

BRIGHAM YOUNG UNIVERSITY-HAWAII
ORAL HISTORY PROGRAM
Behavioral and Social Sciences Division
Laie, Hawaii 96762

Bella Linkee & Ruby Enos

INTERVIEW NO: OH-81

DATE OF INTERVIEWS: July 12, 1979

INTERVIEWER: Ken Baldrige

SUBJECT: Old Laie

Introduction

Bella Linkee and Ruby Enos were taken on a ride through Laie to talk about different historical sites and places that existed while they were growing up. These kupunas (elders) were born and raised in Laie. These interview is a collection of their recollection.

The numbers in the transcript coincides with the map.

Bella Linkee and Ruby Enos were interviewed by Kenneth Baldrige. Student Oral History secretaries carried out the procedures. Cristina Nozaki and Jennifer Ursua have completed the transcribing, final proofreading, and the final assembly. “[OH-400]” and other such notations tell the reader that an interview of that number has been completed with that individual and is on file in the Oral History collection at BYU-Hawaii.

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Laie, Hawaii
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Table of Contents

1	Loala Street, Naniloa Loop, Sam's Store, Wahinepee Street
6	Bridge over Kahiwainui Stream, Concentration Camps, Old Cemetery, Kahuku Plantation, Poo haili Street, Koizumi's chicken farm, the stables
12	Old mango grove, where Bella was baptized, first pump-house, Bob Kahawaii's land, taro patches, sugar cane fields, fish farm, Filipino camp, Portuguese camp
17	Hanaimoa, Brother Staples, koa seed leis, dance hall, the Changs, Paoa, Malaekahana Railroad Station, Laie Kawai'i, Beauty Hole
24	Leota family, Hukilaus, chapel, the old school, old mission home, bungalows, the assembly building hall, first Bank of Hawaii, the barber shop, the old well
33	Filipino camp and the Portuguese camp, Uale's duplexes, the cemetery behind the temple, Kawai'ele, water digging, taro patches, Hosea Nahinu Kekauoha, Hala La'a
40	Kahuku Plantation, Zion Security, purchasing of Laie, court records
42	END OF INTERVIEW

INT: Its July 12, 1979 . This is Ken Baldrige with Bella Linkee an Ruby Enos, looking at some of the old sites in Laie. Now this social hall, now let's find where the front of it was.

[1] **RE:** The social hall was right in between here. Larry's [Au] house [55-647 Loala] and...

BL: Up to the end of this, [George] Ishii's house [55-645 Loala].

RE: No, no.

BL: It ran this way. [Gesturing perpendicular to Loala]

RE: It was big, big building like this here.

INT: So it sat right here just about on George's driveway [on Loala].

RE: And down.

INT: And over her where Larry Au lives?

BL: Yes

RE: It was a big social hall.

BL: And the next was the Meyers' property.

INT: And then Amoe and Rudolph Meyers lived next door [55-649 Loala, next to Sam's Store, Laie Cash and Carry]--right here, where the house is, next to Larry Au's.

BL: That was all the Kekuku land.

INT: Where was the Japanese school?

[2] **BL:** Right across here--where the Lingwall's apartments are [Colonial home, 55-650 Loala St.]

INT: Now was it back inside a little bit more?

RE: Yes, towards Boe's [duplex, 55-649 and -651 Naniloa Loop].

BL: About the middle of this property; from this road, to that road, about the middle.

RE: Then it came--the yard was way out--this, over her [pointing]-with playground.

INT: So the school property was in between the two streets [Loala St. And Naniloa Loop], was it?

RE: Yes, yes, that's right.

BL: Yes.

INT: The building was about in the middle.

BL: Yes, and the Koizumi's were...

INT: When did the school close down, do you know? Was it when the war broke out?

BL: Yes, when the war broke out.

INT: Now, how long had it been going? Do you remember, was it going when you were just children?

RE: We were just little children, and school had already started.

INT: It was going then?

RE: Yes, because there were quite a number of Japanese families who worked on the plantation out here.

[3] **INT:** Now this--where Sam Choy's store [Laie Cash and Carry] is now--it had been owned by a man named Pang, was that correct?

RE: Well, he rented from them...

BL: Oh yes, he leased it from the Apuakehua family [Kekuku Estate--Sam's Place now].

RE: This is their private property.

INT: This is Apuakehau property here--Pang leased it from them? Did he start the store, do you know?

RE: Yes, he started the store.

[4] **BL:** Yes, and then later on it was used for an exchange--telephone exchange--you know. That's where they met. The Naniloa home [next to A-frame house] Flora

Soren [55-680 Wahinepee] right here.

RE: No, the telephone exchange was before Pang took over at the store.

BL: Was it Kekino's time?

RE: When Pang took over in that same building, that's how...

INT: So, this had been the telephone exchange. Then Pang took over and then Sam Choy's from Pang.

BL: No, Kawahigashi's

RE: Yes, the Kawahigashi's took over and then Choy. You see, the telephone company was here, and then they moved the telephone company to the...

BL: Down to Iosepa Street.

[A] **RE:** Right next to the school.

BL: Where the school is at now.

RE: And that's where the telephone company was. And after, or just before the war, then they bought off this place over here where it is now [on Hauula-side of Lanihuli Street, midway between Iosepa and Moana Streets].

INT: Were there operators and everything like that too?

RE: Yes.

INT: When did Pang have the store, do you know?

RE: It was in the --1930's anyway.

INT: Now there was another Japanese store over here someplace?

RE: Yes, right over here.

[B] **BL:** Where June Chang and them are--June Chang's home [55-658 Kamehameha Highway]. Yes, because the tank was still here, homes.

RE: Right in this area.

BL: Right here, yes.

INT: So right in here between Christy's home [55-669B Wahinepee] and Kawahigashi's and you?

BL: That's the Kawahigashi's store.

INT: So they had a store there.

BL: Yes.

INT: Was that before they had the store where [Sam] Choy is now.

RE: No, it was Kawahigashi's father who owned this store over here. Brother [Toyu, husband of Viola] Kawahigashi's father was the one who started the store over here. And he had a big store, and he had several other little houses in the back.

BL: Yes, saimin in the back, and he served gasoline too, then in the back he used to have movies, too.

INT: So this would have been about when, what time?

RE: Let's see, I think 1932 on.

INT: Until about when?

RE: They moved out in here in 1940--just before the war broke out.

BL: If you find out when Viola Kawahigashi was married to Toyu, their son, you would know then; it was years before that. Because Dean, their youngest son, went to the mainland and took up dentistry. But Dean Kawahigashi is supposed to be about the same age as I am. But, he died--he since has passed away. He married a nurse.

INT: Now wasn't there a Nakayama family that had this store?

BL: Not Nakayama.

RE: Kakiyama.

INT: Kakiyama?

RE: Kakiyama--no, he did not own the store. He stayed up by the mango grove.

BL: Yes, Nakayama--that's the Japanese that is associated with the mango groves up there.

INT: Okay, well; we'll go back up that way.

BL: Kakiyama, yes--all those mango groves. Then that's why I say Kanawa'i, yes. Kakiyama used to stay up there.

INT: Now this road that we are on right now--Wahinepee--this was the old highway?

BL: Old highway drive, yes, all around, you know, Wahinepee.

INT: Now this circle here [Poohaili-Naniloa-Wahinepee intersection]

BL: We never had circles until...

INT: When was this...

BL: When President [Edward L.] Clissold became the stake president.

INT: 1950s?

RE: Yes.

BL: That was when?

[6] **INT:** I remember the barbershop here on this corner of Wahinepee. [Irene Togo and her mother had a small shop there, until Irene moved into Laie shopping center in 1971 until she retired in the early 1980s]

RE: Yes, that's right, the old barber shop was there.

INT: Now, were there house out here along this [Wahinepee] road?

BL: No, not over here; none over here, the only one.

RE: Over here [pointing]--where this house is now, and right in here where these two concrete building [Anderson Hammond's homes], that's where Hosea Pele--Bob Kahawaii's father--built a home right over there.

[7] **INT:** Where this pink house--where Dean Anderson lives [55-697 Wahinepee St.].

BL: Yes, they were small.

[8] **INT:** Now, there were some houses here, where Dale Hammond's house is now [55-705 Wahinepee].

RE: Yes, that's where Hosea Pele's house was.

BL: Hosea Pele,[son of Pele Ka'io]

[9] **RE:** And below here, where the river is, that's where Brother [Thomas] Au's father lived, [on Wahinepee, Kahuku side of stream] right below here. "Five-cents" Au [OH-140]

BL: Ben Au's cousin. My sister Rahab's [Au] husband.

INT: Now where was the bridge [across Kahiwainui Stream]?

RE: Over here; right here. [Indicates about forty yards upstream from existing Kamehameha Highway bridge].

INT: A bit further.

[10] **RE:** This is the road here; right here. [ED: remains of wooden bridge pilings were still visible at this time].

INT: Oh, I see, where the road goes.

RE: This is the bridge used to go right up over the other side and up to the next dance hall up there.

BL: Those were the only means of entertainment that they had in those days. This dance hall up there, and this one down here.

INT: Now, was this road discontinued when they built the highway?

RE: Yes.

BL: Yes.

INT: Now that would have been built about 1933, 1934, I guess.

BL: Yes, I believe [so].

INT: Because that's when the bridges were built.

BL: That's right. So they did away with this.

INT: Was the bridge taken down at that time, or later?

RE: Oh, later after...

BL: After they had that highway built and everything, so they did away with this.

INT: So people could still travel on this road, could they?

RE: Oh yes, yes.

INT: Even after they had the highway.

BL: Even though.

RE: After Tashiro built his store and things like that, people still could go up this way here. Then the flood came and washed off part of the bridge and that's how it was demolished. [Walter Tashiro tells how the bridge was originally destroyed in "Laie Tour," by Kenneth W. Baldrige, PROCEEDINGS, Seventh Annual Mormon Pacific Historical Society Conference, March 1, 1986, p.11].

INT: Oh. Now were there houses here just where we. . .

RE: Just very, very few.

BL: Only two houses, I remember Bray--the old man Bray--lived up here [Wahinepee St., mauka side of the stream, Kahuku side of road, immediate do makai of Japanese temple] and then old Bob Kahawaii's family--Kaimi, who married Nami, you know.

[11] **RE:** This here was all high sand hills.

BL: Kaio, Naihe family.

INT: So, there were sand hills here, where the cemetery is now?

[12] **BL:** All the graves used to be up there; that's the old graves.

[C] **INT:** The old cemetery on the other side of the river.

[D] **BL:** Yes, and up there by--going up the Cackle Fresh Egg farm.
(See also 30)

[E] **RE:** The old cemetery was in the back of the temple.

INT: But when they moved the cemetery down here, it was in this old portion here, on the other [mauka] side of the river.

BL: But we cannot go [across the bridge connecting the two parts of the cemetery]. We cannot go.

[13] **INT:** No, I know. Now right over here where the Japanese temple was--was there--actually--was it a temple there to what? [See Tom Nakayama, OH-111, p.5-6]

RE: Yes, yes, it was built.

BL: There was a building, but I don't know what, but it was a shrine for them, you know--the Japanese.

INT: Was there a kind of a Japanese camp right here?

BL: Yes, yes. That woman that cleans the post office today, her family was brought up over here too.

INT: Oh, is that right.

BL: Now I can't think of her name now. But the boys grew up here and went to school with us, too.

RE: It was...

INT: Tom Nakayama, he lives in Kahuku.

RE: Yes, he was raised here.

INT: His father apparently was a priest [in the Shinto temple].

BL: I see.

RE: Yes, that's right.

BL: Then he remembers that--that's right; he may have been the priest for these people over here. We never bothered him too much.

INT: When did this...

BL: When was it done away?

INT: Yes.

RE: I think it was right after the war.

INT: Right after the war started.

RE: Then they did away with all that.

BL: I think they were all taken to concentration camps. So this was unkept and all that, see.

INT: Do you remember it always being here when you were children? Was it here then?

RE: Yes.

BL: Yes, I remember too.

RE: I remember, because we used to go and sneak the oranges and things that was outside the pulpit, they left it outside, you know, with rice and Japanese crackers--you know, the crackling kind of cracker--oranges. They always had about three or for four oranges there, and we used to watch when they get through with their prayers and when most of them had gone home, we sneak up there and

get the oranges and run away. I remember that. (Laughter)

INT: Now the Japanese people that lived here did they work on the plantation?

RE: Yes.

BL: Yes.

INT: That was the Kahuku Plantation by that time?

BL: Oh yes, Kahuku Plantation. The land was leased to them during [Anthony] Ivins' time, yes? Well, in fact it was...

INT: About 1931, I think something like that.

BL: Oh boy, they sure had it.

[1 4] **INT:** So this section right here, where we are now, this is the new section of the cemetery that was added later. Do you remember when this was added?

RE: Our father was...

BL: He's the one that built--our mother died in 1951, in June, and we were using this place up here. Mother was the only one that had the house over her grave.

RE: She was about the first person up here.

INT: So it was about 1950.

BL: I think so, 1950 or before that, but then--President Howard Stone is down here someplace. Sister Enos has so many lots, too, around here someplace. The Adolpho family was an old family over here, too. Then we had some up the hill.

[1 5] **RE:** But their house was further over here near where Rahab and them. This where Kaeo [Adolpho] and them live [Poohaili St.].

INT: Was this pasture for the stables, where the park ins now?

RE: Yes, all this land right here, up to the...

BL: Up this way, all the way.

RE: We didn't have any homes around here up to the railroad track.

INT: Okay.

RE: This was all the pasture land.

INT: On the temple-side of Poohaili.

BL: Yes, yes.

INT: Now, where was the actual building where the stables were?

RE: Right here [pointing] where this house is now. [55-144 Poohaili]

BL: Right across from ours, where we stayed, used to be a chicken farm, too. This [house], this is Haiola's. Now this is one of those bungalows where the missionaries lived up there on the hill, and Clissold moved it down here for this family.

INT: So the stables used to be right here? Did it face the road?

RE: Yes, faced this road.

BL: Yes, the stable used to be just about here. Yes, face over there. They had chicken farm over here, too. Ruth Nakanishi's husband [George] raised it afterwards you know; when we moved over here, he had this farm over here.

INT: So the stables started about over here?

BL: Yes, yes.

RE: All this way [parallel to Poohaili, mauka end of Laie Park].

BL: All this way. They had quite a number of horses, because the missionaries who came and worked on the plantations used to be *lunas*--the they go on--that's where Brother [Eldon] Morrel [OH-153] used to...

INT: How far down did the stable come?

BL: To about here. [Gesturing to spot opposite mauka end of 55-141 Poohaili]

BL: All of this was mountain. All over here, too.

[17] **INT:** Where the busses are parked now. [End of pavement on Poohaili Street, just makai of present flood control berm]

RE: This was *kuleana*; they called it *kuleana* when somebody owned the land. It's Monahina and them--I don't know.

BL: Monahina and them, yes, were over here where we are.

RE: TeNgaio--remember the [Mike] TeNgaio married a Hawaiian girl [Napua

Kalama]? Well, her grandfather and grandmother owned this area before.

BL: Makahanohano.

INT: Makahanohano?

BL: Yes, the one that I told you the nurse, Kapulani Makahanohano.

RE: They were that ones that owned this here.

INT: Now where did that road come in, that comes down from [the back of the temple] President [Max] Moody's?

[18] **RE:** Oh, it came right down; around right here.

BL: Oh, was it there? No, I think it's further over.

RE: No, it's here. [In 1992, the road came out on the berm built as part of the flood-control project two years ago].

BL: I wonder if it's here?

RE: It should come right around here up this way here.

BL: If you come from President Moody's was, maybe you can more or less judge.

RE: No, you cannot, because they blocked all the way up.

BL: No, where Kanowai's house used to be--no, not Kanowai. Who's that, the Chinese man?

[19] **RE:** Awai. But the chicken farm used to be up here, before, Koizumi's chicken farm.

BL: And at the same time, he ran a Japanese school too--the Koizumi.

INT: So right there where the gate is, kind of looks where the fence had been.

RE: Oh, they cut down all the mango trees over here. There used to be mango trees all along over here.

BL: Further over, there was the mango trees. Now this is where Sua's farm now. Oh, he got into an altercation with Mate--all about this plantation here. Mate, [Jackson] Sua, and Malia Solomon. They got into a grand ruckus over here.

INT: Now you can't see that concrete now very well. Can you?

RE: I don't know whether it is still there or...

INT: Well, before the bananas all grew up you could see it.

RE: Yes.

BL: I don't know who cemented that.

RE: But right around here should be...

[20] **INT:** I'd sure like to know what that was. [Later Eldon Morrell identified the structure as a kiln for burning coral for lime, located just *mauka* of the berm]

BL: And I don't know who did the cementing because in those days when we were kids, we didn't know of anyone, you know, being in the construction and all of that.

RE: They cut down all the mango trees that were here.

INT: So, where these bananas are now was a mango grove.

BL: Oh, yes.

[21] **INT:** I can remember when we came, a big mango tree was right here on the corner. But this was all mangoes at the time.

BL: Yes, we used to come up here and fill our skirts with mangoes. Come up this way for a May walk.

RE: All this area was taro land.

INT: Now that concrete thing was not here that, when you were children?

RE: Yes, it was.

INT: Oh, was it, by then?

BL: Who built the concrete?

RE: The missionaries.

BL: Yes, and over here, on this hillside, is where we used to come to come to get that papapa--you know, remember what I told you. Those kind of beans.

INT: [This] out-cropping here. Now down this road...

BL: That's an old...

[22] **RE:** This is a new road; the college made.

INT: Oh, the college put that road in?

BL: We used to have trails though, but we used to come up the road and up by the hill side by the temple is [where] we used to plant. Father and Mother had some kind of place where we used to plant this kind of melons and pumpkins, and peanuts and variety of things, and we used to come up and work on it, and go home.

INT: So right in here were plantation then?

RE: Yes.

[23] **BL:** Over here is that Poohaili; that's where the water is. Water always--I was baptized up here. [The first pump-house after leaving Poohaili Street]

INT: You were baptized here?

BL: Yes, I was baptized in this pool, Poohaili, by Brother Cole's son, Chase, the oldest son.

INT: Now, I used to bring my scouts--when we used to hike up here in the mountains, we'd come out here and always have a drink, such good water.

BL: Good water--fresh!

INT: Coming back, that would be the first place we'd stop. And there was a pool there then [ca. 1972].

BL: Yes, around there. We used to go and swim in that pool, too.

RE: I think it's still here now.

INT: No, they have it all fenced off now.

BL: Yes, well it's owned by Bob Kahawaii's family, too.

RE: That's why they had to take the water rights from Bob Kahawaii. But Bob won't give them because he said, "If you want to take the water rights, you give me the land." Where he is living now, this was all taro patches.

[24] **INT:** Up here where the fish farm is now, there were taro patches in here?

BL: No, down below.

RE: No, sugar cane.

INT: This was all sugar cane then?

BL: But there was some people who still lived up there by Kanowai--you know the mango grove--they would have their little patches. They would own family patches. That was all.

RE: And bananas and things.

BL: But we had our big taro patches down there where the Polynesian Cultural Center took over.

INT: But there were people living up here by the fish farm.

RE: Yes.

INT: When you were just children?

RE: Well, they weren't living up this area; they were on the mango grove area.

BL: Oh, no, on that side.

INT: Kind of over on the other side against the hills?

RE: Yes.

[E] **BL:** Up to--near where the Cackle Fresh Egg Farm.

RE: Below there, there was one or two families there, and then further up another family.

INT: Was there anything up here, besides sugar cane up near where we are now?

RE: No, no, only sugar cane.

INT: A railroad used to come as far out in front of where you live now, was it not?

RE: Yes, yes.

BL: Past the plantation store. We used to have trucks come up here--side car, like to get the sugar cane, and load it and go down. And us kids would stand on the side of the road and sometimes just pull one length of sugar cane.

RE: The road is bad; you be careful going up there.

INT: Maybe I should just back up, and we won't take any chance of getting stuck.

RE: Yes.

BL: When we went for May walk, we went all the way up here, and out the back of the

fish ponds were those patch of strawberry guavas. Plentiful, and they make lovely jams and jellies too--that's how we learned to make jams and jellies.

INT: Now was there any ruins at all of an old mill, the sugar mill, when you were just young, up behind the temple, any place?

RE: There's a pond there--should be--where the sugar mill was.

BL: I think Brother Morrell would know.

RE: Brother Morrell died, I think.

BL: Did he? [He did not die until April 16, 1991] They have property, you know, down [in] Hauula. He met his wife when she was here teaching, too.

[LONG PERIOD OF SILENCE]

[25] **BL:** Clear on this side...[Then traveling along old cane road behind Hawaii Temple]

INT: Do you remember anything being said about where the sugar mill was? Was it on this side of the ridge or was it on the temple side? Was there anything back here along where this road is now?

[F] **RE:** No, the only thing up here was the graves [behind the temple].

INT: On top?

RE: Yes.

INT: Was there a Filipino camp down behind here?

RE: No, no.

INT: It was on the other side. Because there is a well down here and I'd kind of understood that maybe it was down this way, but it was not, huh?

BL: No, [the only] Filipino camp that I know of wasn't over there; [it was] where Uale and them, that road [Iosepa Street, just Hauula-sid of Puuahi Street].

(See 56)

[G] **INT:** There was a Filipino camp there, but this other one that somebody told me about was a Portugese camp [behind BYU-H].

BL: Portuguese? No Portugese. Correa and them lived next to us, to my father and mother. Correa was one plantation *luna*, yes?

[26] **INT:** Okay now, this road that we're on right now, this kind of back road toward the egg farm, was this here when you were children? [Then on the road between the

large "eighteen-acre park" and the egg farm road and behind the cemetery.]

RE: No, all sugar cane land.

INT: All this was sugar cane.

BL: Only trails.

RE: All sugar cane, all the way up. See where those three coconut trees are?

INT: Yes.

RE: Sugar cane all the way up there. There was no watermelon to anything like that; all they knew was sugar cane.

[27] **BL:** All over here, where this palm tree grows, that's all *kuleana* -private property.

RE: They had made this road over here now, yes?

BL: Yes, so that they can come through--fill *pukas*.

RE: That's why you going through here, Brother Baldrige, yes?

BL: Yes, we got big *pukas*.

INT: Now this was built during plantation times, I know, because when we first came here they had this road for the sugar trucks, I guess.

RE: They have barb wire.

BL: Yes, because Dorsett and them have all this place for their cattle.

[28] **INT:** I'm not sure if we can get through up here or not [fording Kahawainui Stream].

BL: If it's low tide the water is low here. You can sort of just...

RE: On, the block over here...

BL: No, just for that side.

RE: No wonder Mary [Pukahi] said the water wash up over their side.

INT: Now where is Mary's house?

[29] **RE:** Just about on your left.

BL: We go this road over here. This is the dangerous corner that my husband was

talking about. Now, they live down here.

INT: Mary lives down here?

RE: Mary, yes.

[30] **INT:** Now where was the cemetery--the graveyard here?

BL: The cemetery was just about here and I think this road covered a portion of it too, because it was right in back up here on this hill. I forgot what the name was of this place--they called it--not Kalai Kalapuhako? [This small cemetery is on the Kahuku-side of a bend in the road just before some of the egg-farm dwellings.]

RE: No, Hanaimoa.

BL: This is Hanaimoa? Oh.

RE: Yes.

INT: So is the cemetery--would it be about right here next to the road about where the house is?

RE: You'll see some of the graves around here.

INT: Oh yes, I see.

RE: This is the cemetery.

INT: I see.

BL: Oh yes, I wonder who's buried in there?

RE: I think this is Kaikaula [or Kekaula]--this family up here.

BL: Oh, you mean Ka'imiola and Nohe, them's mother?

RE: Yes.

BL: Oh.

RE: I think Ka'imiola should be up here too.

INT: Well, was this just a family plot, I wonder?

RE: Yes.

BL: Was it?

RE: Yes.

INT: Look over here, some more back inside there. Yes, right next to the road.

RE: Yes, who [do] you think cleared this up?

BL: I wonder who's big grave is that. I wonder if had any inscription. Now this is where all the workers and employees stay.

INT: So these were all egg farm employees here?

BL: Yes.

INT: When did the egg farm come in, do you know? [See Roy Coburn. OH-206]

RE: When did Brother [Dave] Staples come in?

BL: Well, it was before then.

RE: Brother Staples was the first.

BL: You sure?

RE: Yes.

INT: Was he the first one?

BL: Well, I think he was the first that was of the same religion, you know, like us.

RE: No, no, no. He was the first one that started the egg farm--he sent out here to manage it.

INT: Oh.

RE: He was the first one.

BL: Well, I think Robert [Bella's husband] would know about it, because they were very good friends.

RE: He had many children that time he came.

INT: Oh, is that right? We'll go take a look and see what's...

BL: What's under...

INT: The only ones that I could see that had a head stone was Kahoolai, Kamauoha.

BL: Kukahoolai Kamauoha.

INT: Died 1921. However, there are several other graves, but no other head stones.

BL: That Kakahoolai Kamauoha is that father of Gladys Haiola's mother. He was buried in 1921.

INT: I wonder how long this cemetery was in use?

BL: Oh, I think before I was born.

RE: That's when the...

BL: Because I recall hearing it, and knowing of people being buried up here--when I was born, I think.

INT: So it was being used at the same time as the other cemetery that's now being used--the old portion of that Laie Cemetery.

(See F)**BL:** I think that Laie portion...

RE: No, the one in the back of the temple.

BL: The one in the back of the temple? Yes.

INT: Well, that was being used up until they built the temple. Then about, I guess about 1918, 1919, or something like that, apparently that moved down where the old portion of the cemetery is now.

BL: Yes, that's right.

INT: Now was this cemetery here, by the egg farm?

BL: Oh, way, way old than that.

INT: So it was in use at the same time that the one up behind the temple was being used.

BL: Yes, yes.

INT: So, I see. So this 1921 burial may have been one of the very last ones?

BL: Yes, I believe so, because I was quite a young girl then and I never heard of any burials at that time up here.

[3 1] **INT:** Now when we came to this area right here, *makai* of the egg farm, it was just kind of a big rubbish dump--old cars, and things like that were dumped here.

BL: Yes, that is right.

INT: What had it been in your childhood?

RE: Sugar cane.

INT: This was all part of the sugar cane? Okay.

BL: That's where we used to come and pick up koa seeds, too.

INT: Koa seed?

BL: Koa seeds to make leis. We used to take them home and boil them and dry them, and string leis, and give them to our missionary teachers when they go home.

INT: It's too bad there is so much rubbish dumped.

RE: Yes, and all this koa grew up now, there were no koa plantations around here then, all sugar cane.

BL: You see, this is the Kamauoha property also. See, these are people who kept their *kuleanas* . This is where that David Malo used to stay. And the hall, the dance hall, used to be down here. Gee, I heard of it, but never saw.

[3 2] **INT:** The dance hall?

BL: Yes.

RE: Over here, the dance hall used to be right in front here from [Walter] Tashiro's house.

[3 3] **INT:** This is Tashiro's house here [55-739 Wahinepee Street]?

BL: Yes.

INT: And was the dance hall right here? [Walter Tashiro reports that the dance hall was a bit back off the mauka-side of Wahinepee Street on the Kahuku side of the stream].

RE: Yes, all this area. And then right here near to the stream, the river, where Namilimili and them had their home.

INT: So, the dance hall was here up until about when, would you guess?

BL: I was that dance hall, but I used to see the one down here in the very beginning. Did I or did I not?--but I heard about it.

INT: Now the road here is the road [Kahuku-end of Wahinepee] that would go down to the village?

RE: Yes, this is the road that would go down to the village.

BL: This is where Jackie and Albert Chang...

[34] **INT:** Oh this is where Jackie lives now?

BL: So we can turn around over here.

RE: I don't think they are home.

BL: No, she works and he works. Oh, but nice. Look at their garden. Oh, this is the portion that he is expecting his brother, Joaquin, to help him too. Paokalani (laughter).

(Paoa is home, and is greeted.)

INT: Hello.

BL: Hi, Paoa. One of the kids.

INT: Now where was the store; there was a store here?

RE: The store was right over here in this area.

BL: The store was right over there, where the gas station...

[35] **RE:** No, no, it was in here. Old Tashiro's store used to be right in this area.

INT: Here on the *mauka* side of the road here, right next door to where the Chang's live now.

RE: That's where old Tashiro's store used to be.

INT: Oh, kind of behind this wall here?

BL: No, we didn't have the wall then. I guess it would be even on it, too.

INT: It would be, kind of, around fight here. And then was there something over on this side?

RE: The dance hall was over here.

INT: The dance hall was where Tashiro's is living now. [Not according to Tashiro]

RE: Then it was broken down, Tashiro built his home.

BL: Below this dance hall was this Namilimili family, which is family to the Makuakane and Bray families. You know this Area or Regional Representatives, Brother Lung? His wife--what was her name now?

RE: Lotty's daughter?

INT: Julina?

RE: Julina, yes.

BL: Now, Julina's mother, it was her family that lived down here below, down here by the dance hall.

INT: Now, you [to Ruby] remember the dance hall, but you [to Bella] don't remember it.

BL: No, I don't. I've heard about it, that it was here, but I never saw it.

INT: Where was the Malaekahana Railroad station?

RE: This railroad ran through here-- Malaekahana was further down.

BL: Yes, Malaekahana is down there. Where the Waiapuka, C.M. Cook. Oh, we used to go serenading down the Cook's family. And over there--down Kahuku Plantation manager's house, and all over the place.

RE: Malaekahana is right here, this area is called Malaekahana, and the station was right out here.

[36] **INT:** The railroad station was here on the Kahuku-side of this little road here [leading back in the Laie-end of Malaekahana State Park, just opposite Cackle-Fresh Egg store].

BL: Yes.

INT: And the railroad went about right where we are now, would you say?

RE: Yes, the railroad went right though here.

INT: We would be about sitting on the tracks then?

RE: Yes, that's right.

BL: And it came all the way from Kahana.

INT: Where there...

BL: There is a place over here they call Wai'apuka.

[37] **INT:** Yes, and that Wai'apuka, according to Hawaiian history, was the home of Laie Kawai'i. And there is a pool over there that if you dive down and swim underneath...

RE: Bella, her name wasn't Laie Ikawai, Laie Kawai.

INT: And where was the other end, did you dive down and swim through?

BL: Well, there is a cave in the back of it. But it is said that there's lava tubes that could take you though and come out at Wahiawa, because that's where her family was. But she was brought here in secrecy--hidden away from the others, that Laie.

RE: Hidden from her father, because her father didn't want any daughters; he wanted sons.

BL: Yes, that's right.

INT: Now, when you were children, did you ever come out here to swim or anything.

RE: Yes, I used to come swimming up here in that pool, it was clean.

BL: Yes, I don't know how it is now.

RE: And the water wasn't very clean, but when you dive under the water and you look up, it's clear. There is a little hole over there where you can dive under the water and there's a cave like--you get up there, and you climb up and you can look outside and they can't see you--just a small speck that you can look out and you can see everyone at the top. They said that's where Laie Kawai'i was hidden.

BL: And that's why the place was called Laie Kawai'i.

INT: Was that something that children did quite often, would come out here, or was it kind of just once in a while?

[H] **BL:** Oh that was part of the swimming area for them, you know. Here and Beauty Hole.

RE: Laie was funny during our time. Those who lived down where we are now, used Beauty Hole as a swimming pool. On this side--the children on this side would use this one here as their swimming pool. And is was sort of a competition, you

know. But we always claim that our hole was the best because you could see everything else on the highway.

INT: You could still come here.

RE: Yes.

INT: So on this side of the river the children would come here to swim, and on the other side of the river they would go to Beauty Hole.

BL: But they were free to come over to the other side, too.

INT: So everyone got along pretty well.

BL: Oh, yes, never had all this fighting and what not that's been going on. Where you have that lovely stake dance going on, and then there's a fight started, and they had to do away with dancing. (Laughter)

RE: We never had fights and thing like that in our...

BL: Only a few, I think, when the Samoans first came.

INT: Do you remember when the first Samoans came in? In 1922, or 1923, or something?

RE: Yes, the first people that came were the Leota's.

BL: Aiva'o.

RE: Yes, Aiva'o Leota.

BL: Lovely people.

RE: Then came Tautua's family. And after that came the single boys--Brother Uale and them came. There were quite a few of them single boys that came to go to school. And they never wanted to go back--stayed here.

BL: Uale worked for the plantation, too.

INT: Now, in the years before the Hukilau began as a building project, were there kind of Hukilaus just for fish--I mean, not the fish--for tourist?

BL: For the community and for selling, yes. Hamana [Kalili]...

[38] **INT:** Was that here at the Hukilau Beach?

RE: Yes.

BL: Hamana was the one in charge.

RE: Logan was the first one, Hamana's brother.

BL: Yes, well they were sort of--well, they were together.

RE: And then Moki took over.

INT: Moki Hiram?

RE: Yes, well, his father's name was Moki too. And he had nets and things like that, too. All this railroad tracks went all the way around there.

BL: Over here too was the Kekuku family too, you know. Right across this corner over here.

[39] **INT:** On the right hand side, where Nawahine's live now [55-660 Naniloa Loop].

BL: You know, that was the old man--yes, they call him Apua, with his wife--Oh, I remember that woman used to tell me primary stories, and she used to tell scary-kind of stories too, you know.

RE: Well, we are going up Lanihuli.

[40] **INT:** So as we go up Lanihuli--1955, I have seen the photographs that showed the school here. And in this building, the chapel was dedicated in 1950 by Matthew Cowley.

RE: That's right.

BL: Was it in 1951 that we commemorated the centennial?

RE: That's right, that's when we had President [George] Albert Smith up here.

INT: Now where did the school sit, do you remember?

BL: The old one?

INT: Yes.

[41] **RE:** Right over here in this area here.

INT: This area where we drove in the right now, would we be just sort of in the middle of the school now, do you think?

RE: No, the school was down there.

INT: The school was over on the flat area?

BL: All over here plantation.

RE: All sugar cane over here.

INT: Okay, so the school would be on the flat area behind the chapel [where the *mauka* parking lot is]?

BL: Not where the chapel is.

[42] **RE:** The [old] chapel [the one which burned in 1941] was over a little more, and you know between the chapel and the school was just side walk, and the school area...

BL: Then later on, the school moved down to laie, where it is now public--was taken over by public system. And the old school used to be up there where the green fence over there [adjacent to the temple]. See, I remember that, and Awai was staying over here.

RE: No, Awai went up there.

BL: He used to be sort of the guard for that road, when you go behind President Moody's [and] them place and go down the hill. Over here used to be President's Byron's home and later on they made it for the missionaries.

[43] **INT:** The old mission home was right here, where--this house--where this house--Lavina Harper lives now [opposite the end of Lanihuli Street].

RE: That's right--one section was here.

BL: Didn't it used to be further over about--yes, up this way--the *hale* poi poi?

RE: The main mission home was right in here, in this area.

BL: Then they rebuilt bungalows on this side.

RE: And then they built other long buildings...

END OF SIDE A

SIDE B

BL: See Clissold for this--Gladys Haiola and her family [live in one of the former bungalows].

[44] **INT:** So this yellow house where Grace Morse live now, this was where one of the bungalows was?

BL: Yes, sister missionaries' bungalows.

RE: That's where the elders used to stay, and the sisters were on the other side. And this was the big mission home where they had their meeting and things like that. And the president, President [Samuel E.] Woolley lived upstairs.

[45] **INT:** So that would be about the second house, where Lavina Harper lives. Was there anything here where this house is now, where President Moody lives now?

RE: Yes, they had a wide area where the children played.

INT: That's where the road went?

BL: Yes, this is the road that would take you going down to those fields and Awa'i used to stay over here. One tall, big, Chinaman.

RE: And then Uchia and them used to live right around over here.

INT: Who was that?

BL: Matsumoto family, Ochea Matsumoto, I always call her. She is Mary Powell today. She married a *haole*, and he is dead now, and she comes to work in the temple every Friday.

INT: Now, where would the building be, the old chapel?

[46] **RE:** The old chapel was right by the temple.

INT: Right where the temple is, on this end of it?

BL: More towards this end.

RE: Right where the main building of the temple is, that's where the chapel used to be.

BL: And over here was the school.

[47] **INT:** And the school was about the length of the green fence [on Kahuku-side of the temple]?

RE: That is right.

[48] **BL:** And all over here was sugar cane.

INT: Which way did the chapel face, did it face the same way the temple does, out towards the sea?

BL: Yes, towards the sea.

INT: What about the school? How was the school faced?

BL: The school faced this way.

RE: No, no, faced the school--it ran out...

BL: Length-wise this way? But where did we go in?

RE: We went in through here through the pine trees, and go right in.

BL: Sideways?

RE: No, front. The steps were up front.

INT: But you said...

BL: Oh, but it went this way.

INT: So the school was kind of parallel to this [upper access] road here, but the steps in the building were on the side.

RE: You see the door was this way here, and the steps came up this way and the steps came up this way here. Just like three ways going in. So when we had assembly, all three different steps were used.

INT: Was it just the one building?

RE: The one building, and then the small building next to it where the principal--sort of an office for him.

INT: Where would you say the front door was about?

RE: The school?

INT: Yes.

RE: Right in here, just about here.

INT: And how far down this way would it have come?

RE: Oh, not that far.

BL: Oh, I think about here.

[49] **INT:** About here, about where the board fence starts?

BL: Yes, because I remember I used to run all the way down here, and going down by Nakanishi's place, down the hill and down to my grandmother's to escape from being vaccinated.

RE: There is a ditch over there.

INT: What was there, here where the bananas are now?

RE: All sugar cane.

INT: Sugar cane.

BL: All sugar cane.

INT: Down here sugar cane [between the temple and the chapels]?

BL: All sugar cane.

RE: Sugar cane.

[4 1] **INT:** Now was there a road here where the school was?

RE: Yes, there was a road.

BL: Yes, sort of, not a big road. Not macadam, but one of those dirt roads.

RE: Wide enough so the cars--you know with the wagon and horses.

BL: I remember Brother Heywood used to come on the horse and go supervise the plantation, all the way up. He is the one that came down here later.

INT: Now the school here, where the chapel is now, tell me where the end of it, you think, would be.

RE: Well, where the coconut trees are, that's the assembly building. We had...

BL: The assembly building hall was parallel to the coconut trees.

RE: Two buildings on the side, too.

INT: So the assembly hall was parallel to Lanihuli?

BL: Yes.

INT: But sitting in the back, where the coconut trees are now.

BL: Yes, that is right.

INT: And there were other classrooms that were perpendicular to Lanihuli. Now where would the outside building be? About right where we are now?

BL: You mean those bungalows? Those for the classrooms?

INT: Yes.

BL: About where the bishop's office is, because they were not too big bungalows.

RE: There, just about here.

INT: Oh, I see.

RE: And we used to stand out here, flag salute in the morning; the town flag pole used to be right here.

INT: Now, was the opening of the school--but the opening to the school would be from here, this [Lanihuli Street] side?

BL: Yes.

INT: I see. I thought it was behind more, but it was right on the actual site of the building now.

RE: That's right.

INT: And you'd come in this way?

RE: Right where this--the school would be right where the flag pole is, and down this area is the chapel. The chapel had steps, wide steps--three sides of the steps would go straight down and was long in the back.

INT: So running from the flag pole here on toward the front there, more toward Naniloa Loop?

RE: No, our chapel faced this way here and went back.

INT: Okay, so the [present] flag pole, would that be kind of about in the center of the front of the building?

RE: No, that's the beginning of the chapel; from the flag pole out this way here.

INT: So from about right here--we're in front of the flag pole right now--so from about here on this way [makai] is where the chapel is.

BL: That is right.

INT: How far would that come?

[5 0] **RE:** Well, the chapel just came to here, and then over here it was just empty. We had date trees along here.

BL: They did away with them, and left the coconut trees.

INT: And then the school would be just on the other side?

RE: Then the college took over and took over this place here.

INT: There was just a side walk, you say, between the school and the chapel in those days.

RE: That is right. With very little space between the side walk and they had planted flowers and things like that.

BL: President David O. Mckay was the one that set my father [Po'i Kekauoha] apart as a bishop.

INT: Now, the old plantation store?

[5 1] **BL:** Right here. [On the Kahuku-*makai* corner of the intersection of Lanihuli Street and Naniloa Loop. [Store faced Lanihuli Street; house on property now designated 55-635 Naniloa Loop]

BL: The next to it were the offices of the store--in the back of this. You see that concrete base, that cement? That's where the ice house used to be. And then part way of the Goo's property is where they had the first Bank of Hawaii in Laie [on the *makai* side of the store].

INT: Yes, I remember that.

BL: And Howard Stone's office used to be in the back. Eloise Kekona worked for Zion Securities over there, and JoJo Au worked over there too, part time.

INT: But Goo's store...

BL: Is over on the [Lanihuli St.]

INT: Apparently, there used to be a barber shop right in the front corner. Do you remember that?

RE: No, no. That barber shop was down the other side.

INT: Well, there was another one. A Filipino fellow apparently, from what somebody told me, I think it might have been...

- [1] **BL:** The barber shop was around that corner where Robert Moe'ai is staying [actually across the traffic circle].
- INT:** Yes, right, that was where Irene Togo and her mother were...
- BL:** Yes, I told you...
- INT:** But this was another one; I think she [Irene Togo] was the one that told me about one; right on the corner where Goo's store is now, is apparently part of the old plantation store.
- BL:** I wonder--could be , but I don't recall.
- RE:** I never [remember] the barber shop being around there. All this area was knocked down.
- [52] **BL:** Over here was all taro patches, you know. [Hauula-side of Lanihuli Street].
- [53] **INT:** Now, Fonoimoana's place here [55-560 Moana], that one's been here [for a] long time and that was since the 1920s, I guess.
- [54] **BL:** Over here was where my Uncle George used to stay. [Approximent location of 55-170 Puuahi St.]
- RE:** All taro land.
- INT:** This was all taro land?
- BL:** The Makaa'a's used to stay here.
- [55] **INT:** Now, there was an old well right here. [Kahuku-side of Puuahi Street, midway between Iosepa and Moana Streets]
- BL:** Yes, yes, we used to come over here and swim too.
- INT:** You swim here? Big enough to swim?
- BL:** Oh yes! Nice water! That's water I went sliding in the flume, and then something happened to me. It was slippery, you know. They had a flume too, you know.
- INT:** The flume would come from where?
- [56] **BL:** Yes, from this well. The Plukett's were living right next. After them came Wallace Forsythe and his family. Over here was a Filipino camp.
- INT:** Now, where did the camp start? Was it right here at this road [Puuahi]?

RE: Yes, that is right, all this area.

INT: Now was this road [Iosepa] here at that time?

BL: We had no road.

INT: No road, okay.

RE: Just a little trail like.

INT: So the Filipino camp was on both sides of where we are now--both sides of [what is now Iosepa Street].

BL: I don't know where the Portuguese camp came from the--the Portugee.

RE: Portuguese?

BL: I know Correa was the only Portuguese I remember. He lived right next to us.

RE: And all this, in the back here, was all sugar cane [Hauula-side of Filipino camp].

BL: Some Samoans moved over here, too, later on.

INT: But when you were growing up, this was the Filipino camp at that time?

BL: Yes.

[57] **RE:** But this here was all cane land.

INT: Okay, we're out of the camp now, are we?

RE: Yes.

INT: Okay, let's go back into the camp area. So, tell me when you think we'd be in camp again.

BL: Oh, here.

RE: Right--this house here on your left.

RE: 55-522 Iosepa.

BL: This area--Filipino camp.

RE: I wonder who stay here?

INT: So between here and Puuahi Street is where the camp was?

BL: Yes, that is right.

INT: How far did it go?

RE: Oh, it extended way over this [*maka*] side here, almost up to...

[58] **BL:** Uale's duplexes

RE: On the other side of Brother Uale was Makuakane's home.

BL: The Makuakane's lived here. That's the one I said was related to President Lung's wife.

INT: So would the camp come this far?

[59] **RE:** No, way past, up to Brother Uale's house [55-527 Iosepa].

INT: Oh, just Brother Uale's home?

BL: Just across the street.

INT: And then on the other way it would go...

BL: Past to that 55-522, or something...

RE: And they were all only single boys up here at that time. Only two couples.

[60] **BL:** See, this is the old Makuakane's house, still the same. This is the first Uale's house, over here, that's after the Second World War, you know, that they got the bungalow from down there. This house of their's from down the Maconi Waile [Kahuku Airfield, near beach on Haleiwa-side of Kahuku]--she used to be some kind of airfield down there.

INT: Did the camp come down this far?

RE: No, no, it was just about where...

INT: Just about the first house this side of Iosepa then? Okay, so it wasn't really very big then?

RE: It wasn't very big.

BL: Old people used to live here, Keola's. Do you remember, sister?

RE: Who?

BL: Keola--they used to live over here. Then Kunani Kupuka's first wife was the

daughter.

RE: Yes, yes.

[J] **BL:** Kapela. This is Moana [Street] now, yes. Then the other side we called it Iosepa Street because that's where the people who came back from Iosepa [Utah], Tooele country.

INT: Now, do you remember when those people came back in 1917?

BL: No, 1917, I was ten years then, they came back before then.

RE: They came before 1917.

BL: Yes, because I recall the Nahinu--we all went to school together. Brother Lowe, President Sam Lowe has a book on genealogy from his family--I am translating it from Hawaiian to English--and it has all about people who lived up there.

[61] **RE:** This was all cane land here.

[62] **INT:** Now, going in here by the married student housing on this dirt road--

BL: It was Kawai'ele now.

INT: Yes, that's what I wondering, Kawai'ele.

BL: Didn't Kawai'ele used to be up near the road?

RE: No, Kawai'ele--this was all taro land.

BL: Was further in? And some people lived up here too.

RE: Where?

[63] **BL:** Up there, on the hill.

RE: Yes.

BL: Didn't our *tutu* Noa and them move from that side to over here?

RE: No, no, they never did. Tutu Noa stayed down that area, but our grandfather and grandmother were the ones lived up here, papa and them were the tones up here, then they moved down to...

[K] **BL:** Where PJ [Meatoga] lived now [55-040 Lanihuli Street], and where Hosea is now [also on Lanihuli Street].

RE: Yes. Our grandmother was buried up here, something up here. The big stone is still there.

BL: Not in the back of the temple?

[64] **RE:** No, our grandfather [Hosea N. Kekuoha] is in there [Hauula-end of Laie Pioneer Cemetery. We were then parked near the pump house behind TVA]

(see F)

INT: Now there is another cemetery over here someplace, isn't there? [ED: on an old map I had seen marks indicating at least two grave sites, almost immediately *mauka* of the pumphouse. Walter Tashiro confirmed this, Feb. 1992].

RE: Yes, yes. In the back here, this used to be all cane land, and my grandmother's grave is still up there--there is a big rock there.

INT: Kind of up behind this papaya grove?

RE: Yes.

BL: I think he told our father to bury him along side his wife.

RE: No, they couldn't do that because the plantation had cane over there. Grandpa was buried in the back of the temple.

INT: So your grandfather was buried in the back of the temple and your grandmother was buried here?

RE: Yes, his wife is out here on the hill, because she died long before he did.

BL: She died in 1905 and he died seven years after, 1912.

INT: I think it was Walter Tashiro who told me that there was another cemetery over here someplace.

BL: Yes, up here on the hill someplace--I don't know.

RE: Yes, that's right. That's where my grandmother is buried.

INT: Okay, I'll have to if I can go into that sometime.

BL: You have to go walking.

INT: In Kawai'ele...

BL: Kawai'ele--right up this way here.

INT: Okay.

RE: They had a water pump over here.

BL: That's from that water digging here.

RE: Willie never had a smile for anybody.

BL: Why, he smile, he did.

INT: So Kawai'ele, are we there yet?

BL: No, not yet.

RE: There should be a pond of water.

BL: I think it's up here.

INT: It's kind of wet right in here because my boy and I came through there last week and we got wet [immediately behind Q and R Buildings of TVA].

RE: Over here?

INT: Right here to the right. It is kind of a little stream almost.

[65] **RE:** Oh, this is the area. That is Kawai'ele. [Where TVA is now located].

INT: So right here is Kawai'ele? Now what was here then?

RE: The Saints who came back from Utah lived up here. They didn't have homes out here [community of Laie], so they built shacks and things around up here.

INT: Oh? Now was there a stream or a pond?

RE: Yes, [there was] water, like the one on the other side of...

BL: They began digging and digging, and that's when the well came up. That's why they call this place Kawai'ele.

INT: So there wasn't anything there though, until they came back?

BL: Just water. But this sprang up then, sort of, I would think, centralized from digging. So when it sprang up from being dug, then they called it Kawai'ele.

INT: Was it known that there was water there before the people came back from Utah.

BL: I think it was known, but they perhaps wanted to consecrate it.

RE: My grandmother said that when he used to go and dig up here to plant taro--

because that water there so he made taro patches--the people who were living here in Laie at that time told him, "Now you see, Kekauoha, you go to Salt Lake City and come back and eat rocks." So that's why he called it Aipohaku, the taro patches there. And he dug the taro and planted; and boy, they were big taro. You go in the taro patches and the taro is above you.

INT: So this area, where the married student housing is, was taro patch.

RE: Yes.

BL: Yes, even though it was rocky too, it grew.

RE: My grandfather told the people then, "The day will come when you folks will eat your food from the hands of my posterity." And that was true. My father became the bishop, and we had a lot of taro land and things like that. He gave them, free--they didn't have to pay. That prophecy came true, when my grandfather told them.

BL: Because they were sort of teasing grandfather, "See, you went to Salt Lake for the temple, and now you come back; you digging amongst the rocks to plant your taro. You're going to eat rocks."

INT: Now, was that there by Kawai'ele?

BL: Yes, that incident [was by] Kawai'ele.

INT: And that was your grandfather? What was his name?

BL: Hosea Nahinu Kekauoha. Then he said, the day will come when my posterity will feed you," and sure enough. And he even predicted about this PCC [Polynesian Culture Center]--we didn't know it was--but that's what he admonished my father, being the youngest. He lived with my father until he passed away. "Never leave this land. It is a choice land. The blessing predicted on this land are the same as those given to the pioneers who proved valiant in Salt Lake." He says, "But trials will come. You want to leave this land, but don't leave this land. Stay close to the church. Keep God's commandments and no one will send you from here."

He says, "The day will come when the land will be deeded to you." We didn't know how it was going to be deeded. We didn't expect the Church to say, "This is going to be your portion for you and for time, your ancestors or your children." But there, we are in the process today of being able to purchase, as fee simple, and thereby get the deed to the land. And he says to my father, "Many people will come to this land. They may even push you to the mountains, but don't you leave this land." Little did we realize the PCC was going to be built, and all these different Polynesian racial extraction was going to be recruited to work in this Polynesian Cultural Center. Yes, then he tells my father...

- [66] **INT:** Excuse me. Right here by the married student housing and Child Parent Center, it was about here the railroad took off, headed out for that way, do you know?
- BL:** Yes.
- INT:** Now did the railroad come along, right down where the street is, or was it kind of to the side?
- BL:** I believe it was right on the street, because it ran right along Goo's store, you know. It ran right along side a portion of the road that is today, was a part of the railroad track.
- INT:** So about right where we're driving now, here on the *makai* side of the road, we would be about right on the railroad tracks?
- BL:** Yes.
- INT:** But there was another road out here; was there a road that went along side the tracks?
- RE:** It was just wide enough for the horse wagon, or like that, to go through.
- [67] **INT:** And the only street that came up to the temple--this [Hale La'a] was not, because Hale La'a was not here then.
- RE:** No.
- INT:** So there was Puuahi Street--how did you get to the temple?
- RE:** They came crossing from the other side.
- INT:** There was a short road, I guess, from Puuahi Street--that's right.
- BL:** They had a plantation store over there, that train track used to come with all the sugar came, and you know, little wagons, Then we used to travel to Honolulu too, by train from Kahuku, and go all the way to the Oahu Railway Station by A'ala Park and get off. And get on a hack or...
- RE:** On a street car.
- BL:** Yes, and go up to my cousin, Hattie McFarland's.
- INT:** Okay, well this kind of gets the status of where things were. Now I would like to talk to each of you again, just kind of on memories of growing up. [It's good to find out] where places were, so this has been very helpful. I appreciate it very much. I hope it was kind of fun for you to bring back old memories.

BL: Oh yes, it's fun.

INT: Okay, well thank you.

BL: It was fun for me.

INT: Now after the Kahuku Plantation took over the Laie here, you think this is. . .

BL: They leased the land to Kahuku Plantation for so many years under a certain sum. And it was under the Church then, but then under the management of President Ivins, I think. But afterwards, it was Zion Security--it had been a different name after.

INT: So that's when this corporation was formed?

BL: Yes, it was formed then. When we visited President Ivins when my mother passed away in 1951--we took our dad up to--my sister had to go up, she was the stake YW/MIA president--and we took Father along with us. In fact, we had intended to take Mother with us to that June conference, but she passed away. Then we visited President Waddoup, and we visited President Ivins. That's when President Ivins told my dad that there was nothing he could do, it was beyond his jurisdiction; he was told to--and the president of the church was the trustee-in-trust of all Church lands, and that was Heber J. Grant then, the president.

So that's when it was, so I didn't know how my uncle knew, but he found out because [he] always goes to courts; that's, when he took me with him and I went and he showed me. Now if I can recall the year, something like that--can you look where it was so--where I saw myself ? and love to this *hui*, which President Heber J. Grant was the head of this corporation. And being the head of this corporation, he also was the trustee-in-trust of all the Church lands. Ivins has to do it, see? But this corporation, having its beginning as members of the Church, didn't make it a Church organization. No, it was private; it was all everyone's got together, and put in so many thousands of dollars, you see. That's the beginning of that corporation. But that's when Laie was--that's when we started paying [lease rent], twenty-five cents a year, and later on a dollar, perhaps, and that's the way it went.

INT: So prior to that, there had been no cost?

BL: No, prior to that no cost to the people.

BL: I would think, I think it's between the 1930's--see, I got to know when President Ivins was here, and when he...

INT: He took President Woolley's place in 1921, didn't he?

BL: I think so, 1921, and I think he was here for...

INT: I think Zion Securities was organized in about 1926, I think that was about it.

BL: Well, this couldn't be in--well, maybe the transaction did take place around the 1930's, I think, because I still lived in Honolulu. Maybe that's why my uncle came to get me, or called me up.

INT: To show you those records?

BL: Yes, then he started to petition amongst the people here in Laie, because Laie was sold for a dollar, you know. He was sort of bringing up that same Gibson--the sale of Lanai, you know--so the people all woke up to the effect. But actually members did not put money down for this land. It was just that we pay our tithing and everything like it was the Church's purchase of the land, you see. So, when President Ivins heard that my uncle was circulating this thing here--or course, the transaction had gone through already--so they bribed my uncle, they paid him so many thousands dollars. Heck, he care! He never saw the thing through.

INT: What was his name; who was he?

BL: George K. Kekauoha. He was the judge down Waianae for many years. And that's his son, the one that Esther Kekauoha is the wife of--and that is Willard Kekauoha's grandfather, this man that I an talking about. That's my father's brother, my father being the youngest.

INT: Do you know what courts records those might have been?

BL: Well, the first circuit court got an appeal, you know. It would have to be about those years, land transactions and things like that, it's not family court, no. You see, the family court is different, I have to go in, too, one of these days, and meet with Judge Pituse on the family court; as to when my father and mother legally adopted Wesley Kekauoha, his older brother [Tootsi], and Victoria Kekauoha, who is now Mrs. [Laie] Fonoimoana [living in Washington] another one that's married to a Filipino, Asuncion. Four of these children [of their son James, older brother of Ruby and Bella] my father and mother legally adopted--the papers, I think, are with my sister, Annir Meatoga [wife of Pane Meatoga, deceased in 1970's]. But I don't know if PJ [son of Pane and Annie] would still have it or not. But until I get those papers to prove--then the temple will accept the work to be done for Tootsi--Wesley's older brother who died when he was in the service--so to have him sealed to my father and mother.

INT: So Wesley hasn't been sealed yet?

BL: Wesley did seal himself to my father and mother, so did his young sister, Blossom Fonoimoana. But Akilihea, the other one, Blossom, she has not gone though the temple.

INT: Well, I better let you go in, it's hot sitting here in the sun.

BL: Then when you are ready.

INT: Okay, very good, thank you again so much.

BL: Just sort of put the dates down, about here and there, and then maybe we can pinpoint it.

INT: Good, thank you.

END OF INTERVIEW