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Reminiscences of the Olden Times

Milolii and Nuololo. : : Interview of Kaumeheiva
Written by J. M. Lydgate.

I was born at Kalalau, June 1869. My father was Mokunui who was konohiki of Kalalau, Nuololo and Milolii. He was also the school teacher at Kalalau for years.

When I was a small boy we moved to Milolii for my mother's health. Her name was Puhaihai. She lost her mind at Kalalau—she wasn't violently crazy, but mildly so. There was a fine kahuna at that time at Milolii, so she was taken there with us children to be treated by him. Did he cure her? Well, I don't know. Nowadays they say kahunas are a fraud—but I know anyhow she got better. Yes, it took some time—9 or 10 months I think, and she liked it so well there that we just staid on for some eight years or so.

MILOLII

In those days Milolii was quite a village about two dozen people I suppose living right there on the beach close together. You can see still right where the houses were. We lived on the Waimea side of the stream, up on that height. We had a big house and a small one. How about school? Oh, no, there wasn't any school at Milolii. I had to go to Mana. We went Monday morning early and came home Friday afternoon by canoe, me and two others. Of course if it was rough we staid over. There was one of the boys, Ae-ae,—who had no use for school and when it came time to go he couldn't be found. He would steal up the valley and hide till the canoe was gone.

Afterwards he went to Lihue and got a job on the plantation where he finally got to be steam plow man and got mighty good pay in spite of being as ignorant as a goat! While I, who went to school faithfully and an educated, have to work on the roads. It is strange how things go!

Milolii was quite a different place in those days. There were taro patches all up here on the side hill and on all the palis there was sugar cane growing,—the choice varieties that we don't see these days—ulaula, opukea, and lahi; and bananas;—maia, haa and loaha. And there was the chief's taro patch and loi koele which had to be kept up in good shape. And whenever the moi came not to Milolii, a big supply of poi and dried fish and bananas and sugar cane sufficed.

Milolii was a great place in those days for growing calabash gourds down on the beach in the winter months, and they were monsters, some of them three feet in diameter. They were stored away in caves. They were too bulky to put in the houses—great stores of them, all sizes, big and little. Then they were sold out gradually to the neighboring districts. The big ones brought about \$4.00 apiece.

Some of them were beautifully paneled—all decorated—you know what that is. How was it done? Oh, no, not by drawings on the outside but by putting in a decoction of alahu leaves and letting that soak thru for a long time. These pawehi ones cost more than \$5 00 up.

Fishing being the main thing, of course every man had to have a canoe. These canoes were made mostly from kukui. You could get good sized ones of kukui, but only small, one man ones, of koa. The big koa ones came from Hawaii and they cost a lot of money. No, there was no church at Milolii. We went to Mana to church sometimes, but we weren't very strong on going to church.

The people lived at Milolii till sometime in the seventies, I think, when there was an unusually big freshet that cut out the water heads and ruined the ditches; and by that time there were only old people and they weren't equal to renewing them, so they moved away. The house timbers standing there must be 50 years old or more. They were old when I was a boy.

NUOLOLO—

There are two Nuololos—N. Luna and N. Lalo. N. Luna was up in the valley where the people raised their taro and N. Lalo was down here where they fished. They lived at both places. The taro lands up the valley are fine, broad and fertile, not like those at Milolii. The only way of getting from one place to another was by way of the pali trail and ladder. This ladder was 30 or 40 ft. long—well made with side pieces about 6 inches in diameter, and with rungs carefully let in. The whole thing was lashed to the pali. It leaned out to sea so that

it was mighty scary for anyone to go up who wasn't used to it. But for those who were used to doing it, it was just like going along the road. And when it came to the narrow place, even the thin man drew in his breath;—these people would do it as easy as could be. And they would bring down heavy loads on their heads, and then at that scary place they would transfer the load to the other knee and balance on the other foot.

The last man who lived at Nuololo was a hermit named Hina Kuhi. He was the most unsocial of men. He would run and hide if he saw anyone coming. He lived in a cave all by himself for 3 years after all the rest had gone. Finally one day he was roasting a bit of goat meat under the cliff, there where the ruins of the houses are at the makai end. He was leaning over the fire when a great stone fell from the cliff and broke his back and smashed him up so that he couldn't move, and he lay there suffering and helpless for 3 days until fortunately his brother happened to come over from Mana. But he couldn't do anything for him but stay with him till the end.

Nuololo is the most famous place in Hawaiian story for hau fireworks. That peak right over our head, Pun Maile, is the place where they set them off. How did they get up there? Oh, they went up from the side from N. Luna. The agile ones would go up in 3 hours. It is 1500 feet high, and exceedingly precipitous. They went always in the day time, with their load of fire faggots and waited there until the wind died down and then they launched them off. Yes they came down at night, each man had a torch and you could trace them as they came. Each man got \$10.00 for the trip. The faggots were hau or papala. Papala was the best. The fire streamed out at the rear like the tail of the comet. You know what papala is do you? Yes, it is a soft spongy wood, and has to be dried for about a year.

On five different occasions royal parties have celebrated fire work occasions here. Queen Emma once. Liliuokalani twice and Lunalilo once.

Insurance Instead of Pensions

A recent Outlook gives this graphic synopsis of the new war insurance provisions which puts them in a clear and concise form:

John Smith (entering Uncle Sam's office at Washington).—I want to enlist.

Uncle Sam.—Come in, my boy; I'm glad to have you in my Army. John Smith.—But I've got to live and I'm giving up my job and I haven't been able to save much out of my wages.

Uncle Sam.—I'll pay you \$33 a month and your board and clothes.

John Smith.—That's all right for me; but how about my wife and three children?

Uncle Sam.—Well, I'll tell you what I'll do. You give me \$16.50 every month out of your wages and I'll add enough out of my own pocket to make \$54, which I'll send to them monthly.

John Smith.—But suppose I'm killed or disabled?

Uncle Sam.—Then I'll pay your widow and children \$55 a month until by death or remarriage or the attaining of self-supporting age they cease to be dependent.

John Smith.—But they can't live on that if I'm killed.

Uncle Sam.—Well, then, I'll go further. If you will pay me out of your \$33 wages an additional \$7 a month, or \$80 a year, I will insure you for \$10,000, payable to your dependent beneficiaries in annual installments of \$500 for twenty years.

John Smith.—That's "reasonable," as the fellow said. But how about my brother Bill? He's not married; but he's giving up his job, and when he comes back from France he won't have a cent to start on again.

Uncle Sam.—Oh, don't you worry; I'll fix him. I'll make him leave \$16.50 of his pay with me at 4 per cent interest. When he comes home, I'll pay him the principal and interest—quite a nice little rest egg. Perhaps he may want to get married then!

Mr. Louis Conradt, an efficient employe of Kealia plantation, left on the Kinau Saturday, for a prolonged holiday in search of health. He goes to Kona, Hawaii, to stay till the first of the year. Mr. Conradt recently underwent an operation.

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