where you...

LB: Yeah, the old safe which everybody had.

GG: Somebody told me, too, sometimes there's things suspended from the ceiling in like a fishnet, I guess, to preserve, too, or were you...

LB: We never did that; we put things in the bag to keep the bugs from crawling all over. Well, it would be the same idea. We probably didn't hang it up, just put it in the safe.

GG: And then what about the poi now? That keeps indefinitely? Did you keep water on top or...

LB: Yeah, always. You see at the beginning we never made it too soft so that it would sour towards the end of the week. But of course the folks loved sour poi. It never went to waste. The old sour poi was always mixed with the new batch and this really made the poi ono.

GG: Do you still now eat a lot of Hawaiian foods or primarily Hawaiian foods?

LB: I'm kinda getting away from it. I used to love to eat raw crabs, opihi, raw fish and things like that. Unless I fix my own, I don't like to eat things that are fixed by people I don't know. I don't know how clean they are. I mean I'm not trying to be hookano but you never know how long the fish or meat has been out of refrigeration because you can get awfully sick. If somebody leaves the crabs out a whole day and then decides to salt it, you can get awfully sick. In fact yesterday, somebody brought me alamihi, you know, those black crabs from Hawaii. I dunno, I looked at them and I was afraid to eat them. Guess I am hookano but I also don't want to get sick.

GG: Decided not now...

LB: I hate to, I won't tell 'em that I didn't eat it but I wasn't taking the chance. Besides I did not have the desire to eat it.

GG: Did you pick limu and things like that when you were kids, too, with your mother?

LB: Oh yes. We went limu fishing, we went opihi fishing. Oh, we did everything that the old folks did.
GG: Did they have big opihis in those....

LB: Oh, yeah. All along here this shore line to Waimea Bay. In fact we would go from here to just a little ways up and we would have enough.

GG: And they were good size?

LB: Good size opihis. In fact, like that point out there. We'd go clear around the point and we had enough. Of course, one had to go early in the morning when the tide was low and just dive all around and take whatever one wanted, but no more of that now. You can go all day and if you find one you're lucky.

GG: Right, if you lucky and a little tiny one.

LB: And the fishing is the same. Like I told you, many of the fish holes have been destroyed by the divers putting chlorox in them. The game wardens can tell. And once they do that, the fish don't return to that hole. During the high tides and tidal waves, many of the holes all got filled with sand. With so many people going fishing, every hour somebody's in the water. Poor fish don't even have chance to grow up; not even the hee or octopus.

GG: You said you learned about fishing from your uncle. Who did your mother learn...

LB: No, from my mother.

GG: Oh, your mother did teach you folks then?

LB: No, she didn't teach us. We just went. We learned by doing. She didn't say you must do this and you must do that. No. If you were anxious to learn you just dove. If she went down to tie something, you dove down and watched how she did it. You know that's the way... of course, with me I never did that part of it cause my older sisters and brothers did all that. They'd follow her out and besides I couldn't carry the net. You know you had to carry the net on your neck and go out. If I had to do it I would have drowned. When I was growing up, actually, I never had to do anything.

GG: Cause you were the baby.

LB: Yeah, but when I found out that there wasn't anybody else to do it, I could recall what was done and so I was able to do it. It's not that I didn't know how; it's just that there was always someone else who could do it better. My sister, who was living next to us, used to do everything. She used to do all the rough stuff. If I wanted something I would just call and say I'd like this and that and she'd do it. But when she went on, I found that I had nobody to turn to so I had to do things myself. So here I am and I enjoy doing it.

GG: What kind of clothing did you folks wear?
LB: Uh? Plain cotton clothes, you know. Muslin was very popular then. And calico. So we had dresses, made from calico material and underwear from muslin. We had work or home blouses made from sugar and flour bags.

GG: Did the family make them or...

LB: My sisters sewed.

GG: Okay, tell me about when you went to school and what school was like? You went to Waialua Elementary?

LB: Well, like I said, I don't remember the teacher ever holding the class back, because she had to discipline some student. Anytime the class bell rang and you went to class everything just went on beautifully. We enjoyed Fridays because of the spelling matches. And actually, I don't know why they don't make the kids study spelling like we had to. We had to not only know how to spell the words, we had to know the meaning. Did you have to do that, too?

GG: Well, I did when I was going to school. And fortunately one of my daughters who was going to school, last year... that's what her teacher did, too, and I thought, wow, I'm glad to see that happening again.

LB: Of course, yes. And then we had to use them in sentences. Of course, you don't get all the words, but generally speaking, at least we understood what we were reading. When you read a page and there were words you didn't understand you were always free to ask the teacher for help. And that's another thing I notice. In those days the teachers always had time for students who were slow or who needed extra help. Now when the three o'clock bell rings, the teachers are in the car going home. They have no time to stay because they only work from eight to three and period. I mean...

GG: The union says...

LB: No, this is all wrong to me. I think the attitude that the teachers have now is so what, I go to school, I work from so and so time. They're not teaching children. It's a job that they have to go through. And they do it because they have to complete the day. And I think this is why Johnny doesn't read.

GG: Did you have mostly haole teachers or were there already some Hawaiian teachers?

LB: There were already some Hawaiian teachers from the old Normal School. And Chinese. Mm, Chinese teachers, hapa-haoles; they were already teaching at Waialua School. They were four-year normal teachers but they had a good rapport with the children. They were very understanding. Many times children stayed after school. Arithmetic was hard for lots of the students, but the teachers were willing to stay to help and they made you feel at home. If you want to stay for extra help they tell you "Hurry up I've got an appointment at so and so time." Or you're sent to another teacher for help.
GG: Was there one particular teacher that influenced you or how did you happen to decide to go into teaching yourself?

LB: I didn't decide. (Laughs) I really went to school as I was interested in stenographic work so I took commercial. But because I was only 17, my mother said, 'Well if you want to go to Normal School and learn to become a teacher like your brothers and sisters, why don't you go?' She gave me that privilege.

So I thought, oh well, might as well. And that's how I went and took the Junior college two years. But then when I got out, I've been in it ever since. But I was always happy that, if it was necessary, I could always go into the commercial line because I was trained.

GG: Where was the junior college that you went to?

LB: At the Territorial Normal.

GG: Oh, I see, it was a part of the Normal School?

LB: Yeah, you see, they just added the two years. So we were the first collegiate course graduates.

GG: Hmm. What year was that?

LB: Oh, that was '26.

GG: And then was it later that you went on to Greeley or...

LB: '23, '24, '25. Yes, it was after that. When they added the third year, I came back and then I went to Greeley.

GG: And how did you happen to decide to go there?

LB: The Normal School program was based on the Colorado state teacher's college program so it was very easy for us to go from here right into that school. I went in as a senior.

GG: That must've been what year?

LB: ...'28, and I graduated with the class of '29.

GG: And did you go by boat? That was the only way, right?

LB: Yeah, we were on the Matsonia. (Laughs) And then, of course, being kuaianas, you know, my sister had a friend on the Mainland who had been here. And the family entertained them and they just loved the islands. So when she heard I was coming, she told my sister, 'I will take care of Lorna;' and so when the Matsonia arrived, she was at the boat. I stayed with her a week and then she put me on the right train to go to Colorado, and I was met by Mrs. E. C. Peters; Mr. Peters was one of the big lawyers of this time. She was there putting her daughter in. So they met us at the train and took us to the dormitory. So that made it very nice. Oh,
Lorraine Fitzsimmons was also there. Irene Todd from Hilo and Elsa Peters, Lorraine and myself. The four of us were from the islands. And then when I finished, I came home, but Lorraine stayed on for her Master's.

GG: And then wasn't it shortly after that you went to Peking? How did you happen to decide to go?

LB: Oh, the year I came home I taught at Kalakaua. And that same time I was playing at the Haleiwa Hotel with my brothers. They did the Saturday night and Wednesday night dance music for the military. So I made some extra money, and started saving...there was a tour offered during the summer of '31 to the Orient for, I think it was about $385. I think. Actually I've forgotten. Anyway, I signed up, my sister and I took that tour and then we met so many other teachers; Ann Liu and Catherine Irvine and Virginia McBride, Naomi Frisbee—she was then—and oh, there were a lot of teachers. Anyway, we all happened to be on the same boat, and we had a beautiful time. And on this same trip I met the author who was the creator of Perry Mason. Erle, Stanley Gardner; Erle Stanley Gardner, that's right. He wrote The Case of the Howling Dog and The Case of the Canary Bird or something. Everything, anyway, all his stories began with "The Case Of" and we kept up correspondence for about four years after I came back from Peking. He used to come down quite often and I was playing with Bina Mossman then, and we'd entertain maybe at Waialae or Cahu Country Club, wherever. And when Erle would come down, he'd come over and we'd see each other and visit a little. I used to hear his stories on the radio so I decided to write him and see if he would remember me. But the year I decided to write was when he had passed away.

The group that went to Peking were lucky. We went when everything was so nice, and actually the trip that my sister and I took was fabulous. We went through Japan—Tokyo, Osaka, Kyoto, to Kobe and we took a boat from there, went through the Inland Sea to Shimoseki. That's where we saw the women doing the man's job. You know, in order to fuel the boat—get the coal in, the women would line up from wherever the coal barge was to wherever the boat was. And they'd fill the baskets up full of coal, little baskets about so. And they'd pass 'em down along the line to the boat. This went on for an hour and I thought to myself, gee, the women in Honolulu are really lucky they don't do this kind of work. Then we went up through the Japan Sea, up into the Yellow Sea to Tientsin, then from Tientsin to Peking. There we visited the Forbidden City, Temple of Heaven, Ming Tombs, Winter Palace, Summer Palace etc. So when they talk about the different points of interest in Peking, I can just see them. We went up to the Great Wall of China, had lunch on top of it and I have pictures of that. Too. It was fun riding the rickshaws. From Peking we went down to Shanghai by train. Trouble was just beginning and we passed armies along the tracks toward Shanghai. As we were going down by train, they were just beginning to have their internal troubles because the military was all along the border there. Along the tracks, wherever the train stops, there were military men there. But we were lucky that we got through without incident. But I know that the group after us got right in the middle of some of the skirmishes.
we went to Hong Kong by P & O boat. The day after we arrived, they had a typhoon. I was happy for the experience. We were lucky it wasn't a bad one. So we got to see that. There had been warning signals the day before but we were right in the middle of it. I was glad to have seen it. Course we were lucky that we weren't standing where the glasses were breaking from on top. It was interesting to see the different things. You see down in Hong Kong the streets are quite steep in sections, right on the main island. It was, oh, we could see cars being turned over and things. There was a beautiful Chinese hat going past me, I wanted to...(both laughing) I wanted to grab it but I didn't know whether somebody was coming after it and you know...

GG: Right, you might get blown with it, huh?

LB: Oh, the havoc was raised after that. After it stopped we went around the island to see the damage. It was just terrible. So all in all I tell you I've covered three quarters of the world. There is no place like Hawaii, honestly. I always say it over and over because I've seen so many other places. They have their own beauty but when it comes to all around climate-wise, people--of course now we have all the influx of the different people coming in. Of course we're having more trouble. But I guess that's to be expected when you have so much immigration, yeah, still, Hawaii No Ka Oi, bar none.

GG: Change, so much beauty. I was going to ask you how you felt in the early days about the immigration, as the Japanese started coming in and more Portuguese and Filipinos and...

LB: Honestly, it never bothered me, it never entered my mind to even think in those terms. They were just people and they were children we enjoyed playing with and growing up with. Nothing of that sort ever entered our minds. And I think you will find that the majority of the children of that time never even thought of that.

GG: Yes, that's what we have been finding, but people that were not connected with the plantation--did you feel any influence of plantation life or...

LB: No, in fact, I think we were happy that the plantation was here because when we were very little, at one point in my life, I used to caddy to make money to buy hot lunch. But even younger than that, you see the borers were getting at the cane. And if we could pick so many borers and for a little vial like that you got ten cents. So we did that. And then we also picked kiawe beans for the horses. We could pick a bag, you know the gunny sacks? We only got ten cents (Laughs). 10¢ and 25¢. But we had the trees right in the front yard.

GG: But you'd pick them and take them to the plantation or...

LB: No, no. We'd pick 'em and then we'd have 'em ready and they'd come and get them. But you know we just had the bag. We'd put the beans in little buckets and then pour the beans in the bag, so we didn't have to pack, pick the bag up and carry it. And just when I think back, I think...
GG: Really something. (Laughs)

LB: It was very nice, we've learned. As I grew older I realized that money didn't come that easy. So that, I think a person who has to work for everything one has is more appreciative of what he has and he is more careful. He is apt to take care of things. So many times I've asked my son, "Where is the so and so and so and so?" "Oh, I think I threw it away." I would say, "My God, it was in perfectly good condition." You know they're so careless! Children nowadays I think are so careless. Because they can always buy another one. I have things that I've had almost thirty years. Because I've taken good care of them. Because they're hard to come by now.

GG: How were you able to get your job caddying?

LB: We went to the hotel. And we put our names in. Or whenever the gentlemen came by we would ask them if they needed a caddy.

GG: I just wondered if all the children in Waialua-Haleiwa wanted to do that...

LB: Huh uh, no, no. Not all, no. There were just the Kauahikauas, Bob Kauahikaua and his sister, Mrs. Keao, used to caddy.

GG: And Mr. Mahoe?

LB: Yeah, and just a few of the kids would caddy. And my sister and I. But she caddied more than I did. At least I experienced it.

GG: And then how did you get into entertaining there?

LB: When my brother was needed. At home I used to just play piano by ear and I still do. So when my brother thought he needed a fuller background, he used to say, "Okay, you come play with us tonight." And little by little I just got into it and...Then I got to playing in Honolulu at the dances and so... (Laughs)

GG: That must've been fun. (Laughs)

LB: It was! It was fun. That's why I have a big aloha for Haleiwa Hotel. It means an awful lot to me. In fact I had a friend of mine, Helen Cassidy—you remember Mr. Cassidy. He used to be the Supreme Justice. And his wife, Helen Moses, an Olympic champion. They lived here after he retired. And she was doing a lot of painting; she's quite an artist. We were pretty friendly so I said, "I'm saving one wall in my house for Haleiwa Hotel." I said, "I hope somebody can paint me what I want." And so she said, "So and so has a picture." I said, "I don't like it. I want the arch bridge." Did you ever see it? The arch bridge with the two coconut sheds on each side. So she happened to find the picture. She called me one day, she said, "I have what you want." So she said, "I'll bring it up. She brought it up. Come, I'll show it to you.

GG: Oh, I'd love to. (Tape goes off)

LB: I have a warm spot in my heart for Haleiwa because it had an influence
on my life. I got my name from the Laukeas who managed the hotel. They were instrumental in encouraging the family to get a good education, and of course watching what people did and meeting the guests—even the help, the cook and all that were an education to me—I was learning through observation. There was learning all the time I worked at the hotel.

GG: You mentioned that you used to see occasionally Queen Liliuokalani coming down. Do you remember when she passed away how the community or the Hawaiian community...

LB: No, that part, somehow I had nothing to...I wasn't that interested. All I heard was that she had died. The part that I was interested in was when the fish came in. What they call the alalau. That's the baby aweoweo. You know aweoweo is? It's what we call "moonlight annie". They have a very pinkish sandpaperish skin and big eyes. It's a beautiful fish and good eating because they only have a big bone in the middle and then the few in the stomach. But otherwise there are no small bones like other fish. And you can only catch 'em on moonlight nights. That's why they call 'em "moonlight annies". Well, the young of that is called the alalaua. And whenever royalty died, or was near death—now this goes back a few years—the alalaua would come into the harbor or outside of wherever the royalty was going to pass away. And when Queen Liliuokalani died, I understand that alalaua came into Honolulu Harbor. There may be some article on it.

GG: Documentation.

LB: And let's see, somebody else died and the alalaua came, was seen again. And they just disappear, it's the funniest thing. (Laughs)

GG: Maybe one of those things that you...

LB: Psychic phenomena.

GG: ...can't explain, right.

LB: But I don't know. I remember my folks talking about it. They would say, "Auwe! Kau meila ka alalaua." We hear that the alalaua has appeared at so and so place. "The alalaua is present? I wonder who will go next." I think it was when Kalakaua went. Even though he wasn't here...

GG: Yeah, yeah.

LB: ...the alalaua came. So that's my only connection, hearing the folks talk about it. I don't think anybody has been able to explain why that has happened. Can't be coincidence.

GG: Right, that's true. Like you said, one of those things that's just not explainable perhaps. How about dispossession of the land or Hawaiian people out here who have lost their land from one way or another? Do you
have any reactions or feelings to that or particularly in this community?

LB: No, now take the area right around our home. Now all of that place in
back of us used to be...(break in the tape).

GG: ...we're talking about the land around your place that used to be cane
fields.

LB: That's where we used to go pick the bugs, the cane borers. The plan-
tation decided to sell that portion for housing. I think the ground was
not too favorable for growing cane. Too much sand and coral. My cousins
and my uncles bought the back piece. And then my brothers bought a
portion farther back. That's where our Chinese work crew stayed.
Outside of that, I don't know much about that. One of my brothers was
more involved with the land office, so he took care of that portion of
it.

GG: And where did you meet your husband? Was that in this area or were you
in town or...

LB: No, I was working in Honolulu and my...wait how did I meet him?
Oh, when the Em...not the Emden, when the Karlsruhe the German warship
came in.

GG: Okay, you were telling me about your husband, the German warship. Now
what year or what period of time...

LB: Gee, I don't quite remember. About the thirties. 1936 I think. Anyway
I was invited by Ruby—you remember Ruby Baker, Ted Nobriga's sister.

GG: Yeah, I know Ted, who Ted Nobriga is.

LB: ...To visit the Karlsruhe. That was when I met my husband. I wanted to
get some German cigarettes. Well, Mr. Burger had some for me. That was
the beginning of our friendship.

GG: What year were you married in?

LB: '42.

GG: Oh just about war time then? Or it was war time?

LB: It was war time.

GG: And you lived in Honolulu at that time? Was he from Germany or...

LB: Yeah, he was from Silesia. It's now part of Poland. He came here to work
for Hoffschlagger. His father was in the paint business in Germany. So
after we got married, he went into business of his own. He formed
the Honolulu Painting Company. He and Mr. Tom White went into business.
They were very successful. Then when he bowed out, Mr. White took the
business over. Dick Holtz, who was the superintendent, became the other
partner. The business is still going. But at the moment, Mr. White is
no longer president of the company. I think five employees are involved, and Dick Holtz is president.

GG: And when you got married did you have a Hawaiian style wedding or how, was it a church or...

LB: No, no, no. We went to Judge Brooks, what was his name, way up in Liliha Street, Wylie Street. (Laughs) Brooks...Judge Brooks. We bought a home in Manoa. We had a very unusual, Oriental-type home. I'm proud of the little Oriental in me. I think it has helped me to move forward and make something of my life.

GG: I assume you have probably been to the Orient since '31, too, or...

LB: Oh yeah. Oh yes, I've been there about seven times. (Laughs)

We worked hard to pay up for our place. He would get bonuses at the end of the year which we applied to pay the mortgage notes. During the war, he was working for E.E. Black. They were making good money in the war time. I was also working. I was doing USO work and teaching. Our school was divided into two shifts. Farrington became the hospital. So I took the morning shift from seven to twelve. And then there was another shift from one to five. At the end of the morning period I had a group of high school kids whom I took out and we'd go entertaining at the different camps and army centers which were all under camouflage. My extra earnings went toward paying our mortgage.

GG: You weren't teaching at that time?

LB: I was! I taught! From seven to twelve at Farrington and then I went out. To entertain. Gee, I did that for a long time. Some Saturday I would go down to the YMCA and army and just play for the boys. Sing-a-long type. So I kept quite busy and I would come home, oh, about 2 o'clock in the morning after taking all the girls home. Of course I had permission from each parent before taking the girls out. My job was a responsibility but the girls were cooperative and I enjoyed working with them.

GG: Was this during black-out time, too, when you had to drive with just a little....

LB: Yeah, that's right. I had to drive home all by myself from wherever we met--like if I left my car downtown then I'd have to drive home at nights with the tiny blue lights. Normally when we were on a show tour, the bus would pick me up and take me home. I would take the last girl home maybe about 1:30 and I'd get home about 2 o'clock. Soon it was a routine...

GG: Then you'd start all over again, 7 o'clock in the morning? Where were you on the morning of Pearl Harbor attack?

LB: Down here. (Kawaiola) You see, you look over there. You see the, you can see Kaala ridge? We could see, the planes, a bunch of planes going
over there toward Schofield. I thought, my gosh, that's funny. We had had maneuvers that evening before. I thought the planes were on maneuvers. Instead they were the Japanese planes headed from Schofield for Pearl Harbor. The only unusual happening that we noticed here was when the army dispatch cars passed by like wind. You know it went by so fast. And we thought my gosh, how funny; I wonder what's wrong. Soon my niece called over. She said, "Do you know we're at war?" I said, "I can't believe it." She said, "Yes." And then we saw another dispatch car "fly by". Just going so fast. Then we turned our radios on, and we heard the bad news.

GG: Was this part of the family property at that time or... Cause you said it was much later than that when you came back, wasn't it... to live here?

LB: No, no, I had bought this way back in '35.

GG: I see.

LB: Actually, in 1932 I think, that I arranged to buy this place. And then I had put a little shack-- it was worst than that, not with the addition. Just the middle part. Our homestead where I was brought up.

GG: Is that part of what they call kuleana land or...

LB: Where our home is? There were so many of us involved. In the meantime my mother had decided to build a new house, so we all had to sell our shares back to her in order to get the mortgage money, etc. I realized what a mess it was going to be later to have it settled again, so I decided I wanted no part of that. I had a chance to buy here, so I bought. And now I'm glad I did.

GG: Yeah.

LB: I had heard so much about families breaking up because of land squabbles. And I'm sure you have, too. It's a terrible thing. I've had that happen here. And it's a good thing that I've got my own place. Later, I got my sister to buy the lot next to me. That's what happened. This was all family. My aunt, my cousin was next door and then an aunt. But this cousin sold to a Japanese instead of consulting the family first. You know, whether we wanted to buy etc. And this is my niece here so...

GG: Okay, also you have just the one son you said, right. And as I recall, you said, was he hanai or adopted or...

LB: Hanai. Well, hanai is adopted.

GG: Right, but I wondered whether it was in the Hawaiian style or...

LB: No, no, no. It was one of those just brought to me. And like I said, my mother had told us if ever somebody brings you a child, you take care of it. Because it was meant to be.

GG: And he's grown up now.
LB: Yeah.

GG: Oh. (Laughs) He lives on the island, too, then?

LB: Yeah.

GG: Okay, well I think we've pretty much covered everything I wanted...oh, I know one other thing I wanted to ask you little bit more about was menchune lights. Could you tell me a little bit more about that or what the significance was?

LB: Well, I think the Mahoe boy can tell you about the...

GG: I'm going to see him this afternoon, so I haven't talked to him about it yet.

LB: Oh, I see. Well, when we used to go down to the beach in the evenings or go to the movies, on the way home or even from church, and on very dark nights we could see these string of lights down towards Kaena Point. If you can imagine a string of pearls as lights, just a long, long line of lights strung along just this side of Kaena Point. The folks used to call them the menchune lights. Our understanding of menchune in those days was they were little elves or comparable to the English elves who came out at night to do their work. We had been to Hawaii and they showed us the walls that the menchunes had built. While on Kauai, I saw the fishponds that they had built. So we just took it as part of the history of the islands. Once the men were curious. Mr. Arthur Cox, his brother Andrew Cox, Mr. Thomas Clark, Mr. Albert Naokana and some of the men from the plantation were very curious themselves about these lights and they wanted to go and find out whether they could see the lights if they went down toward Kaena Point. So half of the people stayed up at Kawailoa. They were gone for, oh, about two hours, I think. But when they came back they said they didn't see a single light. And all the time we were watching from Kawailoa and Haleiwa the lights were there.

So nobody could solve the mystery. The people in Kawaihapa used to say they could see the lights up here on this point, above Waimea. Well like I told you Puu O Mahuka Heiau is there and so is Kupopolo right near my property. This used to be an old Hawaiian village I understand and there was a heiau farther down towards Haleiwa. But we have never seen lights here! My mother...told us a story about the menchunes who tried to drag a big shark towards the Heiau (near the present Nike missile sight). And everytime they stopped, it made a terrace, a step. The steps or terraces are still down there but no one has ever found them. When they built that Nike missile site, the men who worked there had trouble moving the stones. It seemed that the road had to run through part of the Heiau. I understand that it took five bulldozers to move a huge stone which was in the way.

END OF SIDE TWO

LB: Umm, let's see where were we? This is, my mother had told us the story
that the menehunes dragged a huge shark up there once. And everytime they stopped they made a terrace, you see. And this was going up to the mountainside. But word is they have never been able to find it, anywhere. We had heard this story long before. Then they built the Nike missile site, the bulldozers went up there. And on the approach, the boys didn't like the way they felt. They didn't know this was hallowed ground for the heiau. Anyway, they had this huge stone that they had to move because it was in the way. It took five bulldozers to move that stone. Well anyway, when they did get that stone out, one of the bulldozers went over the cliff. But lucky the man didn't die. The feeling that the men had was eerie; they had goosepimples and they didn't like it. So they stopped. They said they weren't gonna work. When they came back the next day, the same stone they pulled out had moved... (Laughs)

GG: Back into the same place?

LB: ...well, not quite, but it had moved back towards that place. So the men refused to go to work. They said something had to be done. So the message got to the general and of course the general was understanding because there had been other incidents, I guess, in other places. So he said he'd go along. So they went and they got a kahuna. I forget his name. His picture was in the paper. If you are interested, go to the Star Bulletin. They wrote an article about it, they had a picture of the whole thing, the stone and all. And I wish I had saved the article. If you ever get it, get me a xerox copy of it. Anyway, they got this kahuna to go and bless the land. The boys refused to go to work because they were sure somebody else was going to die if something was not done. So the kahuna blessed the ground, then they had a puau, kalua puau to appease the spirits. Puua. They had a party in Waianae somewhere, or maybe in Schofield. I don't quite remember now. And all the people who were involved in working at this site were invited. This was like an offering to whatever, the heiau or the gods. After this party was over, the men were willing to go back to work. There was no incident after that. There were some men working here; I had requested a drain to be put in right here because the little one here didn't take care of all the water that was coming from the hill. Tanaka and his men came down to do the work. After they finished the job I invited them over here to lunch. I made a big pot of stew and poi and lomi salmon for them. While we were eating one of the men who was working up at the Nike site began telling of his experiences with heiaus, etc. on different jobs. That's how I got the story. And then, of course, I had read it in the paper. He also worked on the Likelike tunnel. And they had trouble there, too.

GG: I remember that... I still don't like to drive through that tunnel for that reason.

LB: He said they had to do the same thing, too. They had to get a kahuna to come and bless the place and he said they had so much trouble. In fact up there were two or three deaths.

GG: Several people died. I was going to school with kids who had come from
the Mainland to work on the tunnel up there and about three of my schoolmates' fathers passed away in one of the cave-ins or something...

LB: Oh, uh huh. You see, because of that the men refused to work unless something was done up there. So you can get the details of this thing from Star Bulletin; I just got it from the boys, so anyway, I've been interested in locating the terraces. I keep asking people who go down to the crusher or those who have worked there. Maybe it's kapu so no one will find them.

I have wanted many times to go up there. I tried to get somebody to make arrangements so we could go up, but it's strictly military so unless you know of somebody in the service you cannot go up there.

GG: Right. When you were a child did you attend Liliuokalani Church at that time?

LB: Yes.

GG: Did they have Hawaiian... you mentioned that they did have something like bazaars when everybody got together and made... Did they have like makahikis or any Hawaiian stuff?

LB: No, no, not that type; it was more luau type. You paid so much. Actually in order to raise money during my time growing up, we give concerts. You know, people come and you have concerts and dancing afterwards. You buy the ticket, maybe two dollars. (laughs) That's the only way, or luau. But never makahikis like we think of them now.

GG: Well, as I say, I think I've covered just about anything that I wanted to unless you can think of any other things of a Hawaiian nature that perhaps I haven't asked.

LB: No, I have to be prompted. (Both laugh).

GG: Well, you seem very glad that you came back to Waialua or Haleiwa. What is your feeling at being back now after having grown up here; been away for some time and now you are again.

LB: Oh, I'm very happy that I came home, even though I don't know many people here. And when I say I don't know many people, the people that I grew up with have all moved away or died. There are very few that are still around. I have enough acquaintances to make life interesting.

GG: What are the biggest changes you've seen happen?

LB: Well, I guess... actually, there hasn't been too much. Except like the new banks, the new supermarkets. Haleiwa is still a sleepy little town, I think. (Both laugh)

GG: Which is probably one of the nicest things about it.

LB: And I understand the community association is trying to keep it so.
GG: How do you feel about that? What would you like to see in the future?

LB: It actually makes no difference to me. As long as they have—oh, what I wouldn't like to see would be highrises. This I would not like. And another thing they're trying to do is to put...like in this area they wanna put bath houses.

GG: At the beaches you mean?

LB: Right you know where the, after you pass Meadow Gold and then that surfing section. The section between the first surfing section and the second. They would like to make that all a park and put in bath house and parking for the surfers. As far as I'm concerned, the hell with them. Why should they...to me they don't contribute at all (Pounds hand on table) to the state. And they get all the cream. After you give it to them, they don't even have the decency to take good care of it. I've never seen such filth in all of these state-owned parks. My gosh, to the point where they have to close the place because the people were sleeping over there, messing the toilet facilities up. They're pigs. Then why do we keep on doing these things? For whom? These are kids from outside; of course, a few of ours. But still, if they cannot take care of what is given to them on the platter (Pounds table) I don't think they deserve it! And then why should tax-paying people have to give up their rentals, I mean their leaseholds, just because the state wants to put a park there. Course, I understand Fasi wants to have the green all around the island. Sure, the idea is very good.

GG: If he'd started forty years ago, especially in Waikiki.

LB: The point is, the people that they're doing it for don't give a damn about what's there. If they were the kind of people who would take care and appreciate what they have, okay. But not this type! You go along, when you go home, you look at all the rubbish. It's disgusting! And then there's another thing about these comparing what we learned and what the people nowadays do. Now if I were asked to go clean, let's say my driveway or outside the street, I don't care if the rubbish is on the other side, I go and clean up that side. Just because somebody, my neighbor's place is dirty. I mean it doesn't hurt me to go and pick up the rubbish and then I can go and tell 'em, no? These government rubbish pickers who go along the street to pick up all the rubbish. Have you noticed that they will not clean up the few papers or leaves that they drop. It's too much work. I remember when the road men kept the whole highway clean no matter where that rubbish was; they picked it up and cleaned (Pounds hand) the place up. It was their job.

GG: Right, and if it flies out of the can or off the truck you go back and pick it up anyway. (laughs)

LB: No, no, no. This is the thing that's so different now. They only pick what they are told to do. The kids can walk back and forth over the rubbish and never see it. Oh, you should have seen...the Leeward College a few years back. I understand it's better now than it was. My son used to come home and tell me how dirty the halls and grounds used to be.
Cigarette butts and papers all over the place. The campus looked filthy. Lately it's been much better. Why do kids do that? Of course, not only kids, grown-ups do that, too.

GG: Well, that's it. I think it's still in some ways part of what you talked about earlier. The following, the kids see the parents doing it so they're gonna follow and do the same thing.

LB: Exactly. I've seen parents do that policeman too, at that. You know, unwrapping a piece of candy or gum and just tossing the paper out. We've had the army coming on special days to clean all the highways of debris and help keep this place clean. The Lion's Club, too. They would spend maybe one day a month and go all around the island picking up bottles and packaging them up and leaving them on the side to be picked up by a special crew. I think it's nice but that should not be necessary if each individual did his own rubbish picking; put up his own rubbish box in his own car. My son used to do that, throw rubbish out of the car. I slapped him once for doing that and it cured him.

GG: I do the same with my kids, too.

LB: I slapped him once; I said, "Look I have a package here. You throw your rubbish there. And if there is no package, put it on the floor. When we get home we have our rubbish can right by the garage. You throw your rubbish in there." Course he learned. But sometimes they have to learn the hard way. (laughs) If each one did that we don't have to have such a filthy looking highway. Like in my travels, you notice that. One is inclined to judge a place by its appearance. Say, "My, what a clean city this is, or what a dirty city this is."

GG: Have you been to Canada, British Columbia?

LB: Yeah.

GG: That's so clean, I think. And I think our scenery is just as beautiful. And it's just too bad that it isn't cleaner here.

LB: Well I can see, like right down here. About 300 feet down, they're mostly hippies living in there. I know they do put their rubbish out in bags. But the dogs come, tear the bags up, and there's all this rubbish strewn all over the place. Of course when the tourist buses come by, what else can they think? And nobody takes the trouble to go out and check whether everything's all right. We've had dogs coming and knocking our rubbish cans over, I'm sure because of hunger. The owner was told about it. And in the meantime we put heavy stones on the cover to keep the cans from being pushed over. Lucky for us the dog got run over. So far, we haven't had the cans over. When I take them out for the rubbish man, I mean it takes one minute to push them in such a way that they cannot be pushed over. Just a little thinking.

GG: But it was much, much cleaner in the older, long time ago?

LB: Yeah. Course we never bought candies. We only had crack seed which
you bought 10¢. (Both laugh)

GG: Was that a special treat? To buy crack seed?

LB: Course, the Chinese things were so good at that time. Crack seed, mango seed and all the different sweet seeds.

GG: Did you have a lot of fruit trees in your yard, too? Did you eat like bananas or mangos and papayas?

LB: No, no. We only had breadfruit and mangos and bananas. Oh, papayas, yeah. You know when we'd come home from school, every afternoon if we got hungry, instead of having a sandwich, we ate papaya. And our trees were low enough we could poke our own down. You know you poke and catch. (GG laughs) Tear it up. You know, we never took the trouble to cut it with the knife. We just would tear it up, clean the seeds with our hands and then just eat it like that.

GG: Did you use the ulu much, too? Did you eat much of that?

LB: Yes, we made ulu poi; that, I love. If I had a choice I'd eat ulu poi to poi anytime. Another thing we used to do when I lived at the courthouse, after school I'd go from Waialua School then cut short where the tourna- hauler cars come up to Kam Highway then come home to the courthouse. They used to park the train cars about the middle of the road. After school, we'd pull a cane off the car and chew cane all the way home. I think that's why the children had good teeth, you know, in those days. You know, many people of my vintage still have their own teeth. And I think that chewing must have helped.

GG: What about your medical care; now, did your family use herbs or things for...

LB: Yes, my mother made a lot of what they call apu. It was a kind of a tonic. I used to follow her around when she gathered the necessary ingredients. She used to pull the clover; little leaves with the yellow flower. She'd get watercress and stalks of fresh sugar cane. Well, the water cress came from a spring mauka of Anahulu Bridge. We called it the Ice House. It's still called the ice plant. Watercress used to grow wild there. I never stopped to watch the whole process of preparing the apu. But I do know they pounded the sugar cane, then they pounded all the herbs, strained the liquid and then drank it as a tonic. And this thing that looks like lettuce, leaves with green spikes, was also used.

GG: Not the lotus?

LB: No, no. The name doesn't come to me. Anyway, that was pounded too. (Pounds on table) And then all was strained, put in bottles for future use. The tonic was taken for a specific number of days and no more.

GG: What about for burns or sores or... injuries or...

LB: No, that part I don't know. But I do know that when my brothers used to have red eyes or the vein in the eye would grow, my mother would
take milk from her breast and squirt it in my brother's eyes. In fact, I can see him lying down and I used to wonder at what it was all about. (Both laugh) Yeah, they had their own way of doing things. When we had toothaches, she would take the popolo leaves. That I remember because I had to chew on the darn thing. Just the leaves of the popolo, put salt on it. She'd pound it little bit and then she'd put the glob in a bag. You know the old Bull Durham bag? Course they were clean, she'd put the stuff in there. We placed it wherever the pain was. As we bit on it the saliva flowed freely. Well, actually I think what it did was the salt just deadened the nerve little bit so that the ache went away. But she always gave us that for toothache.

GG: Did you folks make your own salt or did you buy it at the store?

LB: Oh, we gathered our own. Every summer, we would go to Waimea to gather salt. A lot of the area is now gone. The reef was blasted by the army for the coral which was needed for building the road during the war. So much of the reef is gone. Anyway, we used to go up there and we had our own little pools. My mother used to go and check the pools out. Of course, they were always clean because the high waves during winter time would clean them out. But anyway, we'd go up there and she'd show us our section. When the waves could come in the winter time, they would fill up the pools. Each family had its own section. Then long about August or July depending on how hot the sun was, the pools would have these beautiful flakes. So it was our job to go up there during the summertime, as a family, to gather the salt with our bare hands. You'd stick your hand under a huge flake, and somebody would hold the bag and you just let the flakes drop in the bag. Then you go to another pool, pick the flakes up, another one, etc. After a couple days, another week, we would return and there'd be more flakes to gather. The salt bags were hung on the milo branch to drain for days. After the water dried out and the salt was solid; we put it in a huge gunny sack. We usually had enough salt to last us the year, or until the next harvest. It was all from the ocean and clean. This was a yearly ritual. As time went on, more people came to our shores. The military started going to the beach. It was hard to tell whether the pools were clean. Somebody could've kapuluaed it. (Dirtied) We used to find beer cans in the pools so we stopped going. Then of course, the salt beds at Rogers Airport selling salt. We've been buying ever since.

GG: So about how long, or do you remember when you stopped doing it?

LB: Oh, about 30's, I think.

GG: What about soap? Did you buy soap at the store or you made?

LB: No, it was home made. I remember we used to have the brown soap. (Laughs) Later, Yee Chan store sold soap. So we still bought the brown soap. We'd cut it in handling sizes; use what we needed. Laundry was all done outside. We had stones, nice, beautiful stones. They were propped
up. Then we used beaters called hoahoas--much like what the Samoans use for printing their designs on the tapa. Some of ours had designs on them. But ours was strictly for washing, and by each stone was a beater. We had two stones, two big stones. And huge tubs. By that time the galvanized tubs were out because we were not only using them for washing we used them to cook taro and for fishing. We would go down the beach, catch our oama, put them in these pans, stir 'em up with the coconut fiber (to scale the fish) and then string 'em up to dry.

GG: Did you hang up the clothes or were they--how did you get 'em to dry?

LB: No, no. We hung them up on the clothes lines. There were clothespins at the time. But there was a time they just draped it over the wire. Or before that, too, we didn't have Clorox. So when you did your laundry, if the clothes was a little bit brown, you know around the neck, you soaped and soaked it overnight and then you laid it out in the sun on the ground or on the plants to whiten. The sun did the whitening. And then we'd bring it in and we'd wash and then just drape 'em over the line. But then the clothespins came in so...they were already beginning to get modern when we...

(Laughter)

LB: ...were teenagers.

END OF INTERVIEW
WAIALUA & HALEIWA

The People
Tell Their Story

Volume I
CAUCASIANS
CHINESE
HAWAIANS

ETHNIC STUDIES ORAL HISTORY PROJECT
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