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ORAL HISTORY PROGRAM

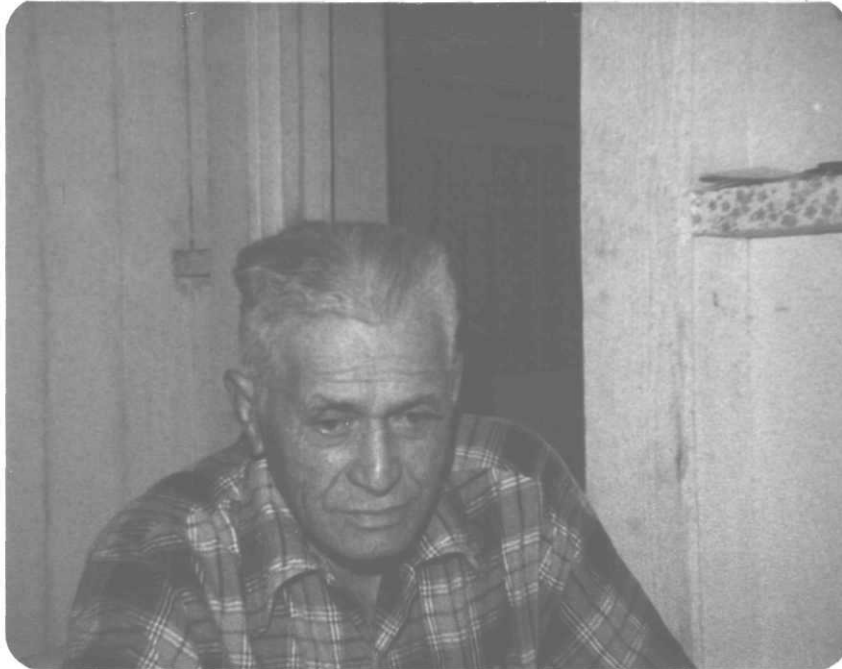
NARRATOR: EDWARD MAKAIWI

INTERVIEW NO.: OH-98

DATE OF INTERVIEW: 27 December 1979

INTERVIEWER: Kenneth W. Baldrige

SUBJECT: LDS IN HAWAII-MOLOKAI



## INTRODUCTION

Edward Makaiwi was born on Maui and spent his childhood there. He later lived on Oahu and Kauai before moving to Molokai in 1925 where he has since lived. His family was part of the second group of homesteaders to settle on Hawaii Homes land at Ho'olehua.

He describes not only his personal life but the activities of the Church of Jesus Christ of Latter-day Saints in the Ho'olehua area. He describes many spiritual experiences that took place during the course of his life and the various callings he has held in the Church.

I interviewed him at his home at Ho'olehua on 27 December 1979. During the evening he told me of his family journal he had started two years previously in which he had recorded many of the incidents of his life in longhand on both sides of eight and one-half by fourteen inch sheets of paper. I indicated that we would like to have a copy and offered to send him a typed copy in return. I took eight pages--up to the one on which he was then writing--and had them typed and in February, 1980, returned them to him along with the original handwritten copy. Except for minor corrections, the material appears as it was written and is included herein as an appendix.

Diane Stant transcribed the tape; Tammy Au did the auditing, Grace Pratt and I combined efforts to edit and Zenny Lapie, student secretary of the OH program did the final typing and is responsible for the assembling and binding and other assorted details.

Kenneth W. Baldrige, Director  
Oral History Program  
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Laie, HI  
30 December 1981

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[000]

INT: It's December 27, 1979. This is Ken Baldrige. I'm in the home of Edward Makaiwi in Hoolehua, Molokai. We're talking about his early experiences as a member of the Church on Maui and later here on Molokai.

Brother Makaiwi, first of all, let's talk about your childhood experiences in Maui. Were you born a member of the Church?

EM: Yes, [September 20, 1903].

INT: How long had your parents been members?

EM: When since the missionaries came to the island.

INT: Had their parents been members of the Church or were they the first one in your family?

EM: They were the first ones.

INT: What are your first memories of Church activities? Did you go to Primary?

EM: Yes, I did.

INT: And this was in Wailuku?

EM: Well, in Waikapu.

INT: Waikapu. OK.

EM: There is one incident that I would like to talk about if you don't mind. I learned my Hawaiian language through MIA.

INT: Through MIA?

EM: Right.

INT: Did they have a Hawaiian language class?

EM: Right.

INT: So you didn't speak Hawaiian at home, then?

EM: No, I did not know how to speak Hawaiian. My mother could speak only Hawaiian but I couldn't answer her. Oh, I always get a beating. She always beat me because I don't do things she tell me, because I don't know what she tells me about. I wasn't taught about the Hawaiian language. I couldn't-- I don't know nothing about Hawaiian. So when I went MIA then I learned. And then after that, after I learned the language from MIA then I knew, everytime she speaks to me I could



answer her. And she was surprised. She was surprised--she told me--she asked me, "Why you know now and you didn't know before?" She was talking to me in Hawaiian. Then I told her, before I didn't know anything about Hawaiian because I was going to English school. I was learning English instead of Hawaiian. Nobody teach me Hawaiian. So, through the MIA that's where I learned the Hawaiian language. She was surprised.

INT: I bet she was.

EM: Oh, she was sorry. She was very, very sorry [for earlier abuse].

INT: Now, between the time you were born and--you say you started school at five years old--were you living at home at that time?

EM: Yes, I was.

INT: But you still didn't ever learn in the family?

EM: No, no, nobody teach me Hawaiian; I couldn't learn. Everybody speaks in English. They don't want to speak Hawaiian, you see. And out of all the children we had, we had cousins all living together, all the same age and some a little older than me.

INT: What you call... So some of the others could speak Hawaiian and they just kind of interpreted...

EM: No. No, none of us speak Hawaiian.

INT: Who talked to your mother? Just your father--could he?

EM: Yes, my father and older brothers and sisters. They talk  
[100] Hawaiian but I couldn't learn. I couldn't learn. I don't know what they was talking about. [laughter]

INT: Do you remember being baptized?

EM: Not when I was young. I didn't remember, but I was being baptized. No record was available and I was rebaptized when I was about twenty years old, I think, around there I was rebaptized. [20 July 1919, according to his later recollection. He would, therefore, have been fifteen at the time of his rebaptism.]

INT: But all that time you thought you were a member of the Church alright.

EM: Well, blessed, yes, I know was blessed. Because my mother told me that. But baptism--they couldn't find records of my baptism.

INT: So you had to rebaptized all over again?

- EM: All over again. I move to a different area, you see. So they want to find out about my Church record. So when they found out, my name was there alright but baptism was--no baptism. [laughter]
- INT: Had you received the priesthood in the meantime? Had you been ordained to a deacon or a priest or...
- EM: No, no. When I moved to Molokai then I became. Then I was ordained to the Aaronic Priesthood.
- INT: During your teenage years, you did go to MIA, however?
- EM: Oh yes, I was very active in MIA.
- INT: What were some of the activities that you had in MIA?
- EM: Singing, speech, language, learning the Hawaiian language.
- INT: And this was all at Waikapu.
- EM: Waikapu, yeah. I learned my Hawaiian language there before I came here. And we had a good teacher.
- INT: Was there a special Hawaiian class at MIA, or were all the exercises done in Hawaiian?
- EM: No, just a group, you know, just a group. Those who want to learn Hawaiian join that class.
- INT: But everything was normally done in English.
- EM: Yes, yes, everything normal functioning of the MIA. But this was special. They included special so that-- We asked, "How can we learn Hawaiian?" So one of the brethren said, "Oh, I can teach Hawaiian." And he was appointed teacher.
- INT: Did they have special classes for different age groups at that time?
- EM: Yes, they had.
- INT: Do you remember the names of any of the classes?
- EM: No, no, I don't.
- INT: Like today, they have the Scouts, and the Venturers and the Explorers in MIA.
- EM: Nah, those days they had by age, see, because you all go in one class. Not like today they have the Scouts and all that. Those days they teach us by age.
- INT: Did they have a Scouting program in your branch?

EM: No Scouts program, Scouting was outside. They was teaching it outside of the Church in some other organization. School was teaching the Scouts. So I joined that Scout group.

INT: How old were you when you left Waikapu?

EM: Twenty-two years old.

INT: Twenty-two, so that would have been 1925 you left there.

EM: I am not sure.

INT: So you came from Waikapu straight over here, then.

EM: Straight over here. Then I stayed here until now.

INT: OK, now getting back to Maui before we left that, when you were about fifteen years old, do you remember the big flu epidemic during World War I?

EM: Yes, that big flu. I remember that very, very much.

[200] INT: What do you remember about that?

EM: I was working--you see, I quit school; I want to go college so I went work at the railroad company, Kahului Railroad Company. So when there was work a lot of drop-out boys, yeh, they call that the "school-boy gang." And during that period of time, I was a bit big for my age so I wanted to join the army. I wanted to go to the war, you see, at that time. That was the first world war. But when I went register, the one who registered know my family well and he told me, "What are you doing here?" "Oh, I want to join the army." "Get home." Because I was too young. So I didn't make it. So I went school-boy gang. I worked for the railroad, dollar a day. That's when that happened. They had thirty boys on our gang, and when that happened--that left six of us; the other twenty-four died. They all got the flu.

INT: Six of the boys died?

EM: Only six of us left out of this thirty--this group of thirty boys, one gang, only six of us. All the rest had passed away.

INT: Twenty-four of the thirty got the flu?

EM: That is right.

INT: And they all died?

EM: They all died, yes.

INT: My goodness, that was quite a terrible impact then.

EM: Oh, within one week time they were all gone. But we was working--six of us left. I found out I know I was going get it so from Kahului to Waikapu is about sixteen or seventeen miles, fifteen or twelve miles. So, I walk home. I walk home the shortest way I can think of, without going through the cane fields, ditches and all that. I got home. I was the only one of my family that got the flu, was the only one. As soon as I got home I passed out. Three days--I was out for three days. My mother told me when I came to, "Three days you've been on the bed." I didn't know nothing what happened. The only way when I came back through from that was steam bath--eucalyptus. You know these eucalyptus, the small leaves; that was the medicine. Three times a day drink that--it perked me up and that was the only medicine--and I was cured. The doctor here get no medicine for that. Everybody was dying but mother told me that eucalyptus pulled me through. So, I told that to some other people and they wouldn't believe me. [laughter] That pulled me through. "Yeah, I came through, three days." That's what I remember about that flu.

INT: That would be quite a memory, alright.

EM: Nineteen seventeen.

INT: Nineteen eighteen.

EM: I got it...

INT: Tell me why your family--or why you had decided to come over here to Molokai?

EM: Oh, that's a good point. While we were there one of our members of the Church, Pia Cocket--by the name of Pia Cocket--he was a county treasurer. He was assigned to issue out applications for homestead. So he called our family, all our family together, and talked to us. All this family here, right here. So he told us we all had our own land over there, you see, and we all build a little on our own. We don't work outside, we plant taro, sell and all that, we make our own money; go fishing, we was not working for anybody, we were working for ourselves. So he told us, we are the right kind of people to come here to instruct others how to live on the land. But many coming from the city and they don't know anything about taro or growing, about farming. We know about farming. So how about we come here and we can help our people, become you know, farmers, self-sufficient, not to depend on working under somebody else. Because of that, we all came. But we didn't know anything about the situation of this place. We thought that everything was here. We thought that water was available but there was no water for farming. There was water alright but when go summer time they ration the water

for two-three days, three days without water. One section it all depend on how much water they have on storage. So, we had a tough time when we came here the first time. Many left to go back where they came from. Because first time, eh. And they don't know how to live on the land and that's another thing, see. We are farmers, we are fishermen, we are hunters, when we were on Maui. So we can take care of our own self. So we came here, we came well prepared. We came here with food enough for two years, and we came with net for fishing, we came with rifles, shotguns, with ammunition. So, none of us left.

INT: Did you all come over in one group?

EM: One group.

INT: In the same boat?

EM: Yes, same boat.

INT: Now, were you married by this time?

EM: At that time I was married, yes.

INT: So you had your own home over at Waikapu?

EM: I was living in Lahaina before I came here.

INT: Oh, you were in Lahaina...

EM: Yes, I moved to Lahaina, you see, my uncle was the overseer of Maui County, Lahaina district. So, he want me go and work with him. So, I left Waikapu and I went there. Oh about six, seven months, I think.

INT: Was there a branch of the Church in Lahaina then?

EM: Yes, there is a branch right there. Where I lived that's where the missionaries lived. So, my uncle had a missionary home, and I lived with the missionaries. There is two houses.

INT: What other branches where there in Maui that you were aware of? There was the one at Lahaina, the one at Waikapu and what other branches?

EM: Wailuku.

INT: Wailuku. Was there a branch at Pulehu then?

EM: Yes, Pulehu.

INT: OK, so when you came over here--tell me about your trip here from Lahaina.

- EM: Oh, we came on the boat Mikihala--they called that boat name, Mikihala.
- INT: Where did you stay when you first arrived?
- EM: I was then at Kaunakakai, right where the wharf is now. But during that time there's just one small wharf; it was there [we stayed] at that time. So we had to walk up all the way up town.
- INT: Was there housing available for you there by the wharf?
- EM: No, no, there was no housing available.
- INT: So what did you have to do, stay in your tent or something?
- EM: No, we came here--there was a warehouse up this way. Well right now I think there is a fire department. Fire department using that building now. That building was the storage for the homesteads. So, we all moved out there.
- INT: So you lived in the warehouse then, while they were building these houses here.
- EM: Right. So, when the lumber all came, then we moved to our  
[400] own lot. We used the lumber to make tents until the house completed.
- INT: Did you help each other or did you each just kind of build your own?
- EM: No, we had contractors build the houses. I worked for the contractor. I was carpenter.
- INT: Now these contractors, were they hired by the territory to build the houses?
- EM: Yes, by the Commission, for build the house. So, I worked with one of these companies. I knew about carpenter because I learned carpenter in school. So I went apply for become one of the carpenters, so I got the job. I became one of the carpenters building these houses around here.
- INT: Was there a branch of the Church when you arrived here in 1925?
- EM: There was no meeting place. We held our meetings right where we were living that time.
- INT: In the warehouse.
- EM: Yes. So we had some other members around. When they heard they came and joined us.

INT: So when you arrived there were some Mormons here on Molokai?

EM: Yes.

INT: But they hadn't been holding meetings, is that right?

EM: Well, that we don't know because they were Catholic: one family, two family, three family, four or five of them stayed over here. Four here, four members.

INT: So about four families.

EM: That's all I remember. So when we came with the nine, well that was something to figure about.

INT: Then how soon after that was the chapel started?

EM: Well, about in a year. So in a while one of the homesteaders houses we hold meetings there and then from there we moved to Kaunakakai. There were some members down there and they wanted to attend church. So we moved down there.

INT: Who was the member's house where you had the meeting?

EM: Makekau. Manase Makakau he is in..

INT: He is in your record there. You've got a lot of the information in that. When was the chapel built down at Kainalu?

EM: Oh, I couldn't remember that. But they didn't get any from any of those members, you know. [i.e., from the Kaunakakai group]

INT: That was built after you arrived though, or was it there already?

EM: Yes, right, after we arrived.

INT: Was that built before the Kaunakakai chapel, or before the Hoolehua chapel?

EM: No, Hoolehua was first.

INT: Hoolehua was the first chapel.

EM: Hoolehua was the first, Kaunakakai next, then Kainalu.

INT: Then Kainalu after the Kaunakakai chapel. Now the Kaunakakai chapel is the one right in town. There's another church that has that now, is that right? Is that the old Kaunakakai chapel?

EM: The old Kaunakakai chapel is broken down. It was a small building.



INT: Where was that located?

EM: It was right next to the Seventh-day...right next to the Seventh-day...

INT: Next to the Seventh-day Adventists.

EM: Yes, there's a space there.

INT: So it was right there along where the churches are?

EM: Yes.

INT: Oh, I see.

EM: There's a small space between the Seventh-day [Adventists] and the other church on the other end. There's a space between; that's where the old chapel was. But then we built a new chapel on the other end. That is what we have now.

INT: So when the new chapel was built--when was that built by the way?

EM: What's that?

INT: When was the new chapel built? It was not too long ago...

EM: Yes, not too long ago. I'm sorry I couldn't remember the date. But you will find that in the mission.

INT: Yes. So before that was completed you used to meet in the old chapel, is that right? So there was the Kaunakakai chapel there and the Hoolehua chapel here. Now with the Hoolehua chapel here you didn't go to the Kaunakakai branch, though, did you?

EM: I went because I was on the district board, so we'd travel.

INT: Were you on the district high council?

EM: No not high council, what do you call...

INT: Sunday School board?

EM: Sunday School. So, I was selected special, you know, to go there and help. This is a good thing. Some years back Kaunakakai had three members, I think, in the Church. The branch president, his wife and another woman, by the name of Maioho, Mrs. Maioho. There is just the three of them. So the branch president was Albert Kahinu. He requested to close that branch up. So I was called and one of my home teaching--  
[500] what you call--partner, John Kaleikini, he passed away. [now]



We--the both of us was called by the mission to go down to Kaunakakai and help that branch. By all means don't close that branch. Although they requested it because only the three members went to Church, you see. So they told us to go down there and help.

So one Sunday we went down, and the branch president asked us, "What you two boys doing down here?" "Oh, we have been requested by the mission to come down here and help you to keep this branch open." "Oh, how can you do that?" "We have to go and visit the members and encourage them to come to the meetings." And he told us, "No, I do that, but you two come every Sunday." And he do the visiting. And bring the members back to the Church and he did it alright. He did. He won. We went back there Sunday again and they had pretty good crowd. And that branch grew, and today that branch going be headquarters of the island, you see. And right now I just can imagine why the Lord didn't want that place to be closed.

INT: So this would have been in the old chapel then?

EM: Right. The old chapel.

INT: Tell me about the building. What was it like before it was torn down?

EM: Oh, it was a square building.

INT: It was wood?

EM: All wood, no other room, just one. One whole room.

INT: About how big would it be? Forty feet square?

EM: No, I think about twenty by thirty, around there; not too big, about twenty by thirty. That's all. And then they build one extra room behind of the building, joined together--about ten to twelve. That's where they hold the priesthood meeting.

INT: Priesthood meeting was held in that room?

EM: Yes, so that's how it was. Wide open.

INT: When you arrived here at this house that you built here in 1925, did you have electricity at that time?

EM: No, we didn't have electricity.

INT: How about plumbing? Did you have hot water inside the house?

EM: No plumbing. Old time we build one little shack outside.  
[laughter]

- INT: You had your little shack outside. Where did you get your water?
- EM: Well, water is available. The domestic water available but the irrigation water wasn't there.
- INT: So you had domestic water. Did they have the water pipes come here to your place or did you have to dig a well?
- EM: Yes, water pipes, water come from the mountain.
- INT: But the water was all outside. Did you have water inside the house.
- EM: Yes, yes, we piped it in.
- INT: How about hot water?
- EM: No, no hot water.
- INT: What did you do? Heat it on the stove?
- EM: We made a little wood stove outside, heat em up in the wood. But later years--then when electric came in then we had heater. Hot water heater and--what-you-ma-call--plumbing.
- INT: So how did you take baths? Did you have to heat the hot water outside and then bring it in to the bath tub?
- EM: That is how it was. Make a bath house out there. Bath house was outside and then you cook your hot water outside with wood then you take a bath outside from the building, in the little shack outside. The old fashioned. We used that until the plumbing came in.
- INT: Do you remember when you had the inside toilet? Do you remember when that came in?
- EM: I couldn't remember.
- INT: What was it like here when you first got here? I know water was quite a problem, wasn't it? There wasn't water to irrigate your crops. What did you do about that?
- EM: We plant in the rainy season. We go out to prepare the land up to November. We plow our land. I come in and plow our land--you know how many acre you want. They do the plowing. Well, we plant--those days--corn, pumpkin, watermelon, tomato, muskmelon.
- INT: But was there enough rain? Did you have to bring water from anyplace else?

- EM: Enough rain, if you plant the right time.
- INT: Wasn't there one period when it was very dry and you had a special meeting to...
- EM: Right.
- INT: Can you tell me about that?
- EM: It's in here [i.e., his journal], too. We were here about five years if I no make mistake, five or three years. Then the Department of Interior they going send one investigator come down here and investigate this homestead whether it is a success or a failure. So if it's a success then they open more land but if it's a failure, stop right there. No more land open, stop. So when we heard that, one of our members was in the legislature. [Manase Makekau, of Molokai, was a representative from Maui County, according to Makaiwi]. He was one of the legislators working in the legislature so he found out what was going to happen. So he came by and he told all the saints about that. And so all the elders that was available here gathered my daddy's place. Daddy's home; that's where they held fasting. The crops was already planted: corn, watermelon, pumpkin, and drought was getting drier and drier, see. So when that investigator comes down, everything going be failure because drought was happening at that moment. The only way that we can succeed--rain. And there was no rain. So all these elders got together and Clarence Kinney--he was the mouth piece of this group, Clarence Kinney. They had three days fasting at my daddy's home, three days fast. The first day, no clouds over there--over the heavens there--there no clouds. Second day, the same thing and the corn and the bananas was all wilting. They had a good start alright but the rain failed to continue. The crop begin to wilt. The third day, we had people running around making fun of this group. I don't know how they heard, that--the Mormons are fasting for rain. They make all kind, they make all funny kinds, eh. I saw that and I felt bad about it.
- [600]
- INT: You felt bad about the...
- EM: About them making fun of what our elders doing.
- INT: You were not in this group?
- EM: No, I was not in the group. I wanted to get into that group but I was not an elder. They only wanted elders, and I was a deacon at that time, so I didn't join.
- INT: But your father was.
- EM: Yes, my father was, so I go there all the time see what they

needed. If they ever needed any help, then I help over there. OK. The third day came the day before their release, you know. One small speck of cloud came from that way, came down.

INT: That is from Lanai side you mean?

EM: No, from up this way, up the mountain way, coming down. Came from the mountain, and went right on top of my dad's house, and from there started spreading out. Spread all over until dark, dark, dark, then the rain came down. Before they released, the cloud was spreading around. When they released, the rain started to drop. And the rain came three days, day and night, day and night. [laughter] You know that middle road coming down [Farrington Avenue], that was just like river. The water running, you see. And all this wilted corn and watermelon they all came up. So when the investigator came down here, this food was all matured. All of 'em, all the Mormons took all their crops up to the warehouse as a gift. We called that the ho'okupu. Ho'okupu, a gift to the Department of Interior. So that person took all this produce and take 'um down to Honolulu and issue 'em out to the hospitals. Then when the rain came, success. [laughter]

INT: Well that's a wonderful story.

EM: Oh, terrific!

INT: How were the Mormons generally regarded by other people here on the island?

EM: Well, during that time they didn't like us too much. But after that what you call, fasting, oh man! [laughter]

INT: They thought the Mormons were pretty good then.

EM: Oh, they think we were gods ourselves. Oh, they praise us. Many of us, they praise us.

INT: But prior to that time, they didn't think very highly of the Mormons?

EM: No, too many Mormons.

INT: Too many Mormons?

EM: Too many Mormons here. People was kind of complaining about that. How come more Mormons over here than other people. See, but the Mormons, they the one apply. Applications are free to anybody, providing they within the ruling. That's not our fault. More Mormons here than anywhere else.

INT: Did the non-Mormons--were there any every any problems with

the non-Mormons?

EM: No, no problems.

INT: They just didn't like the Mormons very well.

EM: Well, at the beginning, yes. After that they invite us to go to their service or if they give, some time they have prepare what-you-call cultural day, they invite us over there. At first was not too good.

INT: When you first came here, how did you get around? Did you have cars or trucks or...

EM: Well, this group here, we had two cars. So anytime when anyone of us need something in the store like that. But very seldom we buy because we came here well provided. Every time we go to the store, no need. Cause we came here with all the food we can eat within two years.

[700]

INT: Now did all of these nine elders' families--did they all live right here in the homestead area, on Pukupele and Farrington?

EM: Yes, yes right around this area. Around this place.

INT: Were they kind of scattered out in this area?

EM: Scattered out.

INT: So they weren't right next door to each other or anything.

EM: Right here, one here. One [was the] second house [from the] and one-two-three, another house there. [i.e., three houses farther] One-two-three four houses all one place--one area--and the other is on the other side. This is the only one far away and two the other side. There's two. [Six of the nine families lived on Pukupele Avenue.]

INT: On the other side where, what street would they be on?

EM: On Farrington, they call that Farrington Avenue.

INT: They're on Farrington?

EM: Yes, three families over there and the rest in all right here, in this area.

INT: Oh, I see, so here on Pukupele. So you had two cars and kind of helped each other out and traveled together?

EM: And then later on we had more.

INT: OK. What was it like here during the depression years in the 1930's? Was there much of a problem? Not so much on farm land, I know.

- EM: Me, I had no problem over here.
- INT: Where did you market your produce normally?
- EM: We shipped 'em into town.
- INT: Shipped it into Honolulu?
- EM: Uh-huh.
- INT: Was that on a barge or ship or what?
- EM: Boat. There was a small boat. Leileiona they called that. Leileiona.
- INT: So that's what most everybody did here?
- EM: Twice a week, see.
- INT: So you'd harvest your crops and then ship them off to Honolulu?
- EM: Ship it off to Honolulu. And shipping was what-you-call, very reasonable.
- INT: Was there much cooperation among these Mormon families in the planting of crops? Did you help each other out or did you work independently most of the time?
- EM: Well, the families they helped each other. Those who need, help; those who no need, no help. They just struggle on their own.
- INT: This is kind of characteristic of Mormon families back in Illinois and then out in Utah later, and I wondered whether that was done here. Whether when your neighbor down the road might be ready to plant if you'd go down and help him and then later he might come and help you or generally you worked by yourself?
- EM: Well, if help is needed, yes we helped. If not, well, we don't.
- INT: Work on your own.
- EM: Yes, work on your own. Well, most of the time we no need help.
- [739] END OF SIDE A

Side B

[000]

INT: Tell me about some of the Church positions that you had. What

was the first Church job that you had when you came here to Molokai?

EM: Sunday School secretary. It's in there [i.e., his journal] too. Sunday School secretary.

INT: That's right. I noticed there is a chapter in your history there about your service to the Church so that would tell pretty well the various assignments that you had. OK, that's good, so we don't need to talk too much about that. What do you feel has been the greatest experience that you've had in the Church since you've been here on Molokai?

EM: Oh, genealogy, genealogy.

INT: What was that?

EM: Genealogy.

INT: Genealogy. That's right. You've been involved very much with the genealogy trips to the temple, haven't you?

EM: Oh, yes. I've been there since 1944. Every year we go; I was always there.

INT: Was 1944 the first time that [personally] you went over?

EM: Yes, up until this year I miss. When had visitors come from the mainland, I didn't go.

INT: But every year from 1944 up until this year you have been going. So--almost thirty-five years. You went every year. Had there been regular tours to the temple before that time, do you know?

EM: Before...

INT: Before 1944.

EM: No. I was far away from it.

INT: Have you been active in Church most of your life?

EM: No, I went drop out.

INT: Drop out for a while?

EM: Thirteen years. I drop out thirteen years and the Lord created a terrible problem on me. And that made me turn back, eh, go back to Church. I had a terrible, terrible experience. You'll find it in here.

INT: It's in here, too, alright.



EM: Thirteen years out. I promised the Lord, I had a problem, I promised the Lord all night. I was in jail, I was locked in jail during the war time, eh, 1943. All night I prayed to the Lord. I remembered when I was young my brother supported two missionaries, when I was at Waikapu. They lived with us--together with us. The two missionaries had their own room. And I always remember these missionaries down here tell me, "Boy, if at any time you ever get into serious trouble ask the Lord to forgive you and promise the Lord you're going to serve Him and serve Him! And the Lord will answer your prayer." I never forget that. So when I had this problem, oh, I thought of what the missionaries had told me when I was young. I prayed all night from six o'clock until the morning; I hear the chicken crowing. Yes, the chicken crowing, then I knew [it was] almost daylight. See, from this period of time I was very, very depressed, very depressed. I almost committed suicide. I was so depressed. But when the chicken start to begin to crow the depressed feeling start to fade away from me. Fade away, fade away, little by little until I came very happy. I feel happy, I feel very good. Then I knew that the Lord answered my prayers. Then I knelt down and thanked the Lord. So the next day I had to go and face the court. What you call provost marshal, I mean, judge. They said this provost judge, anytime when he hold a court you will always be guilty. You always guilty. So, I was working for this provost judge, I didn't know that he was a provost judge, but he was the number two man in the pineapple company, number two man. I work under him, before I had this trouble--I was working under him.

[100]

INT: What was his name?

EM: His name was Lyman, Thornton Lyman. Someday I like do some temple work for this man. So I worked underneath Lyman in the pineapple fields. Everytime he come by, he see me working, he call me, come out of the line from the pineapples and we talk story. He was trying to encourage me to become a foreman, boss for his laborers. I didn't want: I said, no, I didn't want. He said, "Why"? "You mean to tell me all these laborers are all my good friends and I have to force them to work, and then they're going be bad friends. No, thank you."

Well, anyway, everytime he come by he talk story, where he had been and what he's doing and all that. We just talk about the pineapple. I was the only Hawaiian among this group here. Around this area working along side these Filipinos as a laborer. Laborer job, common laborer, and he go start to give me a foreman's job; I didn't like it. I was satisfied where I am. So when this trouble had come out--even the big boss--the court house was loaded, filled with people that is the first what you call, case ever been handled by the provost judge. The first case. Then when I came out from the jail house and going to the court room, oh, all my friends tell me,



"Oh, too bad we not going see you again. We going miss you," and all that. But I knew I was going free, but I don't know how I am going to get free. They tell me, "Oh yeah?" I tossed back at them, "You will be surprised I will be walking out." "Oh, no, not this kind of case. They say anytime when a provost marshal handle a case--guilty, always guilty."

[200]

So, I went in, at what-you-call, ten o'clock sharp. The judge walk in, I looked at him, oh my, that's my boss. Oh, quick I think in me, this the guy going save me. I know I going be saved. Oh, then when I going in the court door I hear all kinds of talk. "Oh, that guy going get the book." You know, they're talking all kinds of hard luck story against me. So when the case started, the judge asked everytime the police; "Allright, what's the charge?" The police stood up, almost half an hour I think, he was giving all kinds of complaints against me. [laughter] Oh boy! So he then sat down and that was all. The judge asked, "Is that all?" "Yes, that's all." So the judge told me to stand up and so I stood up. And then that time he talk to the people and he said, "I know this man well, very well. I know him very well. Among this Hawaiian community he is the only Hawaiian working in the pineapple field doing labor work with the Filipinos and the only one. He's a hard worker; he's an honest worker. I know him well. I followed him up and I wanted to promote him, and he'd rather be a laborer." He grabbed the gavel, boom! "Case dismissed."

INT: Oh, you were lucky.

EM: You know, when I walked out of there nobody spoke to me, nobody. They was all surprised, see. Every one of them was surprised. They never say one word. They just look at me and I walk right out. My wife took me on the car and we came home. They was shocked. After they say, "Oh, that guy going get lock up." They talk all kinds about me, eh. But when the judge went explain among this Hawaiian community, I'm the only Hawaiian do this kind of work.

INT: Now, this wasn't his first case was it?

EM: First case.

INT: You mean the first case that day?

EM: During that period of time, we were under martial law.

INT: Martial law?

EM: Yes, the Second World War, we were under martial law. That was the first and the last case. [laughter] No more after that. I was the first one. Oh, people heard; the courthouse was loaded inside and loaded outside wherever they can hear

through the window, eh--cane see. That's how it was.

INT: You means that was the only case that Judge Lyman had?

EM: Yes, that was the only case. After that the war was over.

INT: Oh, so this was right towards the end of the war; he had just been appointed, had he?

EM: No, he was appointed at the beginning.

INT: Uh, huh...

EM: As soon as martial law was declared, he was there. But nobody knew who was the judge. Nobody knew until that day. I asked Samuel Pule, "Eh, who the judge?" Nobody know.

INT: So, he just didn't have any cases come before him before.

EM: Yes, but they kept that thing under secret, I don't know why, even the police didn't know.

INT: Oh, I see--yes.

EM: That was my drop-out time. OK, now here is another thing. I promised the Lord I was going to do His work, build His kingdom here on this earth, but I failed to follow up. [laughter] I didn't go church.

INT: After all of that you still didn't go to church?

EM: Yes, so one day, I was working with the commission, see.

INT: With the commission?

EM: Commission, the Hawaiian Homes Commission. See, I was working under them as a water man and my boss was living one, two, three houses down this way. My boss lived there. This was a Saturday morning, see, he told me--every Saturday we work half a day, so in the morning we go read water meter. See, read how much water we have on storage. Come back and record and then the days is over. So he told me--he called me, Pal. "Hey, Pal, after work come down the house, you know, drink." I was drinking that time, I wasn't keeping the Word of Wisdom. "You buy one gallon, I buy one gallon wine and come my house this afternoon and we drink. We drink until clean up the wine." So I went down there. I told my wife I was going spend the evening down my boss's place. Oh, I went there, I think about one hour, pass out. He couldn't take it. Out he went. So I want come home. Something urge me to go home, go home, go home. The wife told me no go home, stay there. Oh, boy, this voice are forcing me to go home, go home, go home. I couldn't take it. I told the wife, "Sorry

I'm going home. Take me home." She didn't want, she said, "You walk home." I said, "OK, I walk home."

INT: This was your wife that was down there with you?

EM: No, she was home here. I was by myself. So towards the evening I came home. So, I struggled all the way home. Really I was drunk, I was really drunk. I tried my best to get into the house. When I opened the door, I look--I saw one of the brothers was sitting down over here. The branch president had ordered them to come and visit me, and take me back to Church, because the Lord wanted me to do his work. The branch president had a vision about me, the Lord want him [Makaiwi] and he had promised the Lord he's going to do His work. So get him and bring him back to Church. When I came in, oh, I saw one of the brothers sitting down over here. I look at him, I couldn't make no--I thought my eyes was deceiving me. I rub my eyes, I look. He told me, "No, this is me! This is not my spirit." He mentioned his name, so I know. He said, "Come, come." So I walked in. So, he told me the whole story why they here for. The branch president had the vision. "You had promised the Lord that you're going do his work, and the Lord need you right now. So we're here to let you know that you had promised the Lord and you never keep the promise. So, what you going to do?" So I had the watch--the clock on the wall over there, see. I was watching the clock I carry around. One hour I think he was talking, talking, talking. And when he got through, I was real sober. The drunk spirit went out of me; I was sober. I was surprised. I told him, "You know, you saw me come in, eh?" "Yeah." "You look how I look right now, amazing, huh?" All of a sudden I became sober and I became natural. And I felt so good that I told him, "Tomorrow I will be there. I will be there." And from that day I made sure that--you'll find that in there.

INT: Very good.

EM: So He sent His servants here come remind me. [laughter] And when I went back Church, then I decided to go to the temple. When I went temple, genealogy was the thing.

INT: Genealogy was the thing.

EM: And the temple work--that was my mission on this earth. I had one house, two house below. One of the brothers there, he was the instructor for genealogy for the branch. Everytime, Sunday he come by, five o'clock, four o'clock, and I would give him my excuse. Bymbye next time [i.e., "by and by." There is no standard spelling for this expression.] I give him all kinds of excuse. He wanted me to work genealogy. Bymbye one day he told me, "You know, you know, why I encouraging you to go?" The Lord had prompted him to tell me to go. So I went, see, I went. That's all right.

INT: You have been going ever since.

EM: Yes, so when I went get my patriarchal blessing, the patriarch asked me what is the most desire in your heart right now. I told him I want to go mission down Australia or down south. [400] He tell me, "Your mission is right here; you are right on your mission." I tell him, "What you mean?" "Bringing the people to the temple." Because I was chairman, huh, for the group. "That is your mission. You right on your mission." So, I fulfilled my mission. [laughter]

INT: And you are still working on your mission, are you?

EM: Well, somebody else doing--taking the group now.

INT: How do you feel about the news that the Hoolehua chapel will be discontinued? You have to go to Kaunakakai, then.

EM: Well, like how I said, I'm the only living now know about the Kaunakakai Branch. Paul Elia, he complained a lot about that, you see, moving down Kaunakakai I told him, "You know, Paul, at one time Albert Kahinu wanted to close that [Kaunakakai] branch, and I was called to go down there and help keep that branch open. And now you see why the purpose of that. That's many years ago. That was many years ago and today you see, she's a headquarters, Molokai headquarters.

INT: So that will be a fulfillment.

EM: "Now," I told him, "Now, why are you to complain about going down there? No the Lord wants that branch to be open and for a good reason." The reason--now we know the reason why, but that time we didn't know. See, that was about thirty years ago, thirty-four years ago. He called me and my friend Kale down there and help that branch and keep that branch open. And now we see the reason why. The Lord wants that branch to become, and so now we find that that is true. Why you want that branch to be opened for what reason? The reason is right here today. That is the headquarters.

INT: Well, that is good. I think that you have given me some great information about the early days. Is there anything else that you would like to share with me?

EM: Right now, I--what you call--well, some instances in the temple. The temple work is true. Very true. I used to hear testimony from others, you know; You know Kaleo, Thomas Kaleo? You see, some years I was leading the group he tell us stories of what happened in there. I hear his--I heard his stories. But I also received something of that sort, see. On one occasion we went there, I assigned one of our brothers in the morning session, "Don't change your groups, just take off your

robe and the rest, but your white clothes remain on you. I want you to go confirm." We were holding baptisms that day, see. I informed him about six, seven times before that happened, see. But before the baptisms we was going to have sealings, see, one of our brothers sealed to his grandpa. I tell you we had ten baptisms, see. Before I went up there, I told this brother here, "You go in there and take off your robe and the rest of the other clothes and you wait down here." Then, he said, "OK." So I went up for the sealing. I like see how the sealing went on. Alright. Before the thing started, I went stand on the side of the chairs there, sitting down, some was sitting down and some was standing up with the hand on the chair. So I was standing up by myself, see, waiting for the rest to come in. And all I heard--what I heard--I heard a voice telling me, "Go down stairs; something is happening down there." I turn around, look. I said, "Eh, nobody's there." Three times that voice repeat; I hear that voice plain, "Go down stairs; something is happening down there." Oh, then I think of that brother, eh, I was warning him don't leave because we have just enough elders to take care of the baptisms work, eh. If he went we couldn't hold because [we would be] one shy, eh. So when I went down I saw him coming out from the room, the dressing room, all dressed up. [laughter] Oh, I tell him, "Eh, brother I told you wait, where you going?" "I going home." "I told you wait, what's the matter with you." "Oh, yeah, yeah." He went back and change his clothes, wait until the rest came down from the sealing and we went do baptisms. I heard this voice plain.

INT: So, after you told him six or seven times he still forgot?

EM: Still forgot. But this voice warned me, eh; oh, I went down, quick I went down, and then I saw him coming out from the room.

INT: Oh, good thing you checked up.

[500] EM: Now, that voice might be an angel or the Holy Ghost.

INT: Yes, well I think what you told me tonight and what we have here in your personal record that you have kept so well, I think we will have a great...

EM: Yes, there is a lot of information in there you can pick 'em up. Maybe you can have somebody else figure 'em out. [laughter]

INT: We'll see what we can figure out. We may have some questions. I may give you a call and we'll check on that. Well, thank you very much, it's been a real great experience.

[512] END OF INTERVIEW



## A P P E N D I X

### MY PERSONAL LIFE HERE ON EARTH Recorded Sept. 2, 1977 - 6:00 P.M.

My name is Edward Kuamu Makaiwi, Sr. I am also known as Edward Kuamu Pelekai. Makaiwi is my real father's name. I was adopted by Pelekai from baby time Hawaiian style, not legally by the courts. I am a member of the Church of Jesus Christ of Latter-day Saints (Mormon). I was baptized 20 July 1919 by Elder Jones, confirmed by David Kuamu of Lahaina, Maui, Territory of Hawaii. The Church requires me to carry my real father's name in all Church affairs because I was not legally adopted by Pelekai, but outside of the Church I could use my adopted father's name since I was adopted. I was using his, so, therefore, I am known by these two names. Kuamu is my great grandfather's name. I was born 20 Sept. 1903, my father's name is Moses Ismaela Makaiwi, Sr. My mother's name is Pua Kalaumea Hoopii. I was born at Waikapu, Maui, Territory of Hawaii. Our family consists of ten males and two females. They are as follows: (1) Dorcus Kanoekalani, (2) David Namauu, (3) Ellen Kaiona, (4) Alepa, (5) Clifford --- four and five are twins--(6) Hosea Hoopii, (7) Moses Ismaela, Jr., (8) Robert Momona, (9) William Kapo, (10) Edward Kuamu, (11) Herbert Kalawaia, (12) Robert Aea. At the time of this recording all are dead: father, mother and children with the exception of Hosea and myself as of this date, 2 September 1977.

As far as temple work is concerned, my mother and all the children with the exception of Hosea and Aea are sealed to my father. Hosea is inactive, Aea recently passed away. Later years after I was adopted, my mother divorced my father and married Pelekai until she passed away. We lived in a two room house during our childhood days sleeping on the floor on lauhala mats. Later years Papa Pelekai built a three bedroom, a parlor and large kitchen house. We raised our own food. We planted taro, banana, papaya, mangoes, avocado, pears, guava, waiawi, orange, lemon, plum, rose, apple, figs, onion, pumpkin, tomatoes, peanuts, cucumber, watermelon, gold fish, and pupu in taro patches, cabbage, calabash, radish, horses, cattle, pigs, chickens, dogs, and cats. We cook and pound our own poi. (Papa Moke and Papa Pelekai are first cousins. Their fathers are brothers.) Papa Moke's last job was policeman and was unemployed for many years. Papa Pelekai worked for the sugar company at Waikapu as a field luna during his early years. He take me along wrapped in blankets until I was able to walk. The year 1910 about May, Papa Pelekai began to work construction job building road for a contractor owned by Hugh Howell and A. A. Wilson. Papa graduated from the Lahaina Luna School as a road engineer.

During this year we moved to Peahi to build a road across the Kakipi gulch. [The Kakipi Stream. Huelo, Kui'aha, Haiku, Pa'uwela are on or near state highway 36, along the northern coast of east Maui. Peahi is not shown in Atlas of Hawaii]

I was seven years old. Six years old I went to the Waikapu Public School as a second grader. At the Waikapu School my teacher Mrs. Zelse Cockett. I went to the Peahi Public School as a third grader. There were two classes--second and third grade. The teacher was Rachel Kiakona as second grade teacher and Mary Rockford as third grade teacher and she was my teacher and a very good teacher. We lived there about a year. Papa Pelekai was a member of the Protestant church. There was one at Huelo, about four to five hours walk from our camp. Some Saturdays we would journey to Huelo to church. There was no minister there, but a caretaker by the name of Mahu Hoopii. We held our own meeting by singing songs, praying and scripture reading.

1911: we moved to Kui'aha to build a road for the all-haole homesteaders living there. I attended the Kui'aha School. This school had four classes--fourth, fifth, sixth, seventh,--in one room taught by one teacher. Her name is Miss Turner, an old teacher, a very good teacher. I was the only non-haole attending this school, we lived close to it. They were real nice to me; in fact, this was the best school I have attended. The kids really treated me just like I was one of them. We lived there several months and we moved to Haiku. From here I attended Pauwela Public School. My teacher was Miss Burgen. The principal was "Bull-Frog" Waite. After this was completed we moved back to Waikapu.

1913: during summer time we moved to Lahaina at the Pioneer Mill Camp to build the Lahaina luna new road. The new road is the road being used now. The old road was under the ohai trees growing in front of the school straight down towards the Pioneer Mill. The school had mule teams hauling their freight on wagon those days; it was hard for the mules as the new road was built. About eight to nine months the road was completed. I attended the Kam III School. My teacher was Mrs. Furtado. I was in the 4th grade. Job complete we moved back to Waikapu. I went back to Wailuku Public School in the 5th grade. My teacher was Mrs. Frank Crockett. When I was nine years old I worked for the sugar plantation for twenty-five cents per eight hour day during summer vacation. 1914: the first World War started. France, England, Belgium and America joined forces against Germany. 1915: I quit school. My intention was to work and save money so I can go to college. I feel I can qualify because the lessons I was having was very easy to me. All new subjects presented in class I would catch on quickly and I would relax for the rest of the day and would help some of my friends. Sometimes the teacher catch me doing that. I would get scolding. I went to work for the Kahului Rail Road Company (K.R.R. Co.) in the "school-boy gang." A group of boys all drop out from school--about twenty boys at \$1.00 per eight-hour day.

1917 (sic. 1918): the flu or influenza ocured. At that time there was no remedy for that sickness. People was dying every day. Our school boy gang took a heavy toll; left four of us, left myself and three boys probably they passed away too. I felt fever was coming on me while at work. I ask the boss I was going home so I walked home about eight to nine miles walk, but I took a straight route through the sand hill through cane field until I reach home. I passed out three days. The remedy was pulo'ulo'u boiled leaves of eucalyptus in a six-quart pot about a handful of fresh branches, and leaves about four to six inches long when water boils, it is ready to use. Put floor cloth on floor, strip naked, sit

on floor cloth with pot covered, put blanket over you, no opening around you, then dry towel while under the blanket, about forty-five minutes will do. This was the remedy that pulled me out from this flu. I was the only one of my family got the flu.

After I got well I went to Lanai, to attend to a party or luau given by [my] brother Namauu for his wife's one year old in the grave. I lived there about seven months working on the road and cowboy. One day Uncle Kuamu of Lahaina called me to to there for he had a job for me to work on the Old Lahaina Wharf for \$14.00 a week, hauling freight and clerk. I lived with [my] brother Momona. We both were working on the wharf. George Dunn was the manager. S.S. Mikihala comes in every Wednesday bringing freight for Lahaina town. I worked there several months. I went to work for the Baldwin Packers Cannery. From there I joined E. E. Black, building the Mala Wharf. When it was completed, I moved to Oahu.

Brother Willie Kapo was living there. He was working for the Hawaiian Electric Company, He did not want me to work with him; he said it was a dangerous job. I moved in to live with Hiwa. He was my pal when he was living at Waikapu. I went to work at Luke Field (Ford Island) building airplane hanger at \$3.20 a day as laborer, \$4.00 as painter and \$5.00 as buckaroo (holding hot rivets with a gooseneck iron bar). When this job was completed, I worked for the oil tanks at the Pearl Harbor Marine Barracks and at the submarine base for \$7.00 to \$20.00 per day doing hot rivet building columns to support the roofing over the steel tanks. The companies were: at Luke Field, the Pittsburgh Des Moines Steel Co. At the oil tanks, the Bethlehem Steel Co. I worked for the US Engineers building ammunition depots at Ft. Shafter, worked stevedore for the Matson Line Co. and the McCabe. For the Hawaiian Dredging Co., at Watertown drill rig deepening the entrance to Pearl Harbor. Sometime during 1923 Papa Pelekai came to Honolulu to bring me back home. At that time I was living with a woman. He made us marry and took us home to Maui at Waikapu. Her name is Rose Manamana Kaahue. I worked for the Maui County at Ma'alaea.

1924: I was called by Sheriff Clement Crowell as special police to guard non-strikers. The Pioneer Mill filipino labor had struck. When it became normal I went to work for the county at Lahaina. At that time Uncle Kuamu was the overseer. I was the maintenance personnel and Papa Moke was a park keeper. About March 1925 Papa Moke, Moke, Momona, Keanini, Kauwila, Kamaka and Kanahale were called to go to the Hawaiian Homes Commission office to select their lot at Ho'olehua homestead on Molokai. They had applied for homestead and was approved.

At that time, Papa Moke, my wife and me were living together at Uncle Kuamu's old house. They were informed by the Commision to move on the homestead in August 1925. Papa urged me to come to Molokai with him because he had no one to help him. So I left my job and move to Molokai August 10, 1925. I came on the S. S. Mikihala landed Kaunakakai Wharf about 10:00 a.m. The wharf was broken down, the road puka puka. At that time there was three stores, one auto repair shop, one poi shop. Ah Leong store was the main grocery store at Kaunakakai. The road to Ho'olehua was all dirt. It went all the way to Kualapuu Camp and down to



the homestead. That time there was no bridge over Manawainui Gulch. The road was near the Homelani cemetery crossing over on the river bed. When heavy rain, no one can cross over. We all lived at the present substation now used by Fire Department. It was the [Hawaiian Homes] Commission warehouse at that time. We came to Moloka'i with one year supply, that is, food, lots of ammunition, gun, throw net, farming tools. Flour, sugar, salt, lard, rice, few canned goods. We hunted for goat meat down the Kalaupapa trail and at the top of the cliff. There were plenty of goats those days. Moomomi Beach provided us with moi, enenuē, and opihi. Kaunakakai gives us lots of mullet. We had no problem in the way of food. Physical and spiritual problem we had quite many. We were farmers, hunters, fishermen as well as Christians. We were the second group of homesteads to move on those area. The first group had about thirty-two homesteaders settled here. Our group came with about twenty-nine homesteaders. There was four families among the first group of homesteaders that were Mormons. Manase Makekai, Samuel Kalama, Sr., John Naumu, Sr., and Kamauoha and their families. Our group had twenty-two adults and thirty-six children.

For a while we held our meetings at the warehouse where we lived, for a while we moved to Kaunakakai Public School. The rest of the time we held our meeting at Brother Makekai's home. When we first moved here this place was full of spooks. Babies and adults were getting unusual kind of sickness nearly every night. For several weeks our elders was going out nights to bless our sick, bless the land, the water tanks. That time the wind coming from Kalaupapa direction was very powerful. It move houses from their foundations and blow roof off the buildings. The elders stopped all these elements by praying and fasting.

One Saturday evening something every unusual happened to me. I was walking home from Keanini's house about half way to my home I heard a loud noise behind me. I turned around and I felt some hard object jab my eye. It hurt so much lot of water coming from it and I can not see. I have to use a small towel to hold over one of my eye. It turned completely red. Papa told me to go to the meeting so the elders can bless me. Sunday morning I went to the meeting. A man by the name of Kalaulii was coming to our meeting to investigate our church. His wife is a Mormon. He saw my eye's condition and told me I ought to stay at home. I said I came so the elders can lay their hands on me and bless me with oil. When all the elders came, they blessed me. After they blessed me, my eye became well. The running water stopped. I could open my eye. I could see. And when the meeting was over my eye was completely healed. This man Kalaulii requested to be baptized in the Church as soon as possible. It was a miracle that stirred his emotion and made him join the Church. He was baptized some weeks later at Moomomi Beach. Several months later he died. He was the second husband of Mamie Kamalo.

The water was low and was rationed and dry weather. The story we heard from old timers that this was a very wet and rainy place, so much rain clothes cannot be dried, so the old people living here the old days kālua the rain<sup>1</sup> on a hill some distance back of Charlie Meyer's house towards Kalaupapa. Hence the dry weather. The elders went there and released the rain by way of the priesthood. Sometime about the early pary of May 1972, some elders gathered together and fasted for rain.

Reason number one was the Secretary of the Interior from Washington was coming here on Molokai to inspect this homestead to see if the Hawaiians can servive [sic., survive) on these lands and support themselves from farming the land. If they cannot then no more farm land will be opened and the rest of the farm homesteading will be closed. Reason number two all of the crops that have been planted was wilting from dry weather. So these few elders got together at my father's home and fasted for three days.

They had confidence if they fast, the Lord will open the heavens and bring rain so all the crops that were planted will come to maturity. During the three days the elders fasted the weather was hot, dry no clouds in the sky, was bear (sic., bare) of clouds, not a speck of it. The elders that fasted were: Clarence Kinney, mouthpiece or leader of group, Moses Makaiwi Sr., Moses Makaiwi Jr., Robert Kamaiwi, Arthur Keanini Sr., John Kamahela Pawn. I was there. I wanted to join them but I had no priesthood at that time so I was not qualified. Just before the closing of the fast the sky was bear [sic., bare) of clouds. A tiny speck of cloud came from the north and settled right above my dad's home. It grew bigger and bigger. Clouds were coming from all directions. The moment they closed their fasting at 12:00 noon day, the rain began to fall gradually until it fell heavily and steadily for three days then it slowed down. For a week water was running down Farrington Avenue like a river due to the heavy rains.

All the crops are up and matured when the Secretary arrived. All different varieties that were planted was brought to the warehouse where the Secretary met all the homesteaders as a hookupu [gift] to the Secretary, about a boat load. He took them to Oahu and gave them to hospitals. He was so pleased with the gift and he declared this Hoolehua homestead a success and more homestead lots were opened. If the crops did not come out they way they did the Secretary would have declared these homestead a failure and no more homesteads will be opened. The credit goes first, to our Heavenly Father for giving the rain to grow the crops. second, credit to our elders for pleading to our Heavenly Father for the rain hence, the opening of more lands for more people. The fasting of our elders was a success of which they were severely criticized at the beginning but when the rain did come they were sorely embarrassed. [i.e., the critics, those who ciriticized our elders for fasting for rain.]

From my childhood days until I was about nine years old my mother forced me to go to church every Sunday. Do housework every day. At times I hated my mother for forcing me (to) do these things. There were other children, some older, some younger, than I--sometimes I ask my mother why she was making me do these things and how about the other children; she tells me "Kulikuli" (shut up). Later years I found that she loved me so much she wants me to be a God-fearing man, a Christian.

In 1928 Libby McNeil Pineapple Co. of Mauna Loa came in and planted pineapple on our lands and that gave a big help financially to the homesteaders. In 1975 the Pineapple Co. fazed [sic., phased) out. Labor was very costly so the cause of fazing (sic., phasing) out.

## MY SERVICE TO GOD ON MOLOKAI

When I came to Molokai I was twenty-two years old. I was ordained 16 May 1926 a deacon by Elder Stephen Kila. He was a missionary for the Hawaii Mission at that time. I set apart the first Sunday School secretary on Molokai during the small one-room church built next to Mary Lee's residence. I served as MIA President two different terms. (Branch) Boy Scout fifteen years, Cub Scout ten years. Troop 47 and Pack 47 sponsored by the MIA. MIS district president about three years. Elders' group district president four years. Elders' group president, [Branch] genealogy second counselor, branch president Maunaloa Branch, general district president from 1942 to 1973. Temple group chairman--1947-1973. Sunday School superintendent, Sunday School teacher, MIA adult teacher. I was ordained an elder 1944 by my father Moses Makaiwi, ordained as high priest 21 November 1976 by Evan A. Larsen, Kahului-Hawaii Stake President. High Priest assistant group leader.

I volunteered to take care the ward production farm from June 1978.

## INCIDENTS HAPPENED AND SPECIAL CALLING

June 1950 there was a centennial celebration on Maui. 100 years old [sic., ago] the LDS Church was established in Hawaii. During and after the meeting there was a heavy rain going on. All airplanes were grounded. There was a plane at the Kahului airport ready to take off but was also grounded. We had several mothers that were working for the Shingle Hospital at Hoolehua of which they must return to Moloka'i to work on Monday a.m. Because there was no one to cover for them so it was necessary for them to come home to Moloka'i. So Brother Moke, myself, and a Lahaina brother joined us in praying to our Heavenly Father to stop the rain for one hour so the plane can bring our mothers home to work. We got in one car that brought us to the airport and we humbly prayed to our Heavenly Father to stop the rain long enough so the plane can reach Moloka'i and on to Oahu. After pleaded to our Heavenly Father about ten minutes, the rain stopped. Our mothers got on the plane and took off. About one and one-half hours afterwards the rain started again for the whole night and cleared up the next day. We thanked the Lord for it.

During the summer in the year 1932 I went to the priesthood meeting in the morning. My name was brought for the approval to the office of teacher in the Aaronic Priesthood. I was rejected. Some elders claim I was not observing the Word of Wisdom. Honestly, I was observing it. There was so much fuss about it, I walked out of the meeting and stayed out for about thirteen years. During March of 1927 I sent my wife to Oahu to go for treatment so that she can bear children. I sent here to [my] Brother Hosea and his wife Amoy to take care of my first wife so she can attend to the clinic at Palama Settlement so she can bear children. One day I received a letter from Brother Hosea that she goes in the morning to the clinic and comes home late in the night. Brother ask her how she was coming out, she said fine. Hosea suspected something was wrong so he went to the clinic to check on her. The clinic reported that she did not show herself up at any time. A few days later my wife came home. I ask her how was the treatment. She said it was O.K.

I did not mention that Hosea notified me that she did not attend the clinic. I prayed to my Heavenly Father if this woman is a dishonest wife I would like to separate from her and find a woman that can bear me children and take them to the Temple.

In June the same year, 1927, Sam Kalama Sr. asked me to go to Maui to build a chapel at Honolohua. I accepted. Sam Kalama, myself, Abraham Kaiahao and Jerry Freeman Sr. went to Maui to build the chapel. My wife remained on Moloka'i. After the chapel was finished I moved to Lahaina and lived with Max Casson and his wife. I prayed to the Lord if he permits that I am going to divorce my wife. I did not let her know where I was. And that was the end of our marriage. I filed for divorce. I went to court 20 October 1929 and received my divorce.

September 8, 1920 I married Helen Omon Tanabe. She gave me four sons and one daughter. 1) m. Franklin Woolley Kaleo; 2) m. Paul Kaukaohu; 3) F. Evangeline Ochie Kamaile; 4) m. Edward Kuamu Jr.; 5) M. Donald Tetsugi Haaheo. Number one born 2 October 1931; number two born 12 June 1933 (deceased as child); number three born 1 March 1934; number four born 13 February 1939; number five born 12 February 1941. All born at this Hoolehua homestead. I took them to the temple and have them sealed to me 21 November 1944. Brother Joseph Kawai was the branch president, Ralph E. Woolley was the temple president. Ross Taylor was the temple recorder. Brother David Mokuilima was the temple group chairman. I was the assistant temple group chairman.

During the thirteen years I was inactive I had all kinds of trouble. After I divorced my wife, I felt that all women were dishonest and I felt that way towards my second wife. I was having this kind of feeling towards her. This was my problem with her. We quarrelled lots of times and lots of times she left me and went to Oahu to live with her aunt. I feel sorry after she left me so I went to find her and bring her home. On one occasion, we separated and was on the verge of separating for good by way of divorce. This happening was really my fault. First I was inactive from church. Second I was drinking liquor too much. Third I was doing all kinds of trouble to anybody. Fourth I distrusted my wife. On one occasion I went to Kona for canoe racing and intended to live there. I rented a room in a small hotel in Kailua, Hawaii. After the canoe race I went to my room with some of our boys to drink okolehao and I passed out. John said Henry Halemano carried me on the Coast Guard boat. When I woke up we was almost reach Kaunakakai. I was furious and very angry at those who brought me to the boat. They called a taxi and here I was back on Moloka'i. They said they love and pity me for the condition I was in so they rather see me on Moloka'i instead of living in a strange place. They asked me to bring my wife back. I said I thing I will do that. It is a good idea. I began to consider how I am going to do to bring her back.

Regardless of what had happened I loved my wife. So prayed and fasted and pleaded with my Heavenly Father if he would permit that he would bring my wife back to me, I would behave and take good care of her and I would like to take her to the temple. When she came back I still had troubles. On one occasion I went to court and suspended for assault and battery. Another occasion I was convicted on another assault and battery and I was sent to Oahu prison I was going to move to the mainland to live with my cousin.



But one queer thing happened. When I served seven months in prison, I was ready for parole due to good behavior. The governor Poindexter came to the prison to interview me for parole. It was a very unusual approach. He told me that he is going to parole me on one condition, that condition was I must not leave the islands. Nobody knew that I was going to leave the islands but there it was. I was very surprised, I almost rejected it, but I accepted it. I believe if I went to the mainland I would be totally destroyed by the adversary. The last and most severe trouble I had was sometime in year 1943. I came home quite drunk. I got my rifle put ammunition in it and started shooting through the window and threatened my wife. I did not really want to harm her. She called the police and I was locked in jail. During that time all court cases were tried by a provost judge. So the next day I was going to be tried by a provost judge. During that night in jail I began to feel sad and began to love my wife and family very seriously and felt very depressed. So I made up my mind that I am going to pray to my Heavenly Father very sincerely so I prayed in this manner:

Our Heavenly Father which art in Heaven please forgive me for all my sinful and wrong doing. If thou will free me from being prosecuted from this case tomorrow I promise I will serve and maintain and keep all thy commandments here on earth for the rest of my life, yes. I will do in the name of Jesus Christ. Amen. (This record is true. The truth abideth forever.)

I repeated this pray [er] over and over until almost daylight. The chickens began to crow. All through the night I worried and felt depressed very, very much until this hour. Then I began to feel relieved [sic., relieved] of worry and depress and felt very comfortable and felt very confident that my Father in Heaven had answered my prayer throughout the night. I thanked my Heavenly Father very, very much. From then on I knew I was going to be released. Ten o'clock came. I was taken to court. On my way some of my friends was very sorry for me. They said because the provost court do not let people out on suspension. The send people to jail. If convicted they send me to the mainland in a Federal prison.

Exactly ten o'clock a.m. The court came to order. I was very surprised to see that Thornton Lyman was the provost judge. He was my boss at the Libby's Pineapple Company. He called the police lieutenant to present my case to the court. There were lots of complain (sic.) hoping to send me to jail. When the lieutenant finished the judge asked if that was all the complain. He said yes. The judge told me to stand up and hear what he had to say. The court house was filled in and around, people had come in force to see what will happen because this was the first case tried by a provost judge. He introduced me to the public. He said, "I know this man very, very well. He is the only Hawaiian doing labor work for the pine company. Doing every labor work done by Filipinos. Only he is a good hard working man." He struck the gavel on the desk and said, "Case dismissed." I said, "Thank you, your Honor." I walked out of that courtroom a free man and hope will never again be there. The people were all stunned for the decision. Not one spoke a word to me on my way out.

After this case I did not keep my promise to God. Several months afterwards something did happen. One Saturday morning on my way to work Damien Kamahela wanted me to go to his house that day after work to be with him all night drinking wine just the two of us. I did not like the idea but anyway I went. The deal was that he buy one gallon wine and I one for me, the thing is we drink until pass out. We started drinking in the afternoon. By evening before dark, Damien passed out. The sun had set but it was still daylight. When he passed out a queer feeling came upon me. I had a strong feeling in my bosom urging me to go home. It was so strong I could not help but to go home, although I was loaded with about half gallon of wine in my stomach. I asked Mrs. Damien to take me home on her car, but she refused. She wanted me to stay with her. The feeling in me was so strong I stood up on unsteady foot and walked out of that house and came zigzagging home. I fell several times on my way home. I was really determined to come home. When I reached home I wanted to throw myself on the parlor floor but when I came through the door I saw Brother Mokuilima sitting close to the round table. I blinked and wiped my eyes thinking I was seeing a vision. This happened several times and he finally spoke up and said he is real, not a ghost. He invited me to sit by him. He began to tell me why he and Brother Moke was there. They were sent by the branch president, Joseph Kawai to contact me and bring me to church. President Kawai had a revelation from the Lord to bring me back to church for I had promised God that I was going to serve him for the rest of my life. While Mokuilima was telling what President Kawai want Mokuilima tell me I was really drunk but as the minutes went by and when he finished I was really sober. I remembered my promise so I told Brother Mokuilima tomorrow I will be in church. So that was the turning point of my life, from that Sunday on to this day.

December 8, 1977. I became active in doing the work of my Heavenly Father. Incidents happened when I became active. On one occasion I went to pick opihī behind the cliff near the Pu'ukapele hill on the Kalaupapa side. I went down supported by rope. The water was very calm and good clear day, no waves, no wind. When I reached down I put on my swim pants and knelt down to pray before I went for opihis. On my way to pick opihī I felt chill running up and down my back. I went back to wear [sic, where] my temple garment. Then I felt alright again and thank my Heavenly Father again and went for the opihis. The sacks were loaded. While picking for a while I had a funny feeling. When I looked out towards the ocean I saw big waves rolling toward shore where I was. I have to jump about six to seven feet to grab some rocks so I could climb out there. My first jump my hand slipped and I slide down. My garment got caught from a piece of coral sticking out from the wall and I hung in the air with my feet not touching the bottom. From there I reached up and grabbed the top rocks and I pulled myself up in time before the big waves pounded a few seconds where I was dangling in the air when my temple garment caught on protruding coral. I examined my garment. There was no tear nor any mark of any kind upon it. I was saved in time by this garment. Otherwise, I surely will be smashed by the big waves that pounded that area. I thank my Heavenly Father again and I prayed the water to be calm so I could go home with some opihī. From then on I picked all the opihī I could carry up the cliff. These

opihis was work for the temple group. I came up the cliff without any incident. When I went back to church the early part of 1944, Henry Koalekahi was having genealogy work shop. He encouraged me to join him but I was not interested.

One day he told me he had a revelation that our Heavenly Father wants me to do genealogy work. After that I joined him and learned about genealogy. Sometimes afterwards, I learned he was right. He informed me to organize a clearing house department because we was going to process our own temple records. I organized three typist, three proofreaders, four researchers, two record examiners. We went into the members' homes to collect names. We processed hundreds of name. It was fazed [sic., phased] out 1949, from there. [Abel] Matoon took over as a mission representative and genealogy became a forgotten thing for a long time.

I was called to Mauna Loa as branch president by the district councilman, Albert Kahinu, 1948.

October, 1949 I was released and called to serve as district genealogy chairman and temple group chairman until 1973.

#### INCIDENTS OCCURRED DURING THIS PERIOD OF TIME

One Sunday morning before I left home to go to the Mauna Loa Branch I had a phone call from Baldwin Kalama, branch president of Hoolehua at the time to stop by the Kaimikaua's home to see some sick person. When I went there I found one of Kaimikaua's grandson, Larzaro, on the floor on his two knees and two hands barking like a dog and acting like one, his tongue hanging out and foams coming out of his mouth, acting and panting and barking like a dog. He was under the influence of the evil spirit. I phoned President Baldwin Kalama to come quickly so we can bless Larzaro. I explained to him the situation this boy was in. Baldwin arrived. We blessed him and Larzaro came out of his trouble and became normal. We questioned him whether he could remember if he had done wrong to any person. He said he took Mahiki Keawe's mule and rode it all over the place. Afterwards he let the mule go. Probably this may have caused him to act like a dog. We advised him not to do it any more. We thanked our Heavenly Father for bringing this case to normal.

Physical problems occurred to our children. Franklin had hernia, was operated upon. Ochie had appendix, was operated. Sonny Boy had convulsion when he was a baby. For that I did not go to Pearl Harbor to work for I had applied to work at Pearl Harbor repair ships. I applied in person. I came home to get my clothes, when I found Sonny Boy in such a condition. I notified the Pearl Harbor Labor Board that I can not go to work so I explained the reason. On December 7, 1941 the Japanese bombed Pearl Harbor. The repair shop of which I was to work was bombed and was destroyed. If it wasn't for Sonny Boy's sickness I would not be living today. I thanked my Heavenly Father for this blessing. Paul passed away from numonia [sic., pneumonia]. Donald never had any kind of sick. All through my life only once I went to the Shingle Hospital on Moloka'i for about one week. My wife Helen was sent to Queen's Hospital from the Moloka'i Memorial Community Hospital six different

times on serious conditions such as head trouble, operated on back for disc bone, automobile accident. All cases was so serious. I fasted prayed to my God to spare here life so she could complete her mission here on earth. I am very thankful that He did spare her life. I accompanied her each time. I lived with Sonny and Judy until she is well enough to come home to Moloka'i.

#### INCIDENTS HAPPENED WHILE I WAS TEMPLE GROUP CHAIRMAN

One morning session Edwin Kaawa was going to seal himself to his grandfather David Kaawa. We had enough elders to do baptism for the dead by our boys and girls. I had assigned John Kahikina to do the confirming. I had queer feeling about this man. I was constantly reminding him or his assignment for him not to go home until this assignment is fulfilled. Sealing of Edwin is after the session, after that the baptism. Right after the session. I told Kahikina wait in the dressing room, soon after Edwin pau, seal, then we start baptizing our boys and girls [who] were all in the temple ready to baptize. I went to the sealing room and left John Kahikina in the dressing room. While I was waiting in the sealing room I heard a voice whisper to me on my left side. Nobody was standing there. The voice said to me to (go) down stairs quickly; something is happening there. The sealing did not start yet. I hurried downstairs. As soon as I almost reach the door to the dressing room Kahikina appeared fully dressed and was on his way home. A few minutes ago I reminded him no to do that otherwise we could not do baptizing because we had no extra elder and there was no other time to do this work. I told him to change to temple clothes and the baptism was carried as planned. If it wasn't for the whispered voice to me the baptism would have failed.

Another incident happened in the temple when Eddie Reyes took his wife and children to the temple. During this occasion I accompanied him and wife to the temple. Everything was in order and I left them there and I went home to bring their children in at nine o'clock. When I reached my car it was right in front of the gate facing the temple and it was all light up. I opened the door car and I faced towards the temple. I saw a hand waving at me indicating for me to come in the temple immediately. I felt something is wrong with Eddie and his wife so I picked up a duplicate family group sheet. My wife told me to take along in case something go wrong. I hurried in the temple. I saw them looking at Eddie's recommend. There was no baptism date on it. I showed the baptism date which was on the duplicate family group sheet and that solved the problem. These incidents proves that this temple work is true and there is a Supreme Being Father Elohim, Jesus Christ, and the Holy Ghost.

I received my patriarchal blessing 19 November 1950 from President Benjamin Bowring. He was also the temple president. He said that I was fulfilling my mission here on earth as genealogy chairman and temple group chairman. He said there is no greater work than bringing people to the temple. So Kaalekahi was right when he mentioned to me that the Lord wants me to do genealogy for living and for the dead. I thank my Heavenly Father for forgiving me and returning my wife back to me and



able to carry on my faith in God and able to take my wife and children to the temple and able to do temple work for any person that are legally processed to work for them in the temple my father, mother, brothers, and sisters, and to all our families.

Special calling. On 21 April, 1975. Franklin phoned me if I could go there to ordain him an elder. I was invited by the stake president to do this ordinance. I accepted. Helen and I went there. On Sunday 24 April 1975 after the conference I ordained Franklin an elder in the Church of Jesus Christ of Latter-day Saints.

Visitors brought here by Franklin: He brought Venturer boys from the Hermosa Ward accompanied by the bishop and his first counselor and their wives, Roberta, Melanie and Donald Jr. These were seven adults, seven teen-age boys, and one child that is Melanie so there were fifteen people in this visit. They remained here one week and moved to Sonny's house to live for several days and they all returned to the mainland well satisfied. The names of all these visitors are recorded separately and their happening was recorded far before this recording of my historical record. These Venturer boys made this trip possible by selling papers. They go around collecting newspapers from the members of the Church and sell them with the help of Franklin. I am thanking my Heavenly Father for giving me a chance to repent so I can face myself, my Father in Heaven, to be kind, virtuous, respect and cherish parents, make prayerful choices, love and serve sincerely, live in dignity, honesty and honor, respect facts, test them by the standards God has given, respect others, respect life, respect law, be faithful, be fair, be productive, live clean and comfortable. I am thankful for my long years on this earth that I am able to clear myself from all wrong and sinful acts that I am able to face my God without any fear. For I am prepared to meet my God at this time of recording. As of this date, I am seventy-four years and three months of 16 December 1977. I pray to my Father in Heaven to maintain my faith in Him the rest of my life, to love my wife, my children, families, friends and neighbors and millions of thanks to my Father in Heaven. End of recording 16 December 1977--5:00 p.m. Friday.

Resume recording 19 December 1977--Monday--9:25 a.m.

OUR CHILDREN'S SERVICE TO GOD-SERVICE TO COUNTRY-EDUCATION-OCCUPATION-MARRIAGE-PRESENT

1. Franklin, an Elder was active but disfellowshipped due to sinful acts, has repented and is recovering as of this date. Wife Roberta joined the Church was baptized 3 or 10 December 1977. One adopted daughter namely Melanie. Went to Lahainaluna High one year. Joined the U.S. Army, was sent to the Korean War, requested for spiritual aid by way of Melchizedek Priesthood. B. P. Baldwin Kalama granted request. Elders group prayed for his safety. When discharged from service he returned home and appeared before elders group thanking them for praying for his safety. Occupation-unit supervisor, American Telephone Company of Redondo Beach, California. Present address: 2809 Faber, Redondo Beach, California. Roberta is a Caucasian-Portuguese.
2. Paul died while a child from Knewmonia [sic., pneumonia]

3. Ochie coming to church occasionally. Her husband Koa died August 8, 1977. She have seven sons. He is a non-member. She have a new home just completed occupying it now. She is a drop-out from school. Not working at the present time. She have a homestead on Hoolehua Motoka'i. Sons: Eric Dutchie, 2) Leiff, 3) Shane, 4) Gerald, 5) Baron, 6) Kevin, 7) Axel. Koa is a part-Hawaiian.
4. Edward, inactive. Graduated from Motoka'i High School. Joined the Navy. After discharge from service he moved to Oahu. Married to Judy Gerryther, a caucasian. They have one daughter, Angela, one son, Douglas, one adopted son, Tony. Occupation - Electrician journeyman with the Hawaiian Electric Company on Oahu. Due for promotion--promoted to: (Does not state) 552 Hououlu St., Kailua, Oahu - Resident.

5. Donald, inactive, education Kamehameha School on Oahu. Three years, refuse to return for graduation. Principal Bailey wrote me to send Donald back to Kam to graduate. Reason he quoted that Donald is a college potential. The Kam School will help provide to him to college. I answered to Mr. Bailey's letter stating that Donald refused to go back to Kam school; end of episode. Donald finished his high school education at Motoka'i High. Married to Jean Flores--a part-Hawaiian. They have three children: 2 daughters - 1) Lorey Ann, 2) Darlene, 3) Donald Jr. Occupation - unit supervisor American Telephone Company of Redondo Beach, California. Present resident: 16222 Daphne Ave., Gardena, California, USA

End or recording 19 December 1977, 11:45 a.m. Monday

Resume recording--January 31, 1978. Tuesday, 8:45 p.m.

A special event or incident occurred worth recording. When I was reactivated during the last part of the 1940's and the early part of the 50's I was heavily involved in the MIA youth program of which music was the most important of all subjects in order to stimulate interest among the youths of those days. Lei Kahinu was available to teach singing but she can not play the piano. The music director we needed was a person who can play the piano very well and lead singing, also this was the kind of music director we needed and was not available. So I requested to the D.P. [district president] of which it was assigned to the senior missionary stationed here to recommend to the mission president which was Castle Murphy if it was possible to send here missionaries with such music talent to help our youths. Request was granted. Several missionaries were sent here with such talent. Finally it stopped because no one with such talent was available. At that time the MIA was inactive. I was called to bring the MIA alive. I made a survey among the youths and found that singing accompanied by piano was their delight. So I made another request to the D.P. to recommend to our Heavenly Father to send some members to live here permanently with such talent. This second request was not answered for many years. But without we knowing, Theresa Meyers moved back here with her husband [Bruce] and children. Since our request to our Father in Heaven Theresa is the only member of the Church with such talent that ever came this way. Could this be the answer to our request?

A surprise gathering was given for her and children on January 25, 1978 at the Hoolehua Complex. Singing, dancing and lots of foof was brought by the members. She have moved to Laie to seek higher education of the B.Y.U. Hawaii. They left Moloka'i January 27, 1978.

My activities during the month; we had a Stake Conference held at Kaunakakai Branch 14-15 January, 1978. Took part in choir. Elder [Glenn] Lung--Regional Representative, was present. Harvesting of papayas ward welfare project, first fruit, disposed by Samuel Makaiwi, Jr., at \$.30 per lb.

February 11-12-13-14, 1978 Mama and I was treated by Judi and Sonny. They paid our plane fare to Honolulu and back. 12 February Sunday they gave a breakfast lunch at the Don Beachcomber Restaurant at Waikiki attended by Judi, Sonny, Melvin Aila, Linn Afemale, two couples and Mama and me. Eleven people. Purpose: to celebrate the promotion of Sonny from his job as safety inspector. 13 February. Sonny's birthday. 14 February. Tuesday at 10:00 a.m. caught the Hawaiian Air and returned home, very good and clear day. Sonny is thirty-nine years old.

Sunday, March 5, 1978. Bishop Lucky Davis presented the new building plan to the members of the Hoolehua Ward for approval. It was unanimously approved. The plan are as follows: Molokai has been assessed \$700,000.00 for a new stake house to be built at Kahunakakai at the present chapel. Hoolehua Ward assessed \$43,711.00. Thirty month to produce. When the building will be completed the Hoolehua Ward will move to Kaunakakai (repeat). We have 403 members here at Hoolehua to take care of this assessment. At the present time Hoolehua Ward is assessed \$1,457.00 per month. Reasons for moving to Kaunakakai it have more acreage and the chapel is a new one. Each chapel must be 1.5 miles apart or more.

#### BUILDING FUND DINNER

Saturday, 17 March 1978 at 7:00 p.m. a dinner was held at the church gym to pledge what ever amount we can give to the building fund of which Hoolehua Ward was assessed \$43,711.00. I pledged \$600.00 at \$20.00 per month for thirty months to pay. The pledge went \$500.00 over the quota. That night, my dear wife pledged \$450.00 at \$15.00 per month for thirty months to pay.

May 26, 1978. I joined the Kahului-Hawaii Stake Choir on this date. We, the Moloka'i choir Hoolehua and Kaunakakai members, flew over to Maui to rehearse. This choir will perform at the temple dedication at Laie on June 15, 1978. Choir leader by Sister Haneberg of Hana, Maui. Theresa Meyers as our organist. First complete rehearsal.

June 3, 1978. Moloka'i choir members went to Maui to rehearse for the temple dedication this date. Twenty member rehearsed 9:00 a.m. - 11:00 a.m. At about 6:00 p.m. went to Ochie's home for Baron's graduation party. Graduated from Moloka'i High School, including Richard Enos. The party for both of them. Flew to Maui on the Polynesian Air at \$22.00 round trip.

June 14, 1978 -- Wednesday. Choir involvement (Kahului-Hawaii Stake Choir). Monday, 12 June a.m. received word by phone via Sister Tamura that she had also received word from Maui that the choir leader Sister Hanneberg was ill and in the hospital and was requesting the Moloka'i Choir members to fast for her recovery so she could perform. Tuesday-Wednesday Helen and I fasted six hours each day. Wednesday Helen and I went to Laie via Hawaiian Air Lines. Sonny paid our fare. He met us at the airport, took us to his home, Judy took us to Becky's house about 2:00 p.m. She took us to Laie to Theresa Meyer's home. She invited us to live with her so we did and thank her very much. 6:00 p.m. went to rehearse at the college auditorium. Sister Hanneberg was here and was well able to perform. Theresa and her children slept at Napua's house and left her house to ourselves. [Napua Tengaio is Theresa's sister]

June 15, 1978 Thursday. Performance day. 6:00 a.m. Theresa, Helen and me fasted from this moment until the performance was over about 2:00 p.m. and closed our fasting. Purpose of fasting: we asked the Lord to eliminate all physical problems from every member of the choir including ourselves. So that we could perform in a pleasing manner before our Father in Heaven and before the Prophet, his aids, local authorities and the audience. It paid off: the performance was excellent. We were highly commended. Thanks to our Heavenly Father for our good health and good performance and the organ really sound sweet. June 14 slept at Sister Becky's. June 15 at Sonny's. June 17, 9:30 a.m. returned to Moloka'i.

June 18, Sunday--Helen made laulau, susi [sic., sushi], salad, cake to honor Father's Day. 10:00 a.m. watched the area conference over KITV and I fasted from 5:00 a.m. to 11:00 a.m. pleading to my Father in Heaven if he permits that I like to win the Reader's Digest Sweepstake the amount of \$60,000.00. I received a certificate to apply and participate. This recording on Sunday morning at 8:00 a.m.

July 15, 1978. Saturday 7:30 a.m. John Kapu called me by phone that we go to Clyde Sproat's house to serve him a summons from the stake president to be excommunicated from the church. We went but we were told that he went to Oahu and will be back some time today.

July 16, 1978 Kapu and I went to Clyde's house to serve the summons at about 5:00 p.m. He was really affected.

July 31, 1978, 9:10 p.m., Monday. This evening at 5:30 p.m. I went to do my home teaching. My junior companion was Leiff Bush. As we visited Lorraine Pescaia's home we talk about family organization. We came to the point that Lorraine make her own plan and I do mine and some good day soon we both will meet and compare notes, then organize our family group organization accordingly. Lorraine is my brother's daughter, my niece. Helen and me drew up a plan at this date and hour, as our home evening.

Special 19 November 1978. I ordained Axel Kalani Bush a deacon. Assisted by Bishop Lucky Davis and Second Counselor Peter Kawaa and invited to the leadership meeting at the Kaunakakai Ward.



1978, 8 September. Wife and I went to Kailua, Oahu, at Sonny's home to spend our 48th wedding anniversary. In the evening we went to the Sizzlers to have our dinner. Saturday evening we went to the Booster Club for a banquet for the Windward Aquatic Swim Club at Kaneohe Marine Officer's Club. Sunday at eleven we went to the Beach Combers restaurant for a brunch. Ochie and Carolyn came from Moloka'i to join us. Sonny treated us. Sunday night we went to Sister Becky's to spend the night. Monday we returned home to Moloka'i. The brunch Sonny treated us. The plane fare Ochie treated us.

#### 1978 TEMPLE EXCURSION

We joined the 1978 Temple Excursion. We lived with Sister Theresa Meyers and children during this excursion. Members that attended this excursion lived with the Laie Saints. We had our meals at the Laie First Ward kitchen at the chapel.

#### 1979

29 January 1979. We are going to Oahu by Hawaiian Air at 5:00 p.m. and 11:00 p.m. we will catch the United Air Line to Los Angeles to attend Franklin's wedding twenty-seventh anniversary and we will go to Los Angeles Temple to have them sealed. Left Honolulu airport 11:30 p.m., landed on LA airport 6:30 a.m. Donald pick us on his van and Franklin. We stayed at Franklin's home until Friday and we moved to Donald's home. Later on Tuesday Sister Kaipo and Eva arrived, we all stayed together until they left for their home on 5 February 1979. Mama went with them. Saturday, 3 February 1979 at 5:30 a.m. Franklin pick Mama and I and we all went to the Los Angeles Temple to have Roberta and Melanie sealed to him. Bishop Garold Sessions and me were witness. I was the escort. We got through about 1:00 p.m. At 4:30 p.m. the luau was served at the Knight of Columbus Club house until about 9:00 p.m. Very good attendance. A group of young LDS boys and girls under the leadership of Mrs. Moana Chang. Dances and songs were render. Performance was excellent. The club house is located on 22451 Sepulveda Boulevard, Manhattan Beach. Luau was very successful.

6 February 1979. Donald treated Franklin and Roberta, Jean, Donald Jr., Melanie and me at the Velvet Turtle. 13 February 1979. Donald, me, Franklin and Roberta and Ochie went on Donald's motor house to pick up Mama at Sister Eva's place at Bakersfield, a very long drive from Donald's place. 9 February 1979, Donald, Jean, Ochie and Lahela went to visit Las Vegas until Sunday. Mama, me and Ochie came to the mainland. Our plane fare was paid by Franklin, Sonny and Donald. Ochie had first-class fare both ways. Mama and me first class fare on our way home.

14 February 1979. Franklin took us to breakfast at a pancake house. Franklin--Donald--Ochie--Roberta--Mama and me that day. At 4:00 p.m. Ochie left for home.

18 February 1979. Went to Torrance Area Stake Conference, Sunday 10:30 a.m. Immediately Franklin took us to see the young boys and girls club doing Hawaiian, Tahiti, Samoa, Fiji, and Maori dances at the

Continental Center. The performance was excellent with custom. At this place, I met Ula, Edmund Enos' youngest daughter Maile Eartis (of 2643 Mayfield Ave., La Crescenta, California, 91214) close relative. At the conference I met Sanoko Adachi and husband. Also met Ethel Pelekai, Kala and Tio's daughter. 19 February 1979, Monday morning Donald took us to the LDS Bookstore near the temple to buy some books and book of remembrance for him.

21 February, Wednesday. Donald took us to the Velvet Turtle for dinner. It was Jean's birthday. 22 February 1979, I completed the one and one-half inch nylon net. I started it one week before we came to the mainland.

1 March 1979. Returned to Hawaii. We went to the Hermosa Ward Sacrament meeting. Went to Bishop Garold Session's home for dinner. Also went to Kaulukukui home for dinner. Cost for our trip to the mainland for plane fare: Moloka'i to Honolulu to Los Angeles back to Honolulu to Moloka'i \$365.00 plus tax \$6.11 - total \$371.11 per person. First class one way. Came home to Moloka'i 3 March 1979, Saturday at 4:30 p.m.

Special on 25 April 1979 - Wednesday at 6:00 a.m. Mama and me fasted from 6:00 a.m. to 12:00 noon asking our Father in Heaven to help our three children: Ochie, Sonny and Donald that they will have the desire to go to the house of the Lord, the temple, to seal themselves. Wives and children to husbands. The Holy Ghost have inspired me to do this, we will do this work every Wednesday morning until it is accomplished. Was not carried as planned---???

#### TOUR AROUND THE ISLANDS

July 1, 1979 Mother and I caught the Hawaiian Air to Maui in the morning. Afternoon caught a plane to Hilo. Sonny was waiting for us there. At night Donald, Jean, Jr., and Laurie Ann arrived from the mainland. We stayed at the Hukilau Hotel. Went sightseeing for two days. Thursday flew to Maui two days there. Went to Kipahulu and Lahaina had dinner at Virginia's home. Two days there. Then flew direct to Kauai. Maui we stayed at the Hukilau. At the Kauai Sands hotel two days. Flew to Moloka'i had a luau at Ochie's house. One week here then went to Oahu. Stayed with Sonny. Donald with Ochie uptown. Went to a dinner at Ft. Shafter at a non-commissioned officers restaurant via Dutchie. Spent one day at the Polynesian Cultural [Center] at Laie. Treat by young (Bill) Wallace. Went to the Americana Hotel to Cazimero Brothers and Melveen Leed perform. Donald and family left for the mainland. Sonny and Judy went too, so Mama and I remained to take care of Sonny's children for one week, and end of tour.

Special 4 September 1979 Mama went to the mainland to bring home Darlene's two children. She and husband left home and left the children with Donald and he called if we could help take care the kids. Returned home 30 September 1979, Sunday evening with the two great-grand sons, Jeremiah David and Christopher Lee Jones.

1. On being questioned concerning the meaning of "kalua the rain," Ed Makaiwi replied: "Kalua the rain.  
as the story goes
  - 1-when you kalua pig you have a kalua pig for luau.
  - 2-when you have kalua the rain there will be no rain; how they do it I have no idea.

During the early days Molokai had too much rain for that reason some of the old people of those days did something to stop the rain, hence they kalua the rain and Molokai became a dry Island. When we came here we prayed for rain and we have rain to satisfy everybody on Molokai."