

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

Isabella Kekauoha Lin Kee

INTERVIEW NO: OH-397
DATE OF INTERVIEW: February 25, 1992
INTERVIEWER: Kimberly Au
SUBJECT(S): Life Story

INTRODUCTION

Isabella Kekauoha Lin Kee was born May 3, 1907 and has been a life long resident of Laie, Oahu, Hawaii. Her ancestors readily accepted the Church of Jesus Christ of Latter-day Saints when they met the missionaries on Kaua'i. Then they moved to Laie, the gathering place for the Latter-day Saints in Hawaii. They traveled to the Salt Lake Valley to attend the temple there, and then returned to Laie to help build the temple here. Bella's grandfather, Hosea Nahinu Kekauoha, was a faithful member of the Church and he served a mission to the outer islands when he was sixty-seven. Bella was raised to love the Lord and to have a great respect for her ancestors. She is involved in temple and genealogical work, and she has also been a Kupuna at Kahuku Elementary School three days a week, where she taught children the Hawaiian language and the old Hawaiian legends. She is married to Robert Kumukahi Lin Kee, who is a patriarch in the Laie Hawaii North Stake.

In her interview, Bella talks about Kai-o, and many of her other ancestors. She also tells the story behind her maiden name, Kekauoha. Bella's grandfather was in Utah when the Salt Lake temple was built and he went through the temple with Prophet Joseph F. Smith. Also in the interview, Bella relates many stories about her family. She tells about her grandmother, Nalia, who was blinded by her family for being a mid-wife. Another story that she tells is the story about her grandfather digging a well in Laie. Bella is very active in genealogy and she describes how important genealogy work is and some of the experiences she has had when doing the work.

Kimberly Au conducted this interview on February 25, 1992. She also completed the auditing and transcribing. Oral History secretary Rachel Ord completed the editing and final assembly. Secretary Rebecca Smith also edited the interview. Such notations as "William Sproat [OH-30]" indicate that an interview has been conducted with that individual and is on file in the Oral History Program at BYU-Hawaii.

Kenneth W. Baldrige, Director
Oral History Program
BYU-Hawaii

15 June 1993
Laie, Hawaii

TABLE OF CONTENTS

	<u>PAGE</u>	
SIDE A	1	Kai-o coming from Java; Kai-o joining church on Kaua'i; story of Iki'iki and Nakapa'ahu and the name Kekauoha
	2	Grandfather moving to Laie; Skull Valley; grandfather going through the Salt Lake Temple with Joseph F. Smith as a translator; <i>Kawai ele</i>
	3	Counsel of grandfather, Hosea Kekauoha to father; meaning of the name Laie; Laie as a place of refuge; importance of the temple
	4	Story about eating rocks; digging for a well; Ralph Wooley
	4	END OF SIDE A
SIDE B	5	Grandmother, Nalia, was a mid-wife; blinded by her family; story of Nalia chanting to Hosea; Hawaiian Bible; mother's family coming to Laie
	7	Mother's family from Ni'ihau; dedication of the Hawaii Temple
	8	Being baptized at Po'ohaili by Chase Cole; funerals behind the temple
	8	END OF SIDE B
SIDE C	8	John Broad's daughter being shot; typhoid epidemic; Omaomao Street; story of Laie-i-ka-wai
	10	Importance of doing genealogy; meeting relative while at Kaiser clinic; genealogy reunion
	11	Advice to younger generations about ancestry; testimony of the Church
	11	END OF INTERVIEW

SIDE A

INT Okay, this is Auntie Bella Lin Kee and it's February 25, 1992.

BL Yes, today is February 25, 1992.

INT Now, we were going to talk about Kai-o.

BL Well you want to know about Kai-o. Kai-o is supposed to be my grandmother's father; one who came by way of Malaysia. But I've just recently found out at the library with Dorothy Billings, using the computer with records all the way back in Salt Lake, it said about Kai-o, that he's from Kaua'i. He married my grandmother, Nali'a, but the records on the computer says, from Salt Lake, that he came from by way of Java. It's not what we were told; well, that was all by word of mouth. So now it's all computerized, and it's from Java and I'm going further into that research. And he joined the Church on Kaua'i as the records showed and with his wife Nalia. That's why we were called Malias, Malaysians. *Malias* Because this Kai-o is supposed to be--by way of Malaysia he came, so we were called Maltas in Hawaiian. But according to the church records I found out recently, he is from Java and I'm going further into it. Kai-o with Kaha'ionakolo is the father of my father's mother, Nali'a. And here was a gentleman, as I said, landed on Kaua'i. Course, the explanation that I got from Mrs. Puku'i [Mary Kawena Puku'i, Co-author of the Hawaiian Dictionary], Kai means ocean, O means forceful ocean--Kai-o. And that's how he landed ashore. Then he married Kaha'ionakolo and from them came my grandmother, Nali'a who married Hosea Nahinu Kekauoha, my father's father. And, of course, grandfather--Hosea Nahinu Kekauoha is a pure Hawaiian and he comes from Kaua'i. Then they had--Tutu Kekauoha and Tutu Nali'a, had twelve children.

INT Now there's a story behind your grandfather's family, isn't there--about the name Kekauoha and about his parents--Iki'iki and Nakapa'ahu?

BL Kekauoha? Yes. You see this Iki'iki, she went to Kaua'i and visited. She's from the island of Hawai'i. She went to Kaua'i to visit and she met this man Nakapaahu. And of course they went together. We say 'play house' together. And then Iki'iki called her sister on the island of Hawai'i to come to visit her on Kaua'i, so Kalawa'ionuikamehameha came over, and that was her name, Kalawa'ionui. Kalawa'i came over to Kaua'i and when Nakapaahu saw her, he fell in love with her. But Iki'iki, in the mean time, had told him that she was of child and he felt very badly, now he's in love with Iki'iki's sister and she's about to have his child. Well he called up his very best friend, Makaole, "Makaole, you marry Iki'iki, the child is mine."

So Makaole married Iki'iki, and when she gave birth, it was my grandfather. And that's how he got that name, Kekauoha, which was a command to marry, and the child was his. Grandfather took Kekauoha and never associated himself with Nakapaahu. He grew up as Kekauoha and never did take the name of Nakapaahu. So Nakapaahu married Kalawa'ionuikamehameha and had a large family. And with that family she had, Kalawa'ionuikamehameha, I

believe it was her first, second or third child, a girl--Pauhukoa. And this girl married a *haole* [Hawaiian term for Caucasian]--Neal. Then came all that large family of Neal on the island of Kaua'i.

INT And then your grandfather, Hosea Nahinu Kekauoha and Nali'a Kai-o married.

BL Married and they had twelve children, my father being the youngest, Po'i [Kuailipo'ilani Kekauoha]. The oldest was a son.

INT They joined the church on Kaua'i? Is that right?

BL My grandfather, he joined the church and then moved to Laie. Now the missionaries went to Kaua'i and over to Koloa. That's where he lived, in Koloa, and taught him the gospel. Then he was baptized and when the church bought this ten thousand acres of land here on O'ahu, he moved to O'ahu because the temple, well, he figured this land was designated for the building of a temple. He came down and he waited too long. In the meantime the Salt Lake Temple was being built, so he migrated to the Salt Lake [City, Utah] area to--what was that ranch that they lived on?

INT Skull Valley? Iosepa?

BL Skull Valley they called it, and there he lived with--his children went, excepting Mrs. Kalaluhi--one daughter, Makakoa, she didn't go. Grandfather stayed on the mainland until the temple was finished in 1893. But in the meantime while he was there and the temple was being built, he was writing a letter in Hawaiian to Joseph F. Smith, the president of the Church then. That was who came down on a mission in Hawaii and who knew the Hawaiian language very well and they corresponded in Hawaiian. And he's complaining because it's been so long and the temple is not [finished yet] and Joseph F. Smith is telling him be patient, soon it will be finished. And when it was finished, they dedicated the temple in 1893. Grandfather went through the temple.

Now, all the rituals were in English and I wondered, how could my grandfather have gone through the temple with English rituals? When my sister Ruby, Mrs. Enos, went to Salt Lake, when her son was made a bishop for Hauula, she went up with him. And I asked her to go and look up in the church records; how did grandfather go through the Salt Lake Temple upon its dedication, not understanding the English language. She found in the records there that Joseph F. Smith, the one who came here on a mission, accompanied him through the sessions, translating all the rituals in Hawaiian to him and that's how he went through the temple in Salt Lake. And he's the one that, when they came back to Hawai'i, he lived up by where the temple is today; where the student housing [Temple View Apartments, 55-550 Naniloa Loop, Laie, Hawaii] is. And there was a stream where he was digging to get some water and while he was digging, and up sprouted this spring, and that's how they called it *kawai ele*--water from being dug. That place was called *Kawai ele*, and to the Hawaiians it still is *Kawai ele*.

He remained faithful in the Church, you couldn't say anything against the Church. And before he left this existence he counseled my father, "Never leave this land, stay close to the Church, keep God's commandments, and no one will send you away from here." He said, "Never, never leave this land, stay close to the Church, keep God's commandments, no one will send you away from here." Sure enough, he said, "Many people will come to this land, they may even push you to the mountains, but I say do not leave this land. This is a land chosen for the work of God, stay close to the Church, keep God's commandments, and no one will send you away from here. When I die you bury me up there on the hill, and I will look down and help you take care of your family." Little did he know that the temple was going to be built on the same mound. He's in the back.

And I have learned that the name Laie--I was taught by an authority in the Hawaiian language, Kawena Pukui--means "The Day of Recognition," that's Laie. It was a place of refuge in olden days. Whenever anyone escape from prison--the prison was in Kailua in olden days, but not the kind of prison we have today with bars and everything. It was all open, men having their own taro patch, planting potatoes, going to the beach, catching fish, doing their own work. But there was always a chief supervisor, and if one of those prisoners decided they were going to run away, they just took off. And without being caught, he arrives in Laie, no one can touch him then, not even the king. This was the place of refuge, you live here [Laie], you start a new life.

And I said to myself, "Now, a place of refuge, what could be more appropriate that the Church chose this land to build our temple on?" And what is the purpose of the temple? All it's duties and everything is for the perfection of man, today and through the eternities. A *pu'uhonua*--and that is what the temple is. A *pu'uhonua* in Hawaiian--the escapee would come here and stay here, and grow up, change himself, become a new man, perhaps find a wife and start a new life. What is the temple for? And I began to think, the Church was inspired to build a temple here. They could have built it on the island of Hawaii. According to Ralph Wooley they were deciding where it should be. They built here in Laie. And with this knowledge that I got from Kawena Puku'i, and the meaning of a *pu'uhonua* and the temple and what it stands for is so beautiful. Nothing could be more complete.

Then my father wanted to pack up his family and to move to Waianae for homesteading because his oldest brother had gone to Waianae and got sixty acres of land for homesteading and he wanted father to go. But my mother said, "You heard what your father said, if you want, you go yourself. I'll stay here with the children." So father never went. But he went down to help his brother build his home. That brother later on became a judge down in that area. But father stayed here always. And that's how father got his name Kekauoha.

INT There was a story I read or heard about eating rocks?

BL Oh, that's when he came back from Salt Lake and he was digging the spring. In the stream over here he wanted to build a well or something for water, for

drinking water. That's on the other side. That stream went all the way up to the mountains, comes down. While he was digging it over there, the Hawaiians that didn't go to Salt Lake said--they were well known Hawaiians too, come from popular families too--said, "Kekauoha went to Salt Lake for the temple, huh, look at him; he's come back now, and he's digging, he's gonna eat rocks." But grandfather heard their comment and he said, "One day my family will be feeding them." And sure enough when my father was in charge--see Ralph Wooley was the first president of the temple, when the family returned from Salt Lake to live in Hawaii, come back to Laie, Ralph Wooley and my father were the same age. The Wooley family were sent down to stay on the land for more than five years because missionaries came, five years the longest, and they would supervise Laie. But the Church wanted someone who could stay longer. So Samuel E. Wooley and his family were sent down. And on this ship came down my father's family, all came on the same boat back to Hawaii. And Ralph Wooley and my father were the same age, they were both twelve years old and they were very good friends. We always said they were partners in crime (laughter). So Ralph Wooley had saw to it that the temple was built, because he graduated as an engineer. And he and father were always very close. That's why Ralph is buried here in Laie, instead of in Honolulu, he's buried here.

INT Is he buried behind the temple, or is he buried out here in the cemetery?

BL Wooley? No, Wooley is up here.

INT Laie Cemetery.

BL Ralph is over here, too; Wooley is in the back. Our grandfather [Hosea Nahinu Kekauoha] is up there on the hill and the temple was built in front of him. But Ralph and father were very good friends.

INT Now when your grandfather came back to Hawaii, wasn't your grandmother very sick?

BL Grandmother? She did--my grandmother--I think my, I wonder who passed away first. I think, yes, I think he did, or she did. I got to look here in my. . . .

INT You had mentioned before about a story, when they were in wagons going through Salt Lake and your grandmother had been very ill, she passed away, and your grandfather sent your father after Joseph F. Smith. He came back and gave your grandmother a blessing because your grandfather didn't want her to die until she came home to Hawaii. Do you remember a story about that?

BL I had some copies of the correspondence that grandfather had with Joseph F. Smith on the mainland. Grandfather was complaining because it was taking so long for the temple to finish in Salt Lake, yes, I remember. But Grandmother--(reading and looking at page about grandfather).

END OF SIDE A

SIDE B

BL What was it that I was going to tell you again?

INT Remember the story you told me last time, about your grandmother and when your grandparents were coming back to Hawaii? They were going through Salt Lake City, down the middle of Salt Lake City and your grandmother was very ill. Your grandfather was afraid that she was going to die before she got back to Hawaii. Do you remember that?

BL Yes, I believe because they did live in--was it my grandmother or my father? Because, my father had gone up, and my mother--what did they go up for? They went for the temple. No, I think it was when my father was set apart as a bishop. What do I have in here about my father [referring to papers]. Yes, because my mother did--no, I think it was my mother that was sick. It was my mother not my grandmother. My grandmother, she was blinded. This--Tutu Kekauoha's wife. She was one that would help the mothers' to give birth. What do you call it?

INT Mid-wife.

BL Mid-wife. And her family didn't like her to do that kind of work. And they sort of punished her. Blinded, so she cannot go do that kind of work, they say it's a dirty job. But no, she kept on doing it. Now what I found out about that grandmother of ours was when grandmother and grandfather--Tutu Nalia and Tutu Kekauoha--lived with my oldest uncle that is down on Lanihuli Street, on this side, where Hosea Kekauoha lives. He's married to Christina Nauahi. And across from them was the Forsythes. I think the [Wylie] Swapps [OH-178, 234] lived just in the back of that house that was the Forsythes' in the front. And Mr. Forsythe used to say he could hear my grandfather reading the Bible from across the street, he had a very loud voice. And so my father called him Kaleo nui, kahiki ku--the loud voice from Tahiti, Kahiki ku. And he could hear grandfather reading. But grandmother, because she went and mid-wife, they say her family sort of punished her. They didn't want her to do that job, they say it's a dirty job, so they took away her sight, but she could still do it.

But this is an occasion when Eddie that lived across from where my Uncle Sam lived and my grandfather, Hosea Nahinu Kekauoha and his wife, Nalia lived there. But she continued on to mid-wife. But one time while my grandfather was sitting in the parlor reading his Bible, and he had a very loud voice, even Mr. Forsythe could hear him reading his Bible in Hawaiian, loud voice. And grandfather, busy reading his Bible and grandmother lying down on the bed, see the parlor, then the bedroom. Grandmother lying down on the bed, she was supposed to be sleeping. Grandfather reading his Bible, grandmother began to chant--Hawaiian chant--chant, chant, chant. And then grandfather pulled his eyeglasses down and he looked at the wife and he says, "Akamai kaha'i o oe Nalia ikioli," meaning, "You are so smart in chanting." Well, she kept on chanting, kept on chanting. As she chanted she sat up on the bed. Now she was supposed to have been sick. She was blinded.

When grandfather said, "Nalia, akama'i kaha'i o oe Nalia ikioli; you are very smart in chanting." She finished her chanting, she was sitting up then in

bed. She turned around to the husband and she said, "I'm not Nalia, I am her mother." See her mother had passed away. "I am her mother and I have come back to talk to you, because I have never seen a more proud man than you are. Did you think that you were born from the head up? No, you were born from that same down below system that we all were born." She's telling my grandfather that. And grandfather said, "Well, why are you telling me this?" She said, "Because your wife was supposed to get medication to bring her sight back, I have told you that you go and get some water, pure water from the top of the taro leaf, five leaves of taro with water and you strain it into a container and with that, you bless it and wash her eyes. And she will get her sight back again. But you have not done it." That's why my grandmother stayed blind. She wanted him to go and wash the eye with pure water from the top of the taro plant. But grandmother still did mid-wife. Even though she could not see, she still did it until she died. But grandfather, you could not say anything *against or* about the Church or the priesthood. And through his faithfulness we have been blessed.

INT You said that he read his Bible in Hawaiian. He had a Bible that was in the Hawaiian language?

BL Yes, in Hawaiian.

INT What happened to that? Do you still have that?

BL I don't know. That was the Bible that he was reading out loud. I think it was placed in the coffin with him. My sister Ruby, I think, would know because she was grandfather's pet.

INT How about the copies of the letters between your grandfather and Joseph F. Smith. Do you have copies of those?

BL I was given four copies. I have to do a lot of searching to find them again.

INT Are they still in Hawaiian? Or have they been translated?

BL They were all in Hawaiian and translated in English by Patriarch [William] Sproat [OH-30], who was Patriarch for our stake here. And so he gave me a translation for his translation. I don't know what happened to those things. I put them away. I hide them so good that I have the hardest time to put my hands on them readily.

INT How about your mother's family. How did your mother's family come to Laie?

BL My mother comes from Kaua'i. She comes from the Huleia family. And they come from Kaua'i. But her mother comes from the island of Niihau. And they came here for, I believe it was for--but anyways, she was--what was I looking for?

INT Your mother's family; what was your mother's name?

BL Huleia.

INT Did her family join the Church?

BL I think so. I don't know.

INT They came from Kaua'i.

BL From Kaua'i. A place called Huleia, after them. That's where this popular family that knew our family very well. That's where Sarini Konan come from too. And Sarini Konan is a daughter of Evelyn MacNeal. Who married a Neal or Neill. And Sarini Konan, she married a Konan, she's the one that gave me the genealogy on that side.

INT Your mother's family originally came from Ni'ihau?

BL My mother's mother. Yes, she came from Ni'ihau to Kaua'i. And there she met Huleia. And through their getting together, that's how came my mama, and she had quite a large family.

INT When they left Ni'ihau did they have to run away?

BL No, they went over for schooling and education, to Kaua'i. But to go to Ni'ihau you have to have a permit and things like that. But from Ni'ihau to Kaua'i you go for studying and things like that. But if you're going to go to Ni'ihau, you have to get permit. Who was it that owned Ni'ihau? Who was it that owned that island? I forgot. - *Robertson or Robinson*

INT So, it was okay to leave Ni'ihau.

BL Yes, you could leave Ni'ihau and go wherever you wanted to go. But to get back to Ni'ihau or anyone from other place wanting to go to Ni'ihau you had to get documents to prove.

INT So why did they come to Laie, what brought them here?

BL Huleia, I think, joined the Church or something like that. that's how they moved down. Grandfather too, he joined the Church and he moved down; he comes from Koloa. And what else?

INT What year were you born, was that 1907?

BL I was born May 3, 1907. This year [is] 1992, I'll be 85, so I was born 1907.

INT Do you remember the dedication of the temple?

BL Yes. The dedication of the temple was November 16, 1919.

INT What do you remember about that?

BL When the temple was first dedicated I was twelve years old, in the primary, and we were the choir for the first dedication of the temple. I was twelve years old.

INT Where were you baptized?

BL I was baptized up here, Po'ohaili they call it. You just pass this road and before you make the turn going up, you go this way and you go this way, and the pond is on this side. Po'ohaili, that's why this street is named Po'ohaili, after that pond. And it used to be owned by this Bob Kahawaii [OH-29A] family, that lived down the road. That's where I was baptized. And Chase Cole was the one that baptized me. Brother Cole was here working, he was on a mission and he was working under President Wooley on the plantation, this was one of his sons, Chase, Willford, he had a daughter--Ellen Cole. We all grew up together, very close. Cole--but to the Hawaiian, Cole is like coal, and it means *nanahu* in Hawaiian. Just like charcoal. Coal--*nanahu*. So the Hawaiians used to call Brother Cole "Nanahu" in Hawaiian.

INT Do you remember any funerals behind the temple? Or were you too young?

BL Besides the grave my grandfather was buried over there.

INT You remember your grandfather being buried behind the temple?

BL Yes, and then my mother's mother was buried in the back of the temple too [the temple came after the cemetery]. From where grandfather is I think it would be about five plots below, then my grandmother was buried there. My grandmother, she was fair Hawaiian from Ni'ihau. But the Huleia's are from Kaua'i. There is a place up there named Huleia.

INT Are those plots marked, do you know where your grandfather is buried?

BL Only my grandfather, we don't know any others. And next to my grandmother. . . .

END OF SIDE B

SIDE C

BL John Broad's [OH-29B] daughter who was shot was buried with this gun and shot the little sister. And that's where she was buried, about two plots below my grandmother. That I remember, only that. Then you come to the road and you come where the temple president lives now. There's a road that you go down behind and you can meet this road that goes up behind Brother Jex [former Hawaii temple president] place.

INT Do you remember the typhoid epidemic?

BL The typhoid--I remember that's when we all had to be vaccinated. Of course the school vaccinated us. And the school used to be up next to the temple, where they are keeping all the tools now for the yard work on the temple grounds. What was the question? Typhoid--I was about eight years old I think. I remember all the people had to be immunized.

INT Do you remember a street named Omaomao street?

BL Omaomao?

INT Where Moana Street is today?

BL Well those streets are recent.

INT On a map, they found an old map where Moana Street is named, where it was named Omaomao Street. Do you remember that?

BL I believe it was so. I remember that some of the names of the streets were so long that I could care less, you know.

INT Does that mean anything?

BL Well, the meaning of *omaomao* is greenery, lot's of greenery, plants and trees and things like that; *omaomao*, that's the meaning. Usually it's what goes on that avenue that they name the place. Like Iosepa Street. That's next to the school. That's where most of the people who came back from Salt Lake after that dedication of the temple in 1893, when they came back, most of them lived on that street; so that's why they called it Iosepa Street. I remember that.

INT Do you know the story about Laie-i-ka-wai?

BL Laie Kawaii, yes, Laie-i-ka-wai. Malaekahana was the name of Laie-i-ka-wai's mother, Malaekahana. And the father, I don't remember the name--I had the story of that and someone borrowed my book and they never gave it back--and the husband, Malaekahana's husband never wanted girls, only boys that would carry his name. And his wife was pregnant. He was always reminding her about boys. This time she was about to give birth, her grandmother and two sisters from Hawai'i came, sleeping up at Wahiawa. So one of the sisters came down and the grandmother came down with her, because she was ready to give birth. The wife, Malaekahana, told the husband if he could go to the ocean and get some squid, and they say, "You know, when you pregnant you always yearn for certain kind of food." So this one wanted to eat squid. So the husband went to catch squid for the wife.

In the meantime she went to Waiapuka, now where Malaekahana Park is. Before you get to the entrance of Malaekahana, across the street there is a big clump of trees, that is called Waiapuka. There's a pond down below, with trees all around that, it is a big cluster of trees just after you pass the city and county yard. Waiapuka is there. The wife Malaekahana, with the grandmother said they were going to catch some kind of food, fish, something like that, that she loved, she said. And so they were going back there. He, in the meantime, went down to the beach to catch squid and she gave birth, and it was these two twins. So the grandmother, from this pond--Waiapuka--there is a pathway that lead, you dive down under, there is a pathway underground that can take you all the way to where the old Tanaka store [north of Kahuku] is over there, you can come out through there. So the grandmother took the

babies and left them with the sister in Wahiawa. She came back to the granddaughter and they came out from this Waiapuka.

In the meantime, the husband came home from catching squid and he saw that she didn't have any stomach. She said she had miscarried and she thanked him for catching the squid. But he didn't realize that the grandmother had taken the two babies to the other sister in Wahiawa and came back. Soon after the grandmother left, well, she took the grandmother to Wahiawa, the sister, and she--the sister, took the grandmother, took the baby to the island of Hawaii. So Laie Kawa'i lived in Wahiawa, Laie Lohelohe lived on the island of Hawaii, raised by the grandmother.

INT What time period was this? When did that happen?

BL I had a book on it, someone borrowed it and didn't return it

INT Auntie Bella, you're the one that takes care of all the family genealogy, you're the one that knows all about the family.

BL Oh yes, yes.

INT Why do you do that? Why is it important to you?

BL I don't know, but I like to. I like to follow my heritage, especially more so when the Church teaches us to save your kindred dead. And so with genealogy you can do the work for your family. That's why I'm interested in that, on my mothers side, my fathers side and then on with the other families that came through. That's how I came across this family--I forget what their name was in Hawaiian. And he went to Kaiser clinic in Kaneohe, and I happen to go there too. While waiting to be called by the nurse, the nurse called out this name, a name familiar to me through genealogy, and I looked at this man going in before me. His first name was Valentine something. And then afterwards I got called, I don't think it was to the same doctor, but anyway, when I finished I came out, paid my bill at the front counter and I was to wait for my medication. And when I went to give my medication paper to the nurse I turned around and I saw this man sitting down waiting for his medication. So I approached him and I said, "I heard the nurse calling you this name." He said, "Yes", And I said, "Was your mother," I gave him two names, And he said the second name was his mother. Their father had married to two sisters, one died and he married the other. So I started to tell him about the genealogy, and he was so interested. And we were going to have our genealogy reunion and I wanted him to come and to invite his family, sisters and everything so they could come. One of his sisters was married to a Carpenter. And her brother-in-law was Dante Carpenter, the mayor of the island of Hawaii, Dante Carpenter. This Mrs. Carpenter was, what was her name, well anyways, he was a police officer, he was , I think he was a Carpenter. And it was a large family. One of her sisters, Sarah, Meyers, she's Mrs. Meyers now, is in Kupuna with us in Hawaiian study program. So I see all of them now too. So that's how I told Mrs. Meyers brother what their mother's name was and all those things.

Last time when we had our genealogy reunion they came down. Last time we had it over at Kualoa Park. But they had it again at Kualoa Park, and I couldn't go, I couldn't make it. I think Sammy did. This Mr. Grube [pointing to a letter], he went to the island of Hawaii, he used to work at the Oahu prison as a guard and everything. Then he found out through my genealogy that we had some land--Ahupua'a--from the mountain to the sea. Land owned by my family on the island of Hawaii. And that's what he sent to me and told me about it.
(laughter)

INT Well, Auntie, if you could say something to the younger generations about our ancestry what would you tell them?

BL I would say always look to your beginnings. Where would you be without them? Seek for them, find them, love them, and save them. That's the only way we can progress. Yes, and that's what the Church teaches us; which is very true through the eternities. And as my father who was very sick in the hospital and his spirit left his body and he traveled up, he came to this area, enclosure, and there was a guard outside. And the guard said, "Do you have your pass?" My father said, "Yes," and my father showed him, I don't know what it was, but he said he showed his pass and the guard said he may go. He went on and he came to another enclosure, there was a guard, "Do you have your pass?" "Yes," he showed his pass; "You may go on." When he came to the third, there was a guard there, "Do you have your pass?" "Yes," He looked at the pass, he said, "Wait." Father waited outside, with the gate open. Father could see many people working, everybody doing their own job. So the guard had sent a messenger to whoever the head was. The messenger come back and said something to the guard. The guard said, "Go back, your father is not ready for you, go back."

So father turned around, came back to the hospital and he entered his body through the feet. That's when he knew he wasn't going to die. He thought he was going to die, but that's when he knew he wasn't going to die, and that's what the church teaches, the three degrees of glory. The third degree--your father's not ready for you, so he came back. So there, you know that here are three degrees of glory. The Celestial is the highest. So there is no other true church upon the earth but the Church of Jesus Christ of Latter-day Saints. And I will live close to the Church; don't go detouring here and there (laughter), *bambai* (later) we will get punished. But, it's beautiful to know that this is the only true church upon the earth, and Laie, a land of refuge, a day of recognition. The Church chose this place, built the temple, what is the temple for? [response inaudible]

INT Well thank you for giving me this interview.

BL Yes, that's alright.

END OF INTERVIEW