Arthur Cathcart, Hawaiian-haole, was born in the Palama area of Honolulu in 1903. His father was English, vice-president of Wilder Steamship Company. His Hawaiian grandparents had been invited to King Kalakaua's coronation. They took Arthur to Molokai at the age of four to cure a serious illness with Hawaiian medicine. After his return to Honolulu at the age of eight for schooling, he continued to spend holidays with his grandparents on Molokai where he learned much about his Hawaiian cultural heritage and customs.

He attended a Catholic Seminary for approximately two years. After he dropped out, he went to work as a dance instructor and steward for Matson Line. Before he was 20, he went to Hollywood with Charlie King's music group, where performances of plays about the monarchy were put on.

He returned to Honolulu, worked as a Hawaiian Pineapple Company security guard for 25 years until his retirement.

Arthur attended both Prince Kuhio's and Queen Liliuokalani's funerals. He never married, and has always taken an active interest in preserving his Hawaiian cultural heritage.
JG: Okay, first of all, let's have your full name.

AC: Hawaiian or what?

JG: The haole and the Hawaiian.

AC: Arthur Michael Kaonohi o ka la e puka ma kahikana Cathcart.

(Laughter)

AC: It's a longer name than that, but I cut it short.

JG: It's longer than that?

AC: Yeah. There's a whole stanza.

(Laughter)

JG: Could you give us the whole....

AC: Kaonohi o ka la e puka ma kahikana. That's all I can remember.

JG: Do you know what it means?

AC: Oh, yes, it's called "the sparkle of the sunrise." And that is the meaning of that. The sparkle in the cloudy day when the sun is just coming through, and the earth is red with the light from this thing. That's one of the blood reigns in Hawaii. That's my name. I don't understand all that too deeply, though it's been explained over and over again. And there's a lot of stanzas, too, that I've forgotten. It's a whole chant. My name is a chant. And that's the only two stanzas I remember. But, oh, I remember my grandma...

JG: Do you have the chant written down?

AC: Never. I never cared for it. When I was a kid, I didn't care for Hawaiian folklore too much....I like the haole things.

(Laughter)
JG: Do you know what the interpretation of that name... you said what it is, but does it have a special meaning?

AC: It has a double meaning. It has the ordinary one, what it says, and it has a hidden meaning behind it. It's the spiritual side of the thing.

JG: Did they ever tell you what that was?

AC: Yes, they told me. I kind of forgotten the spiritual meaning of it. It is, you know they call that inoa mai ka po mai. /Literally, Hawaiian for "the name coming from the night." Refers to a name coming from a spiritual source, often during the night.7." Means it's from an unknown source.

'Cause when I was born I was dead. I was a blue baby. I was all entangle with my navel cord. The doctor said, "Let that child go. He's gonna die anyway." So he turned me to my mother, but my grandmother was possessed like. She took me, she unwound the cord and spanked me a little bit and this chant came to her. I don't know, something possessed her. And she chanted my name until I cried and I was living. Till today, see. It's my name that saved me. They say everytime you sick, call on this name, you know, say the verses of your name. That is very helpful.

They say it's your guardian. Your spirit guide, or something like that will help you in the time of your sickness. Troubles, call upon your name sake, sort of a name sake. Sort of a guardian angel. That's the meaning of that name. It's a long chant. I wish I had it all. Beautiful chant, to the end.

JG: Have you ever tried writing it down a little at a time as you maybe recall it?

AC: No, I cannot. Now that my grandmother died, I don't remember any more. And my grandmother used to know it. She died, too.

JG: Your grandmother, was she pure Hawaiian?

AC: Hundred percent Hawaiian.

JG: And what about your grandfather on that side?

AC: My grandmother's husband, he's a pure Hawaiian also.

JG: And the other side of your family?

AC: Are British. My dad is British.

JG: And your mother was Hawaiian.

AC: My mother is pure Hawaiian.
JG: What year were you born?

AC: In the year 1903. I was born here in Honolulu, in the Palama area.

JG: The family lived in Palama?

AC: Yeah, they lived in Palama area. They lived there...they moved to School Street, and we lived there ever since.

JG: What kind of work was your father...

AC: He was connected with the Wilder Steamship Company. He was a vice-president there. And there's some story there. You know Wilder, Garrett Wilder was a great painter. And he painted a great big picture of my dad sitting in the office, you know. It had a great big antique frame. I don't know whatever happened to that picture. 'Cause I used to go with my daddy into his office when I was a child and I used to admire that painting of him. Wilder himself painted that picture of my dad. That's the Wilder Steamship Company, before it became Inter-Island.

JG: He was in the office?

AC: That's right. He was a vice-president.

JG: Was he ever a seaman?

AC: No, he never was. He was not a seaman. He traveled a lot, though.

JG: What kind of work did your grandparents....

AC: My grandmother didn't. My grandfather, well, he belonged to some kind of organizations, and he goes to that. That's when he dresses up and he smokes cigars and all that. They have certain meetings. I don't know what kind of organization they had in those days. I think, the Kamehameha Lodge, things of that sort. And I used to see him dress. I say, "Where is Grandpa going?" And he say, oh, he going to a special meeting. "I going to get my special cigars to go to this one, too." He dresses up and he goes to meetings.

JG: Did you live with your parents or with your grandparents?

AC: I lived with my parents till I got sick. After doctors couldn't cure me, and she (mother) didn't want to tell my grandmother about this, because she didn't want to worry her. So my grandmother happened to drop in, say, "What's the matter with that child?" "He's been sick." "Why don't you let me know about it?" Said, "Oh we took him to the doctor." Says, "Let me take him to Molokai and give him Hawaiian herbs." 'Cause my grandfather is, he's a herbalist, you know. He's got I don't know how many acres in the mountains. All kinds of sugar cane. All kinds of taro. All kinds of weeds of all kinds. And he put it all down in a book, what it was for, and somebody stole the book.
JG: How sad.

AC: And I wanted to know, you know. He said, "Ah, don't worry about those things. You're going to have haole doctors. Don't worry about these things." He believed in haole medicine. "It's going to improve. The Hawaiian medicine's gonna be antique." So he didn't teach me anything.

JG: How old were you when they took you to Molokai?

AC: I was around about four or five years old, I believe. Until I was school age and I had to come to Honolulu. There was no school in Molokai at that time. No school at all.

JG: Can you remember anything at all about Molokai?

AC: Oh, there's some wonderful people there of all kinds. And the chants and the different meles. And the hulas and the...they got a ritual they had. Like, if I planted taro and you planted sugar cane and somebody else planted potatoes and when all that planted, they have a ceremony of some kind. They build a grass house and all like that. And they get all the food from the mountain, from the sea. Some kind of a religious ceremony. And they get they awa. And the awa was chewed. And spat in the...

JG: Did they ever have you chew the awa?

AC: No.

JG: Even a little?

AC: Never did, never did. So, I heard about it then I sneaked, you know. This person, the head of the table, prayed and chant and everything. And then he drinks it down and pass it quick. And he eats fast. He don't wait for the rest. By the time the third one, he's out. He's stupor, you know. His eyes move, but he cannot see. And I used to sneak in there and I used to eat that stuff. And I come home, my grandmother say, "Where you been?" I say "I've been there." "Did you eat that awa?" I say, "Yeah." "You shouldn't eat that. It's a ceremony and you shouldn't be there. It's only for those people. Even I cannot go there. Women are tabu."

This kind of thing I forgot what they call that. I remember the ceremony. It's beautiful. They build that shack and at a certain time they take it all apart. Some they burn, a part of that shack. And where they was going to take everything is collected. Some goes to the fire. Some goes to the water. Some goes to the ocean.

JG: You remember what they build the house out of?

AC: Ah, the real pili from the mountains. And then the mat on the floor,
everything. And they had no tables. All on the mats. Special mats for the tables for eating. And they chant and all that. Wonderful!

And I used to see an old man. He used to drink awa a lot. He believe that in the ceremony for I don't know how many months. Then when that is over he stopped drinking awa. And his face all wrinkle, wrinkled skin like an elephant. His eyes is watery, pussy looking. Ugly. Then after a month I don't see him. He come back and he hasn't been drinking the awa. Oh, he's so young looking. Awa peels your skin. Keeps you young.

And one time I went to Kauai, and I saw this man. And I said, "What is your age?" He said, "I'm in my eighties." I look at him. He looks like 35. I said, "You must be an awa drinker." He say, "How you know?" I say, "I know what it's like, keeps you young."

(Laughter)

AC: And he says, "Yeah, I was a big awa drinker." Ceremoniously, you know. They believe in the old ancient Hawaiian gods. And they look young.

JG: What about the ceremony on Molokai, do you remember what time of year that was?

AC: I don't remember. It's according to the moon and the stars and all like. They look 'em up. It's time to plant. Or it's time to go fishing. They only look by the moon and the stars and whatever. They know when to go fishing and when the fishes come out. And that's true. Like one time my grandfather said---It's always "Hush-hush. Don't talk." We could never go there and spoil anything for them.

And he used to go down there and get this big clam shell. All year 'round you go and you look. You pull up the rock, you can't find one. But on that certain evening, you go on the rocks and it's filled with that. It looks like, not like big corals. I forget what they call that. And you get all kinds. And the one that jumps, you run and get it. It's colorful. People make earrings and bracelets and necklaces for women. Kupee, they call it.

AC: That's right. It's a shell. And that's only at certain time, and people that know it gets it. People that know get bags full. And when that season's over, you try and dig it. Pull up the rock, you don't find nothing. I remember that. See how wonderful they are. You know by the stars...

JG: This grandfather on Molokai was a farmer then?

AC: Yes, he was a farmer. He likes to plant taro. He has his own taro patches. And he has medicine patches up in the mountains, planting all kinds of sugar cane, all kinds of taro, all kinds of different
medicines.

And he was the direct son of Kekuanaoa. He's the son. His real name is not Tavares. It's Kekuanaoa. But when Queen Emma's son died--my great-grandmother used to nursemaid both of them and it's kapu. Only the close family can nurse the king, and him together on the same breast. So when that Kauikeaouli Leiopapa a Kamehameha---you remember him? That's Prince Albert Edward Kauikeaouli Leiopapa a Kamehameha, the last of the Kamehamehas. When he was young---and he died and he (Kekuanaoa) was there all the time present. And the king at the time was the Kamehameha something, always looked at him, always remind him of his son. He's afraid he might get killed. Too much memory of his son. So somebody say he (somebody) had a dream last night where they take this boy away otherwise the king was going to kill him. 'Cause he (the king) remembers, reminds him of his son all the time. So he was stolen and taken to Molokai and change his name and everything. Otherwise he's been way up, you know. Kekuanaoa was his name. I think he (AC's great-grandfather) was the first governor under the Monarchy at the time. That was his father.

JG: Wasn't he also the father of Kamehameha the fourth and fifth?

AC: Yes. They had many wives. That's right. And concubines. You know. Hawaiian name, "wahine manuwahi" they called it.

(Laughter)

AC: Like if I was a chief of one side of this island and another chief came to visit me, I say, "Live with my daughter." 'Cause I capture the same or better. And we have children by it. No marriage, just something like that, you know. That was the custom. That's why those families are so closely related in the blood. That's really true. Some is calabash, but this was the way it was.

JG: Did your grandparents talk about this relationship at all?

AC: Not too much. Like some distant relatives, they never seen for quite a while from Hawaii come and visit, they said, "You remember so...." And they start talking about their genealogy, how they related and all that sort of thing.

Yes, I was brought up by my grandmother 'cause I was ill. I had to lay on my stomach to take certain kind of dose of medicine. It's all pounded, strained, I don't know what kind of herbs. I don't remember. I wish I'd kept that thing. Somebody stole that book. It was beautifully written in script writing. My grandfather was beautiful writer. All the different medicines. I don't know who stole it. I brought it out one time to show some friends and I forget to put it back, you know. And I don't know who took it. It's all about Hawaiian medicines. Beautiful script. All in Hawaiian, though. You must know how to interpret it.
JG: Did you ever go planting with your grandfather when he was planting?

AC: No. He don't want anybody to come around then. You know why, when he goes planting, sometime there's a season when these great big caterpillar crawl all over the place. And I got scared and I cling on his neck. And I won't let go and he can never dig with me on his back. You know how kind the old folks were. It's pitiful. But I was scared of caterpillars before. Ooh, those great big ones. All different colors, red, green, brown. They were all size. Sometimes the whole place is covered with that. Comes out of a flood, like, that comes from the mountains.

JG: What about taro and bananas, you know the yard stuff. Did you ever help him plant those?

AC: Never. I was too young. He wouldn't let me do anything.

JG: Did you remember anything he did special to make them grow?

AC: Nothing. Just plain ground. Just dig it, turn it over. Throw old leaves. He dug it under because we have no rubbish man in those days. So he dug it under.

JG: Did he have any kind of a prayer or anything that he would...

AC: Yes, he always prays mostly the Christian way. Very seldom he used the old Hawaiian way. Unless he sees some bad omens like that, and he calls upon his ancestors to protect him, to help him, to protect his family. 'Cause you only pray for yourself, they going to jump on your family. And that's worse. So he prays for everybody that comes to his mind. Even his friends and relatives. Distant relatives, all that he would pray in Hawaiian to God. "Oh, mighty God, who created heaven and earth, the body and soul of man." There's nothing hard or impossible to believe. That's the interpretation that I get from his prayer. "Thou art my God, help me in my time of need In the name of Jesus," he'd say "Amen."

JG: What Christian church did they belong to?

AC: My grandfather was Protestant. He belonged to the St. Andrews, what is that, now, Episcopalian. My grandmother was Roman Catholic. They were together with Father Damien from way back. 'Cause their first kupunas, long before they brought the lepers over—that was their land. And when they brought the lepers over, they gave 'em this land that my grandfather has up in the mountains and all like that. That was their birthplace. They loved that country. No wonder my grandmother stayed there—great-grandmother, rather—and died there at a 105 years old and she never had leprosy. 'Cause I went down to find that she's got a clean bill of health. And she used to stay with the doctors, not with the lepers. 'Cause she loved the land so much.
People before them, my ancestors died was buried there. You know, old Hawaiian style. They no can leave that place. So she died there at a 105. I got this record from the Board of Health.

JG: Did you ever meet her?

AC: Never did. I wish I had. I wanted to meet her so bad. When she heard of me, she said, "Oh, I'm going to save." You know the nuns that used to take care of the leper settlement part of it with Father Damien. Brought strange little poodles oh some kind down in Kalaupapa. There's no place in Hawaii that had those dogs. Only in the leper settlement. So I wanted one so bad, she wanted to give me one. My grandma said, "Don't you take those dogs." They're sick things. They'll never handle them. You kill 'em if they come. They bring it. And they still have some of those dogs there. It's all open now. It's free. Like one time I was at Times (Supermarket). I was going to get some lunch from one of those windows. And I saw this man, all his face is all lepered. He had only shorts on. His eyeballs almost fell out. All raw, those lepers. Why they let people like that around, I can't say. I couldn't eat after I saw that.

JG: Yeah, I've been to the leper hospital in Pearl City.

AC: The're mild cases, I believe.

JG: Well, some of them, you know, their fingers are pretty gone...

AC: Crooked and dry...

JG: ...and this one lady that I used to go to see, her nose was, you know, pretty much gone up to here and her eyes were kind of funny but they weren't out or anything.

AC: Yeah, some of them just dry up. Some of them just swell up. Some of them, all the skin and flesh all falling out. They lose their finger.

JG: Did you ever go to Kalaupapa?

AC: Yes, I did, but long after Father Damien.

JG: Did you go up to see your family, where your family had lived?

AC: Yes. Beautiful place. Beautiful country. But since the government took it over from the lepers, I've been there again. I've been over just where they are. But when I go down there, I'm scared. I cannot eat.

(Laughter)

AC: I had to find a piece of something to eat. There's nuns there, and
nurses. Doctor. I think there's only one doctor.

JG: Where was this land that they gave your family in exchange?

AC: It's in Kualapuu in Molokai, just about the center.

JG: Kualapuu.

AC: Yeah. And the mountain and the sea is very close.

JG: That's up over the ridge?

AC: Yeah, they's way up on the top. Way up this side. It's beautiful country. I still own property there. But my brother crooked me out of the mountain one where my grandfather grew all these strange plants and stuff. He crooked me out of it. I could go out and get it, 'cause he's younger than I am. I don't want to cause trouble. I don't know why he does that to me. He's money mad. He's greedy.

JG: What do you remember about the house you lived in there as a little kid?

AC: My grandfather built it. Beautiful. It's an L-shaped home. And it has a lanai like this and a bedroom here, and goes this way and this way and then this way again. (Indicates an L-shape with hands) And all bedrooms and dining room and downstairs is where you cook with charcoal.

JG: Outside?

AC: Yeah, outside. And they could serve outside, too, out of the house. Like rain, they cook underneath (the house).

JG: Who did the cooking?

AC: My grandmother. My aunts cooked, too.

JG: Who all lived in the family home when you were there?

AC: My whole family lived together. Especially on vacation. From Maui they come. From Kauai to go Molokai and all that sort. From here. To spend vacation. They got plenty room, plenty good. My grandfather was a good fisherman. And they had all kind of taro. They didn't have to buy hardly anything. Just flour and rice. The rest was all grown. Like, oh, a lot of things that they grew. Sweet potatoes. All different kinds of sweet potatoes. All different kinds of taro. Sugar cane, all different kinds. I used to like sugar cane when I was a kid. And there was another thing, I forget the name of it. It's sweet when they chew on it. I don't remember the name of it. Oh, I can't remember that. And they grew that too. And there's some people, they come over, they see the sweet potatoes so good, they eat it raw. We never eat it raw.
(Laughter)

JG: These were all Hawaiian varieties of sweet potatoes?

AC: All different Hawaiian varieties. There's a deep purple kind. The taro is the same way. Deep purple turn after the pure white, the sweet potatoes.

JG: Did you sleep in the bed or on the floor when you were a child?

AC: We had beds. Four-poster beds. All draped in the old fashioned kind.

JG: Mosquito nets.

AC: Had carpet. Yeah, mosquito nets. They had no screened windows. And when strangers come, they all the time mats, you know, for them to sleep on. Comforters. Blankets. Plenty. Trunk fulls of them. Calabashes hanging with all kinds of stuff in it. I don't know. They kept their leis, their feather leis in it. To preserve the feather leis.

I remember my grandfather used to plant tobacco, with which he makes his own tobacco for his own pipe. For him to smoke. And when he goes out, to special meetings anywhere, then he smokes a cigar. At home he smokes a pipe. And he makes his own tobacco. He dries it in the shade until it yellows, then he toasts it on the fire. And then he crunches it. He has his own homemade tobacco.

JG: When he toasted it over the fire how did he toast it?

AC: Just turn it over, just enough to be careful not to burn it.

JG: He's just hanging onto the stalk and...

AC: Yeah, yeah. And turn it like that and you crush it. We all crush it and all the stems come off and he mixed the tobacco.

JG: Did he make his own cigars or were those commercial?

AC: No, he had to buy that. That's special. Those days big shots smoke cigar.

JG: Did anyone make okolehao there?

AC: My people weren't too much of a drinker. They go to parties and drink, yeah, but I never see them making okolehao. And there's a lot of wild ti leaves, ti roots that you can get, but I never see them do that. Oh, yeah, when they kalua the pig, they get the ti roots, you know, and they put it in the imu and when it's cooked it's sweet. That's the thing I was thinking about. And it's sweet. It's better than sugar cane.
JG: Did they wrap it in ti leaves?

AC: Always. So it don't burn. And it gets more juicier when you wrap it. But the potatoes are not wrapped. They just put it round the taro. Put it round the imu. All kinds of stuff we put in the imu. Chicken, pig, I don't know what all they put in there. Taro, potatoes. All kinds.

JG: What would have been a typical breakfast? What kind of food would you have, say you had for breakfast?

AC: Always haole-style breakfast. Mush and milk. We had our own cows.

(Taping stops then resumes.)

JG: Talking about life on Molokai, you said that for breakfast you ate pretty much like haoles. What other kinds of foods and things do you remember eating as a kid on Molokai?

AC: Mostly fish, squid, all seafoods, limu and different plants from the mountains. And I don't see that up today; they don't eat it any more. It's the stalk of a certain kind of a fern. They pluck it and it's delicious. They eat with mountain shrimp. The shrimps are still jumping. They eat it alive. That's the way they eat the mountain shrimps.

JG: How did they fix the ferns?

AC: Just pluck it. You know, the stuff that grows before it really opens. The pluck that. It's part of their goodies, their delicacy. I don't see that today. I forgot what the name is, even. Don't know. Forget everything. Gosh, you know, one time I wrote all these things down that I could remember and recall the meaning of it. I wrote it in Hawaiian and I put the meaning beside it in English. I don't know whatever happened to it. I had sheets and sheets of it. 'Cause one of my nephews wanted all these things, you know, so he could refer back to it, know what it's all about. I don't know whatever happened to it.

Besides, my father had sort of a coat of arms. He had it in a frame. When I was a kid I always admired that. And then my oldest brother took it. My mother said, "Well, that's the rule of inheritance. Goes to your oldest brother. Everything goes to your oldest brother. But what he doesn't want, it's yours." And all the beautiful things that he burnt, I remember. I grabbed that invitation to the coronation of Kalakaua. I feared that he was going to burn it. And I sneaked it.

JG: That was to your grandparents?

AC: Yeah. Lot of things, he burnt them. Cannot duplicate it today. Lot of special papers and all like that.
JG: Did he say why he burned them?

AC: He doesn't know the value. I can't even talk to him. He's a spoiled child, being the first born. He had his way. I couldn't even talk to him. He's the big shot. Very strange person to get along with. He was a painter. He painted all these different paintings. Got a lot of beautiful paintings. Great big paintings. And antique frames and everything. I hope that nephew of mine—-you can't depend on him. He's very undependable.

JG: The one that came out to the house?

AC: Yeah. I was angry. He was supposed to take me down to Kailua. There was a picnic that somebody was giving for the handicapped. And it's on the beach and you get all the food you wanted. You barbecued there and everything going on. The music and singing and dancing. Beautiful. And he said he was going to pick me up. He never called me or anything. Nothing. He just forgot me. Very undependable.

JG: On Molokai, were any of your brothers and sisters living with you, or just your grandparents?

AC: Oh, they come there on vacations and spend three months of the year with us. On Molokai. When I was a child.

JG: When you were on Molokai, how did they celebrate the holidays? What holidays did you celebrate? Did you do anything, say, for Kamehameha Day?

AC: Yes. We did.

JG: What did you do?

AC: They have a small, little kind of a gathering. Little parades and dancing and stuff like that. They give a little show. Commemoration.

JG: Where was the parade?

AC: It's mostly in the Kaunakakai area. And it's very small. Very little Hawaiian...it's authentic Hawaiian, though.

JG: But what kind of things did they have in it?

AC: They wore the old Hawaiian wraps. And the feather leis. Those that are not entitled to it won't wear it. It's all flowers. There's certain Hawaiians won't wear feathers because they say, "We're not entitled to it." It's only the certain people with certain genealogies that are entitled to the feathers. Not the commoner. Funny, you know.

JG: In your family, talking about feathers and things, were certain colors
for certain families? Like, you know, there were some green feathers I've seen. There's black and red, black and yellow...

AC: They all have it's meanings. From his (wearer's) ancestors. And some cannot put with other colors in their cape. And they wearing feathers. Because they're not entitled to it.

JG: Do you remember any of the families that you knew, what colors were theirs?

AC: Ours, we had all kinds of colors in ours. There was no restrictions. But some had restrictions. They can only use yellow and black or yellow and red. Mostly two colors. Some had only one color. They could only use yellow. Yellow as a rule was open to everyone who's entitled to feathers. Commoners not entitled to feathers. The most common was the yellow capes.

JG: When you were a little kid on Molokai, did anybody still have any feathered capes that they wore on the ...

AC: Oh, yes. They kept it beautifully and on certain occasions they'd wear it. And some of them won't wear it at all. They say that garments, forget it. "We buried it with the dead, in the caves." They didn't bury it in the ground. Commoners were buried in the ground. But the people of good ancestry, they bury 'em in caves. They put everything in there. Their feather capes and feather---all, everything. Their pipes made out of whalebone ivory, and all that sort of thing. Sometime people discover it, and they find beautiful antiques. But people are scared to take. The Hawaiians won't touch it. They say that spirits liable to haunt you to the end. When you take things from the dead like that. Like a lot of times I go out and, in the wild, in the bushes and I find a lot of things. I bring it home. "Ah, you go take it back where you found it. You know why, 'cause the spirits of those people come and haunt us." Like beautiful poi pounders of all different colors and shapes.

JG: Different colors?

AC: Different colors of stone. And all kinds of bowls where they pound it in. And it's all made of beautiful stones of all kinds I don't see today. I could have gathered and had a beautiful collection, but my grandfolks won't have it. I can't bring it in. "Take it back." Don't want to get haunted by the spirits that owned these things.

JG: When you were a little kid do you recall anyone in your family ever using hoomonopono?

AC: Oh, yes. Mostly Christian way, because they do it with their own. But if they go to Christians a certain amount of days and it doesn't heal, then they turn to the Hawaiian. They say this thing, you know, this must be from our ancestors. Then they go back to the old again and see what they can do the Hawaiian way.
JG: Can you remember any occasion where they did use *hooponopono*?

AC: Yes, lot of times I've seen that. Like I remember there's a kind of a distant relative of mine. And she seemed to be possessed. And when she's possessed, she looks funny. Ugly. And when she gets out of it, she's young looking again. Possessing is funny. She talks in this strange language. Only the people that understand that language can speak it.

JG: Was it Hawaiian, or...

AC: It's Hawaiian.

JG: ...but maybe it was a special kind?

AC: Yeah, 'cause certain castes speak a different language. They have their own way. Even the medicine man have their own; the commoners have their own.

JG: They used *hooponopono* on her?

AC: Yes, they used *hooponopono* on her.

JG: And how did they go about deciding to do that?

AC: They got to have a long prayer and they watch for dreams. Whether they could tackle it or not. If the dream say they don't, then they cannot do it. They got to look for some **kahuna** that will.

JG: Who in the family started saying the prayers and watching their dreams?

AC: On my grandfather's side really. My grandmother's side was really Christians and so on. Well, gee, his family's like that. They keep all kinds of old things. Lot of things. If I could only remember. Like she'd go to sleep with a certain kind of stone. It's a black shiny stone. I forget what they call it. **Ala**.

JG: **Ala**.

AC: Yeah, Pohaku **alā**, they call it. Everytime she goes to sleep she puts it under her pillow. I say, "Why do you do that, Grandma?" She says, "So my soul won't wander. They get up, they look at that stone, they go right back into my body." They won't wander. There are people, crack! (Expression with hand movement indicates grabbing between hands). You know, that spirits wander? They trap 'em, and when they open their hand. If it's pus that person will be dead. But if it's bloody, it means he just killed somebody. You see, there was another kind of **kahuna**. They call it poi *uhane* with spirits. Means it's a spirit trapper. And they drop it (the spirit), it squeaks like a rat. And they say, when they look in the hand, they look and it's bloody, "Ooh I just killed somebody. I
hope it's not my relative." And if it's pussy (i.e. if pus forms) this spirit been dead long ago.

JG: Why would they want to catch a spirit?

AC: Sometime that spirit is sent to kill you. That's why.

JG: Oh, I see. They feel the spirit around them.

AC: Yeah, yeah. All kinds of strange things in old Hawaii. Thousands of gods. Different clouds. Every change of cloud is a god. The changes of the moon. All gods. Gods. Gods. The ocean, the waves, the different waves, they all gods. Gee.

JG: This auntie of yours that they decided to hooponopono, do you remember what happened that time and how it happened?

AC: Yes, it was through illness, that's all. You know, she wanted to heal the family and her people. And she gave hooponopono. They come and they say, "Oh, I can't help you now. But, you go back. When you get your first dream, you come back~ You not inhabited and maybe I can help you through it." 'Cause your ancestors will show you the dream. And the dreams were so funny that only she could interpret it.

(Laughter)

AC: The dream was terribly funny. All kinds. And they afraid to leave their hair, their fingernails, or any part of their clothing anywhere, because that's a bait. Through that, they grab a hold of your hair, anything, part of you, they can kill you by it. Your enemies. They call that bait. Anything that touches your body; things that are personal. They can kill you by it.

JG: When they had hooponopono when you were young, anybody in the family could call people together?

AC: No, only that special one that's gifted.

JG: Only a special member of the family?

AC: Yes. Maybe they have certain prayers before they handle your case. 'Cause it's apt to jump on you, the one who's helping; or upon your family. So there's certain prayers that keep all these evil away from you and your family and your loved ones. They pray that way.

JG: Did the whole family go to them, or just certain people?

AC: Family and friends and all kinds. Even from other islands. Used to come over there. Heard so much about this healer and this dream interpreter. They come from all parts of the island. In those days, they traveled by boat. 'Cause they had no planes. They come all the
way there. That's why they had so many bedrooms; people would come why, they would have a place to sleep. One, two, three, four, about six bedrooms in that house.

JG: Do you remember any time that somebody in your family actually used hooponopono and could you tell me the whole sequence? You know, what happened, why they called, who they called, what kind of prayers, what kind of whatever they did.

AC: I remember one time I was a child, I was not supposed to go into these things, but there was somebody being possessed. The possession is like different spirits at different times. And she tells who she is and she changed to the looks of that person. And she'll have a gathering around her, she'd interpret dreams, she'd teach them medicine and all kinds of that stuff. And she has a big surrounding of people around her and she's possessed. When she's through with it, she's different again. She doesn't remember a thing she said or did. Seen lots of that in my day. I used to creep up in there and see. I was there. too. But not supposed to be in there, but they didn't want to break that circle, you know, so I stayed in there and I listenend and I see all these different things. Strange.

JG: When they were sitting in a circle, were they touching each other, or just...

AC: No, just sitting down, folded legs and just listening. Not touching each other at all. They listened to this one who's possessed.

JG: Can you remember any of the things that she said?

AC: Yes, she said, "It's a Jew, you better be careful. Make certain they're in the certain time of the month. That's very bad for you. Be very careful. And pray hard that your ancestors will protect you from all harm. It's a very bad time of the year for you." I heard that. Lot of other things. "What about my sick child?" And this and that. And she tell them what medicine to do and what to do and what to pray and all that. All kinds. "And should I take the hula? What kind of hula should I take? The ordinary hula or the tabu hula, because I love hula?" She says, "Take the tabu hula, but keep your rules, 'Cause there's certain rules for certain dances and you keep it." All that sort, I hear that. Right in this weird circle. Possessed. And people from all over the islands hear it. Through dreams and stuff like that. They'd all come to Molokai just to listen to this woman who was possessed. And it's all tabu.

JG: How would she act? Would she come to your house or you go to hers?

AC: You go to hers. Sometime they build a special house that spirit would be possessed of. They build a grass shack. There's so many of this and so many of that. And you build a platform that---"Keep the
people away from me because I'm tabu during this time." She's up high, eh? And all the rest, they have certain circles, you know, spiritual lines or something like that. They post the flag, yeah? Like they sit there, certain people in the outer circle. The inner circle is closed to them.

JG: Did she dress in any special way when she...

AC: Yes. She dressed sometime all in red. Sometimes all in yellow. All the different Hawaiian colors. But I never seen her wear black. They'd prophesy a lot. All kinds of strange...

JG: How was she paid, with food or money or what?

AC: She never ask for anything. But they bring food for her and all kinds of things like that. They call that hookupu. Means in thanksgiving, not pay. In thanksgiving. They bring food of all kinds.

JG: Let's say that we decided we wanted to know something and we went to see her, how would you approach her?

AC: Just sit on the side and wish and wish. She can feel your vibrations. She says, "You there, with so-and-so, come up forward, please." And then I tell you, you got any questions to ask, you ask the questions, or she tell you without even asking the questions. Strange.

JG: Were there certain days that she did this? Or did you make an appointment with her, or what?

AC: No, anybody is welcome at any time of the day or night.

JG: They just come to her house.

AC: That's right. Just wait outside for a chance to come in. Oh, that's crowded with people. All parts of the island. All kinds. Strange.

JG: Do you remember any prayers or anything which she used?

AC: No, I can't remember those prayers. Those were prayers of protection against all harm. That's the main thing. Like all these illnesses, the people come to me, protect me against those things jumping on me and my relatives and friends. And benefactors, protect them. And they pray to a certain god of protection. "Protect the family." Each one has a guardian angel for each family.

JG: Did she ever advise people to do things? I think you said like the one where they said certain days are going to be bad.

AC: Yeah.

JG: What other kind of advise might she have given?
AC: Well, says, "Don't go for the hulas that are tabu. Go for the milder hulas. There's no tabus with it. 'Cause you're going to break the rule and then you're going to have a hard time coming out of it. Maybe so ominous I can't even help you." It's (tabu hula) so bad because it's a sacred thing. She advises against certain people not taking the hula. Not the real sacred hulas of those days. Take the wandering kind of hula. Any kind silly, stupid kind, you know. Not the formal hulas. There's so many different kind of hulas, too, you know. There's a hula for the king, there's a hula for a certain spirit, there's a hula for all kinds. And the chants go with it. Ah! Mysterious and weird.

(Laughter)

AC: I'm glad I was raised with it, 'cause otherwise I wouldn't know these things. I wouldn't know. Lot of my relatives don't know anything. Nothing. They don't know anything like I know. Sometimes I talk too much. They get scared. "Ooh, I think he's a kahuna." (Laughter) "I'm no kahuna. If I'm a kahuna, I tell you." It's just only what I heard.

JG: What about when people were sick? How were they treated then?

AC: All depends on what kind of illness you got. What caused it. Oh, sometime like if you make a promise, or you say certain words that's evil, it's apt to come back. By your words. It's the same thing Christianity. And lot of philosophies. As you sow in words or deeds it will come back to you. You know, something like that. As you sow so shall you reap. The Hawaiians have the same thing. So be careful what you say and to who you say it. They always taught us. Hawaiian has a good philosophy. Beautiful. And love is the greatest thing, because as you sow love, love will come to you in a lot of mysterious ways. We were taught that.

Always be kind and nice to people. Strangers. 'Cause you go all over Molokai in my day, you never starve. They see you passing by, they cooking or something, "Mai, come in and have dinner with us." They perfect strangers. You never starve going all over, from one end of Molokai to another. And when you go home, they give you all kind of stuff to take home with you. Fish. Dried fish. Dried squid. Limu, and all that kind. They're so hospitable in those days. Not today. Everything is so changed. Everybody seems to be for themselves.

JG: Getting back to being sick, do you recall any time when someone was sick when you were old enough to remember how they were treated?

AC: That all depends on the illness.

JG: Is there one case that you might remember, that you can tell me the different steps?
AC: Yeah, there's one time there was a person was sick, going to doctors and all. He had never been ill. The only cure you would get—I remember this—is that you have a secret Hawaiian name and that's your cure. Let your grandfolks call you by that name, you answer 'em back. I think five times, you illness'll be through. Isn't that wonderful? Just calling that name, you get heal. 'Cause they never use that name. 'Cause they get haolefied, Christianized, and they don't use it. So just use your name. That's your healing power. The spirit of that thing will heal you. That's why you sick. 'Cause you don't use his name. So they use that name. They call it five times along, cure it. No doctors. Lot of strange things like that.

JG: Any other kind of times that you can remember somebody treating an illness?

AC: Yes, there's all kinds. Like this person couldn't keep down the food or anything like that. They went to her and she--no, this was when my grandfather used to give herbs, yeah? Lay 'em down on their stomach, and he'd (sick person) take this thing and he'd heave (vomit) it all out. And they thought he was going to get worse because the heaving make them weak. Says, "No, this thing will take all of that poison out of his system, and he get well. And then later, in so many days I'll give you another medicine." See, there's several different kinds of illness they give different kinds of medicines. Some they give you just to make you heave it out. Poison in there, it's supposed to come out. I've seen all these kinds. That's my grandfather. He was a medicine healer.

JG: When he gave medicines did he give prayers to go with those?

AC: Always. When he plants, he prays. When he picks it, he prays. I remember when he picked the plant, and I used to listen to him pray. He says, "I'm plucking your leaves and the goddess of this plant give us the strength, the healing, and the love and the cure for this person that wants this medicine. And that I may give it to all people. You keep the tabus and the suspended alls so everything be free. And give the healing to these people that come to me for help." Gee, how wonderful.

END OF SIDE ONE.

SIDE TWO.

JG: Did the people there use hana aloha?

AC: Oh, yes. That was a common thing, you know, on Molokai before. If you loved somebody, they can make that person cherish you for the rest of their life. Leave their husband, their wife, their children, whatever. And follow you till the end of their life. There's a certain kind of kahuna.
JG: Do you know any of those...

AC: Not today, but in those days, yes, there were. A case right here. This woman used to live up Manoa Valley. And she used to entertain a lot. She owned back of the mountain to the sea. She comes from the ali'i family. Inherited that from her ancestors. And then she used to entertain all kinds of people. And she fell in love with this captain of the ship that used to come in those days. And everytime that captain come he would live with her, you know, like common law. And after a while, that fellow, he loved his wife. He had a wife back in the Mainland. So he went back to the Mainland, never even wrote her a letter, nothing. And the ship came in, he wasn't on the ship when she went down to see him there.

So she went to this kahuna that was way up in Manoa Valley. I remember the kahuna. Had long white beard and long white hair and he wrapped himself in the white sheet all the time and he sit squatted on the floor. And he drinks awa a lot. And he told this woman, "When you get dreams, you come back and tell me about your dream and I can interpret it and see what's what." So she had a dream and went to him and he say, "Hey, won't be long. That person will be in the harbor again. But he doesn't love you any more. He just played and he had his fun and he's quitting. But if you want him for life he'll leave his wife, his family and stay with you until you die. All you do is I'll bless you this way," and he prayed over her. He says, "You go on the ship when he comes in. You look at him straight in the eye and you spit and walk home. Never look back. He follow you and he cried." Sure enough, he lived with her until he died and she outlived him. See, he left his family. Just look at him at the ship and spat in front of him and she walk and he follow. (Laughter)

JG: Was this kahuna she went to a specialist in hana aloha or did he do other things, too?

AC: All kinds of things. All kind of kahuna things. All kinds of works. That was way up in Manoa Valley. I remember seeing him. I forget, my mother was sick and my mother was recommend to go over there. I had nobody to babysit me, so I went with them. And I saw this thing going on. Strange. Just spit, imagine. "Koa nana noa." [This refers to the action of spitting which made fast the love chant or spell.] "Spit and don't turn. Don't look back again. Walk straight home, he follow you." And he cried sure enough. He left his family and everything and he cried he wanted....she locked the door, said, "Get back out of here!" Oh, he begged and cried outside. And she opened the door. She knew what it was all about.

(Laughter)

AC: And he followed her and he died. She outlived him. And he left his family back in the Mainland.

JG: Do you remember any other hana alohas?
AC: Lots and lots. I've forgotten. Imagine, she stood there and spit and he followed the rest of his life.

JG: What about plants and things like that?

AC: Everytime they pick medicine from the plant, they always say a prayer. Whoever the goddess is. They all know the gods of different plants. Every plant has a different god or goddess. You get the strength, the healing power and everything.

JG: What about plants with hana aloha?

AC: Hana aloha can be made in all kinds of ways. Not only from plants. Even from certain prayers. Or from certain things they tell you to get from this person that you love.

JG: Like what?

AC: Oh, a piece of hair like you find in a comb. You give it to 'em and they pray on it. Then love them till the end of their days.

JG: You don't remember any plants especially that they used?

AC: My grandfather was full of that. I don't remember. He told me not to bother with it. "Cause you going to get haole medicine. They going to be more improved than the Hawaiian medicine.

He was a planter of all kind of herbs. There's a few herbs I remember before, and I've forgotten. All kinds. All kinds of dirt, too, would cure people. All kinds. There's certain part of the sea one time, I went, I slipped. And the water around me was in the ocean. Turned like soapy, yeah? And that was a certain kind of medicine. I wish I'd brought home. That was down Mokapu (Kaneohe). Slippery like soap.

JG: Now is it the stone or the water that washes over the stone?

AC: It's not a stone. It's kind of a thick soil-like. It's pure white. And that's a kind of medicine. I forgot what's that for. And that's hard to get. People don't know where to get it. But I knew where it was. And I forgot where it is now. Somewhere down Mokapu. I was walking and I slipped. And I brought home and showed it to my grandfolks. And they told me that's a medicine. They gave me the name. The name means "what-for-it-cure." There's all kinds of dirt that they used for cure. Then I used some of them. I still got some. They call that lepo alaea. It's a red dirt. Heals internal bleeding. I still got some. I got this from some friends I had in Kauai. Kauai has about the best of that kind. The best comes from that place where it bubbles. And then you take it out and you dry it.

JG: Where the water bubbles up.
AC: Yeah. Where the water bubbles up. The dirt bubbles. It's red dirt. And steam, that's the best. I have some right now. There's two kinds. There's the one they call for wahine. I don't know what it's used for. And the other one's for the men. It's soft for the wahine I think. Then the hard rock one is for the man. And you scrape that with a jigger of water.

JG: The hard one's for the men? And the soft one...

AC: Soft is for the women. That cured. I helped a lot of people with that. That had internal bleeding and I gave 'em which healed. Really helped. They went to doctors and they were never cured. Then they took this and no more hemorrhage. And I had one time, I used to cough up blood. It's like TB (tuberculosis). I have to go to doctor to cure.

JG: How did you give it to them? Just with water, or with food...

AC: Just so you take it down. There's no more tabu to it. But, of course I always pray to God for strength. I always pray. I followed my ancestors and I eat, I pray. After meals, pray again. Don't be like an animal, eat and run away. Think of the one who gave you the food....Was always taught.

JG: When you were a kid, did they pray at home? Before meals?

AC: Always. Always.

JG: Christian or Hawaiian prayers?

AC: It's Christian praying in Hawaiian.

JG: The family used the Hawaiian language when you were little? On Molokai?

AC: Yes. They always used Hawaiian.

JG: Did they subscribe to any Hawaiian newspapers?

AC: Oh, yes. They had the Kua Koa and several other newspapers.

JG: Did they teach you how to read Hawaiian?

AC: Yeah, I learn how to read and write Hawaiian before I learned how to speak and read English. 'Cause when I was sick there, I forgot the English language and all that. But I learned to read the Bible to them at night. You know, they get tired, lay down. They had only oil lamps in those days, and I used to read the Bible to them. In Hawaiian. Good old days.
JG: You were talking about Kamehameha Day earlier. Now, you said that they had parades on Kamehameha Day. What did they have in the parade? People walking, riding...

AC: Yeah. All that. Pa' u riders, all that.

JG: How did the pa' u riders dress at that time?

AC: More like quilting material. You know, the quilt. That's the kind of thing they wore. And it sweeps down. They know how to prepare it. Wrap it.

JG: Was it solid color, or printed material, or what?

AC: All depends. All depends. Like who or what you represent. It's not always the islands. It's always some ancestral thing, or their family tree, or something like that.

JG: Today, you know, certain colors are said to be Oahu, and certain colors are Molokai. Was that an old idea or, do you remember that when you were a child?

AC: Yes. It went way back. The Hawaiians started that. If you come from Molokai, the green's from Molokai. Oahu is the yellow. Kauai, I think, is the purple or lavender. And all the other islands had their own colors. The Big Island was red. Molokai green, and Oahu yellow.

JG: Niihau....Kahoolawe was grey.

AC: I don't remember. I forgot.

JG: When you were a kid, did anyone ever talk about Kahoolawe? Do you remember any kind of...

AC: Nah, hardly anybody ever talks about Kahoolawe. 'Cause the place is not too fruitful. Like on Molokai you can plant bananas, potatoes, taro. Not so much on Kahoolawe.

JG: They never told you any stories about Kahoolawe?

AC: No.

JG: When you were little did your grandparents tell you stories about legends and...

AC: No, they always push me away. I always sneak in and listen. "It's no place for children. Go away."

(Laughter)
JG: Did they give you any kind of training as a little kid? Were there any special things that they tried to teach you?

AC: Yes, to not tease the old people. You don't know, their spiritual ancestors. Like they go, "Eh, you funny kind of a man!" You know how kids are. Never could do that. They advised against that. They say you don't know their spiritual ancestors. You do that, maybe the man wouldn't feel offended, but his spiritual ancestors next to him will feel offended and might hurt you. So don't tease any old man, be nice to the old people.

JG: Did you ever, when you were eating in your family, or were there ever other people who did, you know, the saying of "the essence is for the gods and the food is for the..."

AC: It's more Christian.


AC: Yeah. Hardly use the old style unless it's a special dinner. But for the stick, like, you sick so long and you get well, you supposed to give a thanksgiving dinner. And then that is special. The prayers are special. The foods are special.

JG: Do you remember what kinds of foods there'd be?

AC: All depends on what kind of illness.

JG: Do you remember any kind that went with certain kinds of illness?

AC: Oh, I forget what kind. Certain kind of fish they eat. Has this double meaning. Like moi. Like when my mother traveled...she went to Hawaii, all over. Everywhere she went there's only one of that fish when they caught it in the net. They say, "Oh, this must be for the boss, you know, for our visitor." And then somebody said, "Moi. See you got high ancestors. That's why that word has a double meaning. It means you belong to the royalty and to the chieftain family." Which she admitted. Said, "We can tell by this fish. Everytime we catch there's always one. And it's for you and not for us." And they know the meaning of that. It's a sign, you see. All kinds of strange things. Wherever she went. Always one moi. Wherever she go, moi again, one, and they always say, they tired eat this same thing. Of course, there was a lot of other varieties.

JG: That she could eat all of them, but that was given to her...

AC: That's special. The others cannot touch it. Only her. And she could eat everything else. But that is for her. What you call that, the moi, moi fish. "Moi" means "chieftain."

JG: Were there any kind of special table manners in things you were taught as a little kid?
AC: Yes, not to touch anything until they said the prayers. Always. I still keep that rule. I see people already eating before they even say the grace. Got to say grace, always before they eat. Either in the Hawaiian way or haole way. We respect that. Always. Don't touch anything until after prayer.

JG: Did you folks eat on a mat or on the table?

AC: We ate on a table. Or on a mat sometime. Or we go out under the shade of a tree. We had a long mat, we eat outside.

JG: Were there any kind of special manners for eating on the mat that...

AC: No, it's the same thing. You pray before you eat. Always.

JG: Did each one have your poi bowl, or did you eat out of the big bowl together?

AC: All depends who. Some people, they have one big bowl and everybody eats out of one bowl. Some did. They separate them. I like that separate better. No doubt, they pick up the raw fish... rather have my own bowl.

JG: What would be a typical dinner? You know, just an everyday dinner?

AC: Oh, whatever they have. Fish, mostly. Always fish.

JG: And how did they cook the fish?

AC: Either dried, and then they toasted them on coals. Or eat it raw. Or put it in ti leaves and then bake it in the fire--slow fire-- until it's cooked. All kinds...

JG: How often did somebody go fishing?

AC: They go fishing, they get plenty fish. They dry it. We eat dried fish all the time. Toast it on the fire. That I like a lot. I still like it till today. All they do is salt it and hang it up on the line till it's dry. Not too dry. And then bring it in the house and keep it good...

JG: How did they store it in the house? You know, once it was dry and you brought it in...

AC: They had haole containers (i.e. jars and containers). To keep the flies out and stuff. On Molokai, a lot of flies. They had great big cans, covered. They made all kinds of puddings, too. I don't see today. And, haupia is one, you know. And then kulolo...

JG: How did they make the haupia?
AC: Out of Hawaiian starch. I don't know...

JG: Pia?

AC: Yeah, pia. That's right.

JG: Now did they make it out of the young, immature coconut, or did they scrape the coconut? When you were a kid?

AC: Ah, the ripe coconut.

JG: They scrape it...

AC: They call that Wau.

JG: And then what?

AC: They strain the water...

JG: Put hot water on it?

AC: No, plain water...

JG: Just plain water.

AC: ...don't have to be hot.

JG: And what? Leave it set for how long?

AC: No, you can eat it right away if you mix it good.

JG: No, no, I mean, you put the water on the grated coconut to get the cream out of it, the oil out of it. And then you squeezed it. And then how did you make it after that?

AC: Mix it with, what you call.

JG: Pia.

AC: Pia. Yeah, the starch. Then kulolo is made differently. It's made out of grated taro. Grated it raw is the best. They peel it good and they grate it raw. And then they mix the coconut milk with it. And I don't know, some kind of sugar. Sometime we don't have sugar, they use sugar cane. You know, they pound it and they squeeze the juice into it and mix it. And then they put it in the imu.

JG: Is that the way they made the haupia, too? Or did they just put that on the stove?

AC: They did it both ways. And even that kulolo now they bake it in the oven. Not like before. In the ground it's better. Has that good,
I don't know, that imu taste. With that wrap of ti leaves around it. Gives a different flavor.

JG: How did you folks celebrate Christmas on Molokai?

AC: The Christian way. We'd go to Mass in the morning. And have Benediction. Real Catholic.

JG: Did you have a Christmas tree, give gifts...

AC: We used to have Christmas tree--no electric--and we used to use candles.

JG: What kind of a tree did you use for Christmas...

AC: All kinds of trees that looked inviting. We'd cut up even kiawe trees and bring it in and decorate it, and make it look like a Christmas tree.

JG: What kind of decorations did you put on it?

AC: All kinds. Some, the homemade kind, you know. You make puffs-like. I don't know how they made. Then they hang it on the tree. And it's all not fireproof. They didn't have the balls like we have today. It's all handmade.

JG: Did you exchange gifts?

AC: Yeah, they exchange gifts. It's all put under the Christmas tree like today. With their names on there who it belongs to and they go look and rummage and find what they supposed to get.

JG: Did you bring your gifts all at one time or did each person come and take their own throughout the day, or what?

AC: Yes, throughout the day they come and get it. If they don't come and get it, if they from the other islands, we mail it afterwards. And they put the note on it, "This is from the Christmas tree so on and so on," and they sent it to you.

(Laughter)

JG: What kind of presents were you given as a little kid?

AC: Oh, mostly, what you call, toy wagons, and stuff like that. Teddy bear was the nearest thing to a doll I ever had.

(Laughter)

JG: Where did they buy these...
AC: Bought in Honolulu. 'Cause Molokai no store.

JG: Did they ever use the catalogs to order stuff?

AC: Yes, they used to have the Montgomery Ward and, I don't know. There's another catalog...

JG: Sears?

AC: No, Sears wasn't it.

JG: Spiegles?

AC: All kinds of catalogs, used to order. I don't know.

JG: Can you remember any traveling back and forth between the islands that you did?

AC: Yes, I did. On the Inter-Island boats. Wonderful Beautiful travel. On a boat, they treat you highly. Eat all day long. They give you snacks. Drinks of all kinds. All the rest of the trip. But you can eat all the time of the day on those boats in those days. The Inter-Island boats were wonderful people. 'Cause anyway, my father was connected with...

JG: So you got special (privileges)...

AC: Yes.

JG: You traveled in a cabin then?

AC: Yes, we always had cabin. Double deck cabins.

JG: Did many of the people travel out on the deck?

AC: Yes, a lot of them. They had deck passengers. And that's cheaper than having a room. And you don't get the privileges like the others have. They sit only in one part of the ship. They don't wander all over. Like the first-class passengers go anywhere. They can eat in the dining room and have their food brought up in the room if you're sick. All that sort of thing. They always at your service. Really nice.

JG: What kind of food did they serve in the dining room? Do you remember?

AC: Same thing that they serve everywhere. They have special menus, you know. You can pick from the menus what you want.

JG: What was the dining room like?

AC: It's beautiful; it's on the lower deck. Beautiful old stairway
they used to have going down to the dining room. And they have long table with nice table cover, napkins, you know, haole style.

JG: Did everybody eat at the same table? Or did they have several tables?

AC: Some, they have private, had their own table that about six can sit on. There's a long table; you can party together. And they serve you beautifully. Good service bunch.

JG: Were the people that served the food on the ship in special dress?

AC: Yes, they had special dress to wait. They all men. Never had women. Women never worked on the ships in those days (before World War II).

JG: Did they have any parties between the islands...

AC: Oh, yes, sometime they have parties on the ship.

JG: Singing...

AC: Singing, dancing, everything. Oh, and that boat rocked, you know.

(Laughter)

AC: When we get ashore, you get sea legs, you walk, you kind of walk funny. It takes you a long time till you get your balance back. And I was lucky. I never got seasick. But some people they sick, they can't eat, heaving all the time. Lucky I wasn't like that. I can eat and go out. But some people, they're nice and happy, but soon as some people puke they get sick and they go (makes flopping noise).

JG: Did they have regular orchestras that were part of the ship?

AC: Sometime they do. Sometime they don't.

JG: These orchestras, what kind of music?

AC: Well, mostly string instruments. Never any brass instruments. Like trumpets or saxophones...

JG: What kind of music...

AC: ...guitars or ukuleles. And steel. That was the kind of music they had. Sometime they take a hula dancer with them. Nice to have music on board ship.

JG: That was mostly Hawaiian music?
AC: Yeah, Hawaiian music.

JG: Was anyone in your family a composer?

AC: For music?

JG: Yeah.

AC: No, I don't remember any.

(Tape stops, then starts again.)

AC: (Refers to grandmother who comes to visit from Molokai--AC's childhood friends are frightened of her because Molokai is the land of powerful Kahuna) ... nice old lady. Say that she's my grandma. "Where she come from?" You know how kids are. I say, "From Molokai." And they went back and told their parents and they all moved away. They afraid of the Molokaians because of their deep prayers you know, afraid of the kahunas in Molokai. Greatest of prophets in Molokai. Everything was Molokai. Nothing beat it. In the spiritual line. And we were scared.

JG: You must have been a young man when you were living there.

AC: Back and forth.

JG: No, on School Street.

AC: Yeah, from way back.

JG: When your grandmother came to visit you.

AC: That's right. Yeah, they were afraid of her. She's from Molokai, ooh, they all scared. That's an old famous word, "powerful is the prayer of the Molokaians." That's the famous word of Molokai. All the islanders know that. Soon they hear you from Molokai, wow! They scared of them. Nonsense. Those days are gone. All the memories remain, though. I should write it. You keep it...

(Tape stopped. Started again.)

AC: My grandfolks say, "I wonder what's going to happen next?" When somebody had been possessed by the spirit and told 'em be at this house at a certain time and certain kind of materials... (Tape distortion)... higher the rest of the people. And 'cause Merlin's grandfather, Mr. White, he's part Hawaiian and haole, and he was more Christianized. He doesn't believe in this "old Hawaiian junk," he used to call it. So he heard about this, "Oh, it's a spiritual. I want to go in there, too," he said. "I like to see what it's all about." He was, you know, haolefied. So everything was done in ceremony, everything, and this person that was possessed told us to come and sit in the front. 'Cause we belonged to the same caste, spiritual or whatever it was. And she was possessed. She was prophesying.
She was healing. And she was doing this and doing that. And then

certain time of the ceremony those days they chewed the awa root, and
they spit and they spit in it and they drink it. Ooh. But only
virginal boys do that. Not the girl. They chew this awa and they're
special. Everything is from prayer, from the time they pick the awa
to the chewing, and all the way till it goes to this spiritual person
to drink. You know at a certain time of the ceremony.

And she was sitting up and everyone was sitting. So Merlin's grandfather,
the one that doesn't believe in all this junk, he says---and this person had
the awa bowl and ready to give her in that certain time of the ceremony.
He grab it and he drank it. He got the fit. And he almost died. Foamed
at the mouth. So this lady's looking at everybody with shock to see this
thing. So she grab one of the ti leaf next minute and slapped him in the
face with it. He finally came to. You know what that spiritual lady
says? "If you weren't related to me spiritually, I'd let you die." Says
"Don't you ever do this again."

JG: He was part Hawaiian?

AC: Yes, part Hawaiian. But he didn't believe in these things. So he got the
stroke from taking that awa from that woman. That was possessed. He
never forget her as long as he lived.

(Laughter)

JG: That was in Honolulu?

AC: No, that was in Molokai. Never forget that. And I was present there,
and ooh, everybody got the funny feeling. And that proved that she had
that power. There was nothing foolish and stupid about it. Like he
thought.

JG Did she keep on after that, or was that the end...

AC: After certain times, why, that thing leaves her. When it comes back again,
it comes back. And they have to tear all that house down. Some goes to
the water, some goes to the fire, some goes to the river. They all kinds
of ceremonies. All the food and everything there is destroyed in a
certain kind of way. There's a ceremony.

JG: Did she know or was she taught? Do these possessions just come on her
or did she call for them?

AC: No, it just comes on her. She didn't expect it. When she comes out of
it, she doesn't know a thing what she said or did. She doesn't know.
Sometime she's possessed by several different spirits.

JG: Yeah, but, like, you know, they built the house in preparation for this.

AC: That's right. See, she prophesied that. To build the house a certain way
and certain things.
JG: So she kind of knew that it was going to happen?

AC: Yes, but the spirit comes on her and leaves. And all different kind of
spirits. The healing spirit. There are all kinds. Love-making spirits.
All kinds. She's possessed one after the other. She was a strange
medium.

JG: Did she ever tell anybody any hana aloha things?

AC: Yes, she could do that.

JG: Do you remember any of them?

AC: No, I don't. I remember there when Merlin's grandfather got that stroke
right there. Ooh, everybody got scared to death. I never forget that.
I happen to be there. People who didn't believe it, I remember that.

JG: Now when she did this kind of prophesying, the house was built, and she
had a platform?

AC: Yeah.

JG: What did she do, just walk up there and sit down and start drinking awa
or...

AC: No, certain time of the ceremony and she use awa. And she has a chanter
there to chant all the different chants. I don't know, sacred chants.

JG: Was she doing the chanting, or was...

AC: No, somebody else do the chanting. She just sits there, possessed.

JG: Was she training somebody?

AC: No, she was just possessed, trying to help people.

JG: The person that was chanting, was that a man or a woman?

AC: A man. I remember it was a man.

JG: Was this somebody that she worked with regularly?

AC: I don't know, maybe they had a dream and came and said, "Oh, you are my
chanter. That was your line of work, to come and sit by me and chant for
me." She never called for anybody I knew. They all had these certain
dreams and stuff like, and they called to her to go to that place. That's
what they did. Molokai is full of strange things. My place (in Molokai)
is right next to the greatest kahuna of all time. No kahuna ever beat him.
He's the only Hawaiian there that have a stone house. The walls was still
standing when I was there.

JG: What was his name, do you remember?
AC: Wailiiili. The greatest kahuna of all times. All the ali'i used to come there for different things. And he help them. I remember when he plants things, when—(he) had to come to Honolulu for some sick people that can't go to Molokai, and he prayed all over his crops and everything. He tells everybody in that neighborhood, "Don't you touch these crops, because you touch them, you might die. 'Cause my enemies will kill me through these plants that I planted. So leave it alone." So come to Honolulu, bring back some kids, you know, forget about going to eat his stuff. They died. By the time he come home was too late.

JG: This was when you were a young man?

AC: Yes, this happened right, not far from me; was Wailiiili. And that stone wall is still standing out there. I hope they keep it as a reminder. People don't know what it is. I know.

JG: Did he eyer treat any of your family?

AC: Yes, that's why we lived next to him, just in case your sickness or all kinds of stuff you need. All my family lived in that area, so he can help us. He had a stone house all to his own.

JG: Do you remember him treating anyone in your family when you were small?

AC: Yes, I heard him pray over them. That's about all. Some kind of dreams or something like that. And you remember your dream and bring good luck. I remember that.

JG: What kind of dreams are supposed to be good dreams?

AC: Before I used to know how to interpret dreams. Until I made enemies and I quit.

(Laughter)

AC: I used to tell 'em certain things and it came out true and they turned enemies. Turned against me. I said, "You gave me the book to read. That's what I mean. That's what your dreams are. I didn't write the dreams. I didn't write the book. So why do you blame it one me?" And they think twice. They thought because I interpret the dreams, it came out true, that I was the cause of it. "I'm not the cause of it, I'm just reading from the book you gave me, that you couldn't interpret and I could. That's what dreams are." I had a lot of enemies from that. Specially among the haole. The Hawaiians understand. And the haoles didn't.

I remember one time the haole came, one haole, he was in the circus. My next door neighbor was a hula teacher. And all WAVES (Women Accepted for Volunteer Emergency Service) and WACS (Women's Army Corps) would come, and she didn't want men to be there while she was teaching the hula. Says, "You don't mind if these men folks come to your place and then after hula their girlfriends will meet them and they go home?" I said, "Oh,
that's okay." So one came over there and he told me, "I heard you can interpret dreams." I said, "In a way." I said, "It's not my line of work." So he told me his dream. I said, "Oh, you're not going to leave the islands for so long." He said, "I've got all my papers signed." He says, "I'm ready to go home." And I said, "But your dream says you're not." So came out true. One day I was walking on Fort Street, ooh, he looked at me, he was going to bite me. I said, "Behave yourself. Let me talk to you first. Don't get that way. I can get nasty, too." So I told him, I said, "Your dream is like a book that you couldn't interpret. I just interpret for you. I didn't make that dream. I'm just interpreting it for you." Then he apologised. He thought I wished him. And he didn't go back for months after I told him.

JG: You don't remember any kinds of dreams that are supposed to be good dreams? Or bad dreams?

AC: Yeah, I used to know how to tell dreams. Which is good and bad. Sometimes a dual meaning, though. It's either gonna be this way or that way. I used to be a good interpreter of dreams. They tell me their dreams and I help them. There's one special case of a very dear friend of mine. These people come from the Big Island. They own a lot of property there. Alii inside the family. So he came to me, he said, "Art, I heard you tell dreams." "Well," I said, "maybe I can tell you, maybe I don't. If I can, I will." He said, "Oh, last night, I dreamed about this girlfriend of mine from the East-West Center. I chased her to one room. She stand in the door and I keep trying to open the door and run and chase her and the last door she slam and I try to open, no, I got up." I said, "You going to follow her all over, but she's going to leave you. The door is closed." He said, "I didn't mean that." I said, "Yeah." And long afterwards, I haven't seen him. He came to me, he said, "Art, your dreams came true. I'm heart-broken over that girl. She doesn't write to me." She was a French-Siamese or Thailandese or something like that. Beautiful girl. I met her. And he's very jealous.

Another dream he had, he came to me, he said, "Art, oh, somebody gave me this beautiful Oriental statue, porcelain. And I put it on the nightstand. And I was looking at it and admiring it and crash! It broke. And I got up." I said, "You going to have another love affair. You put this girl up on a pedestal. But your love affair's going to break." Sure enough, it happened again. Just like I interpret the dream. So clear. Came out true again, You see. Could you interpret that kind of a dream like that?

JG: Those were simple.

AC: (Laughs) There's some very complicated ones, too. With double meaning. This same person, he used to bring friends over to interpret dreams like that. I say, "Ahh, I'm not in that kind of mind. I just helped you when I could."

JG: What about clouds and other kinds of signs? Like certain birds, certain fish, certain cloud formations. You remember any of those?
AC: Yes. There's a certain kind of little red fish. You see it plenty on the shore. Some royalty going to die. I saw that. Then if you go fishing and you catch certain kind of fish, everytime you go fishing that way or when you go swimming, and fishes hit you and all like that, that means you get out, get out of the sea. There's gonna be sharks in the area. Where you going to get hurt somehow.

JG: If the fish bumps up against you...

AC: Yeah, bumps up to you and runs away, bumps up to you and runs away, you should get out, get out. Something's gonna happen. And sure enough, not very long after I left, I saw a big whirlpool where I was. Water there spins and there's no hole there. How come the water just twirls, and twirls until the funnel shape?

JG: What about the different birds? Do they have any special meaning?

AC: Yeah, they do. The owl is a very good sign of something like the haole believe in. It's a bird of wisdom. The Hawaiians believe in that and lot of Hawaiians, that's their spiritual ancestor. 'Cause I remember when I was a child there was a big rainy season. Then I was walking out in the shrubbery, all over the place, it's all wild with shrubbery. And I saw this thing running. Run and hide, run and hide. So I went over there and I look. And ooh, it's an owl, I grabbed hold; it didn't bite me. So I brought it back to my grandfather. He build a cage for it, and I kept it in the cage. I fed it raw meat and raw fish and like that. It eats, and it became quite tame. And one day an old lady came and said, "What you got in the cage?" I said, "Owl." "Oh, let me have the owl." I said, "No, I'm not going to let my owl go. It's my pet." And she says, "Well, I'll tell you the history of my family. The owl saved my family. And that is my ancestry, the owl. It saved my family." So she told me the story.

She said, "When Kamehameha the Great conquered all the islands, they came to our shack. The owl came in and slapped the wings over them and run away. And the people say, 'Oh, that's the sign of the owl. That's our ancestors you know. Let's follow that owl out.' No sooner they got a distance away, the owl crawls on the ground and they crawl on the ground. And the owl sit up and they sit up. Sure enough, they (Kamehameha's forces) busted the whole house. They burnt everything down. If we were caught in there, Kamehameha was in the mood to have killed them." She says, "I can remember those days. The owl saved them. Let me have the owl." This is Molokai. So I said "No, I'm not going to," so she gave me a nice silver dollar. I said, "Okay." And I gave her the owl. Talked with it and let it go. It's another strange story that actually happened. People have all kinds of ancestry. Owls. Anything. Even wind is their ancestry. Eels. Birds of all kinds. You know what the alae birds are, they look like ducks?

JG: Yeah. They have yeah, the red topknot.
AC: It's a very sacred bird, too. When they hear that over the house, they say that's a sign of death. Hear this great "squawk, squawk" all over the house. They on top passing by. The old Hawaiian say, "Well, you going to get news or something, that is death." Sure enough, not very long after, we had somebody died.

JG: There's a long-legged bird; I saw some this morning. I can't remember the name. I can't now. They're really long. They have legs like...

AC: Sea birds. Seagulls.

JG: No, not seagulls. They've got kind of a grey body with little black spots on their wings. They've got fairly long neck. They're Hawaiian birds and I can't... they're stilts.

AC: They live along the shoreline?

JG: Yeah, they do a lot of pecking in close. You don't know what they mean?

AC: They mean, well, like, if they scratch certain place, the Hawaiian say, "Ooh, there's a lot of clams in that area." Sure enough, you dig, and you find clams. They know where the clams are. I remember those things, too.

JG: I was wondering if they had any special meaning, because wherever I've lived, they've always followed me.

AC: That bird has good signs. It's not bad. It's good luck bird. Never did hear any bad stories about. As a rule, sea birds are lucky, because the sea is purifying. And they all pure and good. But land birds, some of them are evil, some of them are not. All depends.

(Taping stops, then resumes.)

JG: ...Lanikaula.

AC: Lanikaula.

JG: Is that...

AC: One of the greatest prophets and healer of all time. He's from Molokai, too. I know where he lives.

END OF INTERVIEW.
Tape No. 2-9-2-77
ORAL HISTORY INTERVIEW
with
Arthur Cathcart (AC)
April 20, 1977
Manoa Valley, Oahu, Hawaii
BY: Hazel Twelker (HT)
and June Gutmanis (JG)

HT: The first question is pretty general. What I'd like you to do is as you look back over your life, are there any milestones in your life that stand out?

AC: Not too many. There's illnesses. You know childhood illnesses. Diphtheria and that sort of thing. That's about all. Course we had Hawaiian remedies; we can't heal with that haole remedies. We always use the Hawaiian because my grandfather was a herbalist. Always planted all kinds of herbs.

HT: As you grew older, did you get married or anything like that that would stand out in your mind as a milestone?

AC: Oh, yeah. I was never married, but I remember, when I was in Hollywood at the time (1926), all these contest winners of the different states, you know, Miss Missouri, Miss This, Miss That were all over the place. When they won the contest, they were sent to Hollywood to try the pictures, and if they become actress, they lucky. Lot of them stranded. There were a lot of women. Gee, I go to a bachelor's house. Women sleeping on the floor, taking care of everything, just a place to live. And they all beauties. They all contest winners. And I got spoilt with them and why worry?

(Laughter)

AC: And there so many at your command. One just pleaded with me to come and live with me, you know, just to be with me. I couldn't do that 'cause my mother was living. "There's no such thing in this house."

(Laughter)

AC: My mother is very strictly religious. She was the president of different religious organizations. That's it.

HT: So you never did get married?

AC: No. I have a son, though. Illegitimate. He took my name for a while, until she remarried. And then he took his step-father's name. I never
saw him again. And then, during the War, there's a perfect stranger knock on my door and I thought maybe that's a hula dancer next door. He came in and said, "I don't know you and you don't know me, but you know my sister." I said, "I don't even know who's your sister." And he brought out this wallet and he showed me. He said, "Don't worry. He's well taken care of. And he's well-liked by his step-father, but he changed his name. Doesn't go by your name any more." I haven't seen him ever since.

HT: Was the birth of your son a big event in your life? Did it change the direction of your life at all?

AC: Oh, yes, I thought a lot of him, this being my first, you know. I had a lot of illegitimate children, but I was nasty. I used to make the girls, oh, I forced them to go have an abortion. And these girls were married, and they cannot have children by their own husbands, they got them by me. Oh, boy! The husband was Japanese; he's sterile, and he'll only know because she was going with me, so I didn't want no trouble. And I'm sorry, you know. I'm a Catholic and I go to confession. They said, "That is murder, you should never have done that. Abortion is murder. That's life that you've taken. And it's your own child." I feel guilty.

HT: Were you born in Hawaii?

AC: Yes, I was born here.

HT: And at what age did you go to Hollywood? What time of your life was that?

AC: Oh, in my late teens, around 17, 18 and 19. I went there when Charlie King gave a big play. I don't know if you remember. He had all the Hawaiian plays here about the monarchy and all. They got beautiful plays. Ahh. A concert. And he compose that song, "Ke Kali Nei Au." What is that now? "The Wedding Song." Yeah, that's it. And my mother help him compose. He was quite a man. He used to be connected to the Kam (Kamehameha) School. And he was one of the greatest writers of music. I had several of his music books that he's autographed it. With my Hawaiian name. He signed his name. Somebody borrowed it and never returned it. And that's a relic you cannot get today. And some songs my mother helped him compose. Several different songs. But he never did give my mother any credit. I looked in the different pages, in the introduction and all that, nothing said about my mother. He took all the honors and left us nothing.

HT: Was music an important part of your family's...

AC: Oh, yes. They were all musical. All my family were musical. They either play the piano, the organ. Some were into vocals and all that kind. My sisters and brothers. And my father was married three times and he had children by all his wives. We were quite a mix up of a family.

(Laughter)
HT: Are you a musician?

AC: No. I used to play piano by ear, but I haven't touched it in so long I'm all fouled up when I play. I used to play the organ, too.

HT: That's something you've just done for pleasures, then?

AC: Yes, that's for pleasure. 'Cause I had several musicians staying with me before. They encouraged me to get into music, but I never did. When I was in Charlie King's play--they call it "The Prince of Hawaii,"--I was a singer in that. You know he asked for people to come and he had it advertised in the paper. So I went over there, and he had his music going. He listen to me and he say, "Yeah, you okay."

HT: And you sang on the Mainland?

AC: Yes, I did. All the theatres were there. Ooh, several theatres. And he was a big Shriner. We went to the Shriner's Auditorium and we gave a Hawaiian program there. Oh, is wonderful. I had a wonderful time. And the people I met there were nice. Nice people.

HT: Was that the first time that you left home?

AC: This was my home. That's the first time. My mother wouldn't let me go, but I say, "Mama I'm old enough, I'm going." "If you go over there I don't know what will ever happen to you." Besides that was all ship travel. No more airplanes in those days.

HT: Took a long time.

AC: Yeah. Then when I was out there, I came back. Oh, I didn't like it here. I don't know. And people didn't understand me. I spoke in a different kind of a....I had different expressions.

HT: It changed your life?

AC: Yeah. Anyway, my father always taught me how to speak right English. And a lot of people say, "You've got a British accent." I guess my father taught me how to pronounce the words. And it sounds very British. He was very strict on my English stuff.

I had a wonderful time there. All up and down the West Coast I had friends. Then I joined the Merchant Marines. That was the President ship, (The President Line) President Hayes, President This and President That. And I could go from one ship to the other, could have gone around the world. But I was afraid I get too far, I might get lost. So I just stuck around this side of the Pacific, between the West Coast and Hawaii. And I have relatives in New Zealand. I have relatives in England, and Ireland and where else? Oh, somewhere in Tasmania, in Australia, New Zealand.

In Tasmania, that's another. I have an uncle there. And he's quite wealthy. And he's a bachelor. When somebody went there and met him, and he asked about some relatives there and they said they knew. So he used to write, but I was too young then. I didn't care to write. You know how kids were.
But my oldest brother kept in contact with him. I don't know whatever happened to him. And there's a part in Australia I forget...the Thacker family. They're first cousins of my dad. And he owns blocks and blocks of buildings. That's another family I heard about. All kinds.

And I remember when my father died he left a lot of relics of all kinds, and I wanted some of those things. My father said, "No, according to the right of inheritance, that goes to your oldest brother." So he took everything. And he burned a lot of stuff that I really cherished. He didn't care about those things. I snuck one thing and I kept it. I still got it today. It's a relic. It's an invitation of my dad and mom to the coronation of Kalakaua. And I still got it; it's a beautiful thing. And I'm sorry I destroyed the envelope. The envelope was also a collector's item. And I still got that. Lot of other things. All kinds. His coat of arms. He comes from the peerage of England. Like one time I had my half-sisters going to St. Andrews Priory because my father was Episcopalian. And I met an old nun there. And she told me, "You know your father when he lived in England, they lived in castles." I said, "I didn't know he was that much." She said, "Yes. I was only a little child, but I remember your dad."

He has relatives up in Ireland, too. Northern Ireland. And they were under the Duke of Orange and all that and the different certificates and he had all kinds of medals of honor. Not only from England, but here, during the time of the monarchy. It's all gone. My brother took it all. I never seen anything. If I had it all, I would have kept it in a safe deposit. I knew the value of it.

HT: Do you think that your father's connection with the royalty and these people affected your life? Did you think about this as you were growing?

AC: No, only when I got older. Then I remember these things, you know. Then it became something to think about. So, no. When I was a kid, didn't think about it. Oh, it was story to me. Talk. But nothing too interesting to me. (Laughter) Oh, you know how kids were.

HT: How long ago did your father die?

AC: He died just before World War II.

HT: Was that a big event in your life?

AC: Yes, I remember it was terribly sad, terribly sad. And my brother had just died before that. He had some kind of flu. And there was no cure for it. He died, and he's buried up in the Odd-Fellows. He belongs to several British lodges of all kinds. And he was a 32nd degree Mason. And he had a Masonic burial. It was most beautiful. Never could forget that. And the relic, too from that organization, gave it to my mother. Went to my older brother. Don't know what he did with it. So many relics.
My stupid older brother. When he died, I don't know where all those things went. And he's a great painter though. Beautiful painter. 'Cause when he used to go to old St. Louis College, they used to have Brother, you know, the teachers that were brothers and they were called sisters when they were females. They all come from Europe and some of them were great painters. He was interested in painting, and they taught him painting for nothing. And he learned how to paint beautiful scenery. In the old St. Louis. That drop, they had, of the chariot race, you know, and a colosseum of old Rome. He painted that. And he's got his name in the corner. Cheez. Great big stage drop. I don't know whatever happened to that. That's quite a valuable thing. All kinds of memories.

HT: Are there any things in your life that stand out as events that when they occurred, your life changed? Things changed for you, or you decided to change what you wanted to do, or how you wanted to live?

AC: Oh, I got all kind of things in my mind; like I was going to become priest and I changed my mind. 'Cause there's no encouragement. When I took my temporary vows, and then live with that for two years. And then if you feel it's okay, then you go back to your confessor and tell him that you are ready again to take your perpetual vows. That's forever. I went and they discourage me. Say, "How old are you?" And I tell 'em. (They say) "Ah, why don't you go out and taste the cup of life, and if it's bitter you come back to the sweet yoke of Christ." I went out and it wasn't bitter. So I went wild.

(Laughter)

AC: Never went back.

HT: It was okay?

AC: Never went back. I thought I never go back again.

HT: How old were you when you first went into the (Kalihi Valley) seminary?

AC: Around about 18.

HT: And did you stay for that two years, then?

AC: Yes, I stayed in cloistered life. Prayed all the time. Going to Mass every morning, receiving communion, like a good Catholic. Fasted at times. I fasted so much that they forced me to go back and eat again. They said I was getting too thin, and they watched the way I eat. I shoved things aside, and I don't eat. You know, my mind is always in prayer. You forget the worldly things. Those things don't mean anything more. You get drilled that way. You know, I was losing weight, they forced me to eat.

(Laughter)
HT: Do you think about that as a good time in your life?

AC: Oh, yes. I wish I had continued it. I wouldn't had all these problems. You take the vow of poverty, of chastity and obedience to your lawful superiors. You renounce the flesh and the devil, and take upon yourself the vows of poverty, chastity and obedience. That was the oath. We used to take it over and over again. Repeat it. Repeat it. Repeat it. So we remember it. Fasting was the greatest thing. I did it, I overdid it.

(Laughter)

HT: So at the end of the two years, you left the order. Is that what happened?

AC: Yes, after a while, after I went to that confession, and they told me that why don't I go out and take that cup of life, tasting to see if it's bitter, come back and seek the sweet yoke of Christ. Oh! What am I doing now? My mother wanted me to become a priest. She'd be so happy. But my dad said, "Oh, no, he's a boy. He better go out and get married. And increase the family and all like that." My dad, he didn't like it. My mother was all for it. But my dad, he discouraged me altogether.

HT: What did you do after you left the seminary?

AC: Oh, I took up dancing. You know I used to teach in a dancing academy. We started over here, Gordon's Dancing Academy (in Honolulu). There was several dancing academies. And I was dancing, one time they had a big show at the old Armory Hall. When I danced, I used to know the Argentine tango. Somebody that run the place, put all everybody off, and let me and my dancing partner just dance. And they took pictures of us and all. And I became so much in demand that I used to play Valentino at the old States Theatre. It was opposite the old Princess Theatre (on Beretania and Keeaumoku Streets). Right opposite it used to be the States Theatre. And they had a lot of stage shows there. And I did a lot of shows there, dancing. 'Cause they saw me dancing and this woman wanted me to join her show. And she paid me good. That was Irene West. She was a big show promoter. She went all over the world. And she wanted to adopt me. I was 18 about then. I said, "You better go see my mama." And she say, "Oh, no, I can't let my son be adopted." (Laughter) At that age? I don't know what ever happened to her. She was such a nice lady. She promoted me in a lot of ways.

HT: You said that when you left the seminary, that was when your troubles started?

AC: Yeah. I was too worldly. I just turned the opposite. Took me a little while, but once I turned, I says, "I'm not going back." The cup of life was sweet, then. Now it's bitter.

(Laughter)
HT: How has it changed?
AC: I don't know. I hate to ponder on those things. 'Cause when I was very ill, I had rupture of the ulcers. The doctor told me take it easy, both mentally and physically sometime, and forget these worries. And all that.

HT: How long ago did that problem start?
AC: Oh, about ten years ago. Then I had a recurrence. Then I took Hawaiian herbs and that cured it. I haven't got ulcers any more like I used to. The herbs. Gee, I used to know a real good herb doctor, and he died. All Hawaiian herbs.

HT: No more herb doctor?
AC: No more that I know. None. There's one that claims to be it. I don't know if you heard of his name. His name is David (Sam) Lono. Have you heard of him? Yeah, he gives Hawaiian herbs, too. But not the kind my grandfolks used to give. I remember I spoke to him one time. I heard about his herbs. He's quite psychic, too. I don't know if he interpret dreams. He came to my house when he heard about me. He wanted to know something, all kinds of questions. Told him about it. He took notes of it. Oh, David Lono. He lives out in the country someplace.

HT: Yeah, Kaneohe side.
AC: Yeah. And there was another, called Dr. Kahanoi. Did you ever hear of him? He had a place near the Queen's Hospital, you know, one of those cottages? He used to give herbs, too. Lot of the British go to him.

HT: You look in good health now. Has your health been pretty good?
AC: Yeah, it's much better than it ever was. Really good. I got shortness of breath. Too much smoking. I always say cut it out, and I can't quit. This one time I quit for three month. I really quit. I didn't smoke. Then all of a sudden, somebody was knocking on the door, and I opened the door. He came in. "Hello!" He put his arm around me. Gave me a big squeeze. And he gave me a package all wrapped up gift-like. He says "Open it." It was cigarettes. And I haven't seen him for a long time. We smoke the same brand. I couldn't say I didn't smoke, so I started smoking that package there and I got the habit back and I can't quit. After three months of agony trying to push it all off. That started me back again. I can't quit. I tried to and never could.

HT: As you were growing up, was your health pretty good?
AC: Oh, yes.

HT: No serious health problems?
AC: No. About almost two months ago I had another operation. You know, I misstepped and my gut inside twisted. I couldn't keep anything down. Not even water. I'd heave and heave. So I had to be rushed to the hospital. They x-rayed me. They said I needed immediate operation. So I just had that operation not very long ago. And I had all kinds of doctors, all kinds.

I belong to Medicare and to HMSA (Hawaii Medical Service Association) and they pay only so much and the rest I have to pay. And the bills come in. For radiology. For anesthesiology. For all kinds of -ologies. Oh God, each doctor is separate. They specialist in their line. Oh, boy, I still got bills coming in. They tell me, "Don't pay it." I'll just pay every month. As long as you paying they get nothing to do, you know? And they send me threatening, I got to pay this. And they say, "Pay no attention to this." Send in by bank note. I'm still paying. Lucky, I think I got only about $350 more to pay. And I only pay each one about ten dollars bank note and keep the receipt. And they send me the bill. Ah, it's deducted. So I say it's okay. Oh, it's so great. Now I think I got only two more. I cleaned up all the others. I think I got two more, anesthesiology and Queen's Medical Center. I still got to pay that. Oh, boy, the expense.

HT: Was this one of the problems you're talking about now?

AC: Yes. My greatest problem. This operation. I was weak for a while. I still got dizzy spells. Sometimes I get out of breath. You see it's affected my heart, that sickness. They call it cardiologist, you know, heart. Each one send me separate bill.

It's a waste time we belong to this medical association. They don't pay all. They say the best medical insurance is Kaiser's. And I try to join Kaiser's and quit this other one. And they said, "No, after you pass 65, you cannot join Kaiser."

(Laughter)

AC: I would like the Kaiser, because there's a cousin of mine belongs to Kaiser. His medical bills are practically all paid. He doesn't pay a cent.

HT: How do you feel about them not accepting people over 65?

AC: That's terrible, yeah. That's discrimination by age. Time when they need the most, that's when they reject 'em. Lot of organizations are trying to help the handicapped, the aged, you know. And the underprivileged of all kinds. There's all kinds of organizations, I heard. Some people tell me about them. I never take note of it. And I don't want to go to them now.

One time I had so many bills after I come out of the hospital, I couldn't pay it. So I wanted to get food stamps. They asked me all kind of questions and made me fill out a blank and sign it. They send me back a
notice that I'm not entitled to it. So I was wondering, what the heck I'm not entitled to it. And I see these big, husky Samoans having these food stamps. And I'm thin and I'm aged and I don't get it. It's unfair. So I can't do anything about it. Even went to the Information and Complaint. They tried. They do everything. They can't do anything either. Now I never bother with it. Thank God I'm getting along with whatever I got. Whatever that income. But I get by. So I don't starve and all that. Lucky. I got four dogs and five cats. Eight, now they got three young ones. They say "You got limited income and you got all these animals?" I say "Mama's Mexican Kitchen next door gives me the leftovers, so I don't have to pay for dog or cat food." If you want empty gallon cans, I got plenty of 'em. They put 'em in the gallon can to feed the dogs and I give the cans back. They say, "No, you can have it." I see lots of people want plants. Lots of 'em. I still got plenty more.

HT: You're living down, where? At Mama's Restaurant?

AC: Yeah, right next door. Right next door there.

HT: How long have you been living there?

AC: Oh, all my life practically. All my people before me. I inherited it. And then, oh, I was so happy-go-lucky. I wasn't serious when I was a kid. I was a regular, what they call, gigolo. I didn't care about property. I wanted it for pleasure.

HT: So you don't have to worry about rent payments?

AC: No, just the taxes went up so damn high. I was paying only $84 a year because I put in my exemptions. They give you exemption for your age. They give you exemption for how old your house is. Now they don't and the tax on it is $400 a year. She. Terrible. They don't give you any. It's that new---that Ariyoshi. Cut out all that. And I went to that Information and Complaint. They tried their best to help me. There's one man there, his name is Fitzsimmons, he's a very helpful man. He's very personal. He looks into your problems and whatever he tells you, he does it. Proves it. He say he going call you back, he call you back. Let you know. I haven't met him personally, but the way he talk is very humanitarian. Nice person. Fitzsimmons. I don't remember his first name. Everytime I talk to all kinds and they give me all kinds of run-around, I ask for Mr. Fitzsimmons. He gives me the straight dope on everything. Real helpful man. I recommend him highly.

HT: It's good to know about those things. After you were into dancing for a while, did you go into any other line of work outside of dancing?

AC: Yes. That was only my sideline. I was working mostly part time work. Like at the cannery. I was the security guard there for many years. And I retired there when I was 25 years with the company. And I got a nice award for it, medal for it. And a nice certificate of recommendation.
That's from the Hawaiian Pineapple Company. I worked there for 25 years as a security guard.

When I went there to apply for...I wanted an office job. And the fellow there was Mr. Cooper. He looked at me and say, "Hey, you look familiar." I say, "Yes, I'm an alumni of St. Louis." Say, "Yeah, I remember you." I say, "I want to work in an office job." He say, "There's no more office jobs, but you want to make good money? You go in the guard department. You seem good and husky, you could be a guard, and I'll recommend you highly." So I became a guard. And I liked it. We got a lot of overtime. We got all kinds of things going at that time. Different departments, when they give their parties just before the close of the season, they invite us to go to their parties. And, oh, wonderful time there. Just suck 'em up 'till time you're done.

We had overtime, then double time for holidays. And after 40 hours, we get lot of overtimes like that. I've forgotten. And I was making good money. Lot of people work in the office, when I go to cashier's office to cash my check, ooh, they say "You only a guard, look how much you got, four times as much we got." I say "You go see your boss."

HT: Did you have a union then?

AC: We had our own union, though. We organized our own union. We cannot, according to the law at that time. Those are the guard, the policeman, and fireman cannot belong to any union those days. So we formed our own. And somebody heard about our union and how many members we had. The telephone company joined with us and we had all the union together with the telephone company.

HT: Were you active in forming the union?

AC: Yes, in a way I was. I went around to get names and all like that to join the union. Lot of them did. And that was against the company rules. On the sly. They didn't want unions before in the company. There's no union worker. We had the guards union combine with the telephone company. That was interesting.

And there's a phone lady used to work there, about almost 35 years. Every once in a while I meet her at McDonalds, or some place like that. She says, "Yes, I'm still a phone lady." I said, "Gee, you're going to get good retirement pay." She says, "Yeah, that's why I'm still working. The longer I work there the bigger my retirement going be." She's an old timer there. She's the oldest one I know.

HT: How long ago did you retire?

AC: From Hawaiian Pine I retired in 1962. And I work on sidelines. I worked with that kind of special officers, you know. Like a store is closed because of bad debts. So they make me guard for the front and the back and all that. Take care of things. Little side money, too. I was pretty well known as a guard. Everybody wanted to hire me. Even after I retired.
They say age doesn't mean anything, just as long as you know your job. That's the main thing.

So I was hired all kinds of places to do all kinds of things. Like some rich people, they have a parking area in the front of their place and they wanted a guard because people were breaking the glasses of their cars and doing damage. I used to have special work permit, but I used to have to always wear uniform, my badge. And I used to go. That's extra work, that was good money. Everytime the boss would give a party at his home or somewhere, they always hire me, because I'm very polite. And I speak good English. The other don't speak right. Don't act right. So they wouldn't hire 'em.

HT: Did you look forward to your retirement from the pineapple company?

AC: No, I like to work; keep me busy. At home, I get bored. I like to work and meet the people I meet. Like at Hawaiian Pine especially when they put me at the entrance. We have to separate the women on one side of the building, and men on one side, because the menfolks was nasty to the women. You know, grab 'em in the wrong places and that. We get all kinds of complaint. So I always watch. Keep the men on their side and the women on their own. That was part of it. That was interesting.

I meet all kinds of nice people. There was some, especially during the summer lot of teachers were up there making some extra money. We became great friends. They invite me to their parties. Met all kinds of people. Very sociable life when I was a guard there. Not too many guards get that kind of invitation. Some of them were real dumb. All they know is their gun and the club that they carry around. That's about all they know. Some of them were ignorant. They had to hire 'em. Like Filipinos that couldn't talk too good English. They had to hire 'em because there's a lot of Filipino workers there so they had the Filipino guards. All kinds of nationalities. Yes, and they had guard headquarters; it was all business working there. We kept records of all the things, the guards' duties and all like that. It's all paperwork, and I used to work in the office. I didn't like it. I want to be outdoors. (Laughs) Yeah, what they called guard headquarters. Everybody come in they stamp their time; when they go home, then stamp their time. Give us a record of their day's work, you know. We keep count of 'em. All office work. I used to work in there. I didn't care for it.

HT: So your retirement, was that a good time for you or you'd rather stayed working?

AC: I still wanted to work. I didn't want to be idle. And all the people I knew and all that, I miss 'em. And then have to stay home and look at four walls. That's it.

HT: How has that worked out for you?

AC: Oh, it was hard. But these other side jobs I had from different people like that helped a lot. Otherwise I'd be bored to death.

(laughter)
HT: So you keep pretty active?

AC: Yeah, I like to keep active. Now I'm getting older, I'm trying to take it easy like the doctor says. I'm 74, going to be 75.

HT: Are there any times in your life, say the sadder parts of your life that stand out? That were crisis points in your life?

AC: Lot of things. Like my mother just lost my dad, and the funeral was beautiful and everything. Then my brother right before me died, too, it was the flu and he was buried in the Catholic graveyard. On his birthday or the day of his death, or something like that, she goes and gives, you know, the Catholic gives a Mass for him. After Mass she goes florist, gets flowers and takes to his grave. So I was with her, and in those days they wear black veil and all that. The widow wear black. Gloves and all black. And she went to take flowers to the grave, and when she got there somebody was by my brother's grave. And she (the other person) was crying and she was putting flowers on there and somebody was buried right on my brother's grave. Imagine. One on top the other. I don't know what they did with my brother's bones. And my mother just cried and cried tears and this woman, she say "Thank you" and she (mother) gave the flowers to this woman and walked away. I never could forget that.

After that, ooh, I disliked the Catholic Church for that. The wrong they did my poor widowed mother. And beside, my mother used to belong to the Women's Auxiliary, a Catholic organization. And the Sacred Heart Society, another Catholic organization. She was the president of these things and they still did that to her. That was nasty.

HT: Was that a standard practice? Is that what they generally did?

AC: Yeah, they always do that in the Catholic cemetery. 'Cause the burial grounds were so limited, I believe. And now I see they're tearing up, half of it gone. What they did with all those bones that were there and all those tombstones? I still see it when we drive by. But part of it is gone. They dug up that cemetery. Gee, I hate to see that, disturb the bones of the dead. Ah, that's terrible. My mother said don't bother so I don't do it.

HT: You felt very close to your mother at that time?

AC: Oh, yes, because I was a very sickly child. I was close to her. She was well-liked. She was head of a lot of Hawaiian organizations, too. She was president of Princess Kawananakoa's Lodge. They call that the lodge of the chiefs of Hawaii. And she belonged to Kaahumanu Society, and she belonged to the Daughters and Sons of Hawaiian Warriors. She belonged to several, all Hawaiian organization. And she organized the Catholic prayers in it and they accepted it. (Laughs) For the opening of the meeting. And she prayed in Hawaiian, being the president. I used to go to those meetings. Wonderful, wonderful.
Those days are gone. It's not like it used to be. Like I never went to those lodges for a long time and one day I met a Hawaiian lady. She says, "Don't you remember me?" I said, "No, I can't." Says, "I'm Mrs. So-and-so. You used to belong to this and that and I used to be quite an active member." I said, "Oh, yes." Says, "Well, we're going to have a kind of an anniversary meeting and we're going to have it at the Monarch Room of the Royal Hawaiian Hotel, and you're invited. You be my guest. And bring your Hawaiian, you know, feather cape." I say, "It's not feather. It's made of paper, cut up according to our genealogy." So I got it one day and got dressed. Ooh, wonderful time. They introduce me to everybody. And most of them cannot speak Hawaiian. And they asked me to, you know, pray in Hawaiian. And I prayed after dinner. And they speak in Hawaiian. Some of them can understand Hawaiian, but they cannot speak it. Hawaiian language deader than Latin. (Laughs) I still speak, read and write it.

HT: You speak it? You still speak it?

AC: I still do. I haven't forgotten. In fact, that was my first language. Like, when I stayed at Molokai I forgot all about the English language. My grandfolks always talking Hawaiian. Can correct my Hawaiian. And taught me how to read the Bible in Hawaiian. How to read, write and speak Hawaiian. I knew that long before I spoke English and wrote in English. I'm glad of it.

HT: You were born in Molokai?

AC: No, I was born in Honolulu and raised in Molokai because I was ill and my grandmother took me in and gave me Hawaiian herbs and that sort of thing.

HT: How old were you when you came back to Honolulu?

AC: Oh, school age. Grammar school. Don't remember, what age was that? About eight years old when I came to Honolulu. And a hard time getting used to my dad. Ooh, he tried to fondle me and talk to me and all like that. I was afraid of him because he was a perfect stranger. And he felt so sad about that.

HT: He stayed in Honolulu when you went to Molokai?

AC: Yes, I stayed there every vacation. Three months out of the year. We go to Molokai stay with my grandfolks. My uncle was a great hunter. We hunt for pigs. What else they have? Oh, deer. They used to have a lot of wild deer. And we used to hunt for that. And talk about the pile of deer skins I used to have. And the head with all the horns, you know. I had several of them. I just give it away. Lot of nice mats, you know, rugs out of deer skins. I gave it all away. I had a lot of deer skins, the heads, the horns I used to keep. Then there was deer, there was pig. Goat hunting. And what else did they hunt? Oh, they had wild pheasants there. They used to hunt pheasants and even wild turkeys. Somebody used to raise turkeys and they fly away and breed up in the mountains. That's
another thing we used to hunt. And I used to like to go hunting. One of
my uncles was a great hunter.

There was a man there that specialized in taxidermist. He used to preserve
all these things. And one of my relatives had a baby deer. Real size, you
know, all stuffed all over the place. Beautiful.

HT: Were there any other times in your life, sad times, in your life besides
that point when your father died, that stand out in your memory?

AC: Yes, lot of relative died. When I was young, a lady wanted to adopt me
because she had no child. She was always nice to me. Always bring me
gifts and all kinds of things here, there. And when she died, oh boy,
it was like my whole life was gone. And I was very foolish. If I'd
have stuck to her, I'd have been wealthy. She owned a lot of nice
properties. And she died without an heir. When I heard about it, was
too late. And the people that visited her said, "This woman always asked
about you, but I didn't know how to locate you. 'Cause she wanted to leave
her property. Yeah. She has no heirs. It have been all yours." And
she own lot of property. I lost out on that. And she was just---no
relative. She just love me, you know, like somebody love the children?
Thinking like their own. That's another nice lady I miss. I don't
even know where she's buried. I wasn't at her funeral. I never even took
flowers to her grave. I think few times before I used to, when
people I used to know, I say, "Hey, that's her, so-and-so. I'm going
take flowers." "Oh, take me with you." So I used to take flowers. I got
relatives buried in all kinds of cemeteries. No more special plot for them.

HT: Did you spend a lot of time with that woman? Did she have a lot of influence
over you?

AC: Yes. She was a real nice woman. That old Hawaiian style, you know, very
loving and always trying to please you. I got more from her than my own.
She never raise her voice at me like my mother. Say, "Stop that! You
going to get a spanking."

(Laughter)

AC: Coward. That's one thing, too, my grandfather never laid his hands on me.
He just talks; was enough. This was the way he talks and was enough. He
doesn't shout. I don't know, something about his voice. And I listen to
him. My grandmother would tell me something and I run away and never come
back again. (Laughs) I never want to get spanking. You know, they used to
to take that stem of the coconut leaves? They used to make broom out of it.
That's what I used to get. Whack. Whack.

HT: Do you sometime look back on your life and review the things that have happened
within your life?

AC: Yes. A lot of things. Lots of strange things. Like when Liliuokalani died,
yeah, she had a big funeral. She was in Kawaiahao Church in view. All those mats laid on the coffins and all that's Hawaiian. You know they wave that hand kahilis over the grave. I mean, over the dead body before they put it in the coffin. And those kahilis are tabu, and those mats, you cannot. And I belonged to that lodge that goes to there. Like an honor guard. I was an honor guard. I walked all the way from Kawaiahao Church all the way up to that mausoleum (Royal Mausoleum in Nuuanu). In the parade. Right along side of the hearse. It's not a hearse. It's an open thing before. And all the kind kahili bearers. And they got the chants. And all the different lodges.

I don't see that lodge any more. They used to wear red shirt and white gloves, black pants, the men. Call it Hui Poola (a Hawaiian men's organization). I don't see it no more. That's an old Hawaiian organization.

Yeah, I was an honor guard at the burial of Queen Liliuokalani. And I was a personal friend of Prince Kuhio. Like when he open his new houses, down on the beach there before, in Waikiki. They call it Kuhio Beach, now. He had a home out there. Concrete home. And he looked at everybody that was in there. He said, "I like you. Won't you be a guard?" I said, "Yes." I was a guard. Instinct, you know. He said, "I wish you would take care of my feather things. They were rare. These were my ancestors in the feather capes, feather leis, all put inside there, all kind of Hawaiian things." They were all tabu because they was family relics. So I was a guard in there for a while (i.e. for the opening of Kuhio's home). And he honored me beautifully. They used to have a card of thanks from Liliuokalani, from Prince Kuhio. I wish I had kept all those letters of thanks.

END OF SIDE ONE.

SIDE TWO.

HT: As you're talking, you often bring up things that refer to your mother and things in your own life that are very involved in a uniquely Hawaiian heritage. Is that something that's been important to you? When you think back do you think about that and how things are going now? In Hawaii?

AC: Yes, I do. Yes, I do. 'Cause those kind of things are fading out. The Hawaiians today don't even know their own language. I speak to some Hawaiians, they don't know what I'm talking about. And they pure Hawaiians and so much older than I am. How come? Boy, that's a shameful thing. The Hawaiian language is dying out. And they're so proud of me. I learn to speak Hawaiian and I get invited all over. That's how I met June (Gutmanis). Because Hawaiian spoke language.

And some of the people there are jealous of me when I speak Hawaiian, especially that, oh, I forgot his name. Aila. Ah, he tell me, "Shut up." Always put me down because I know more than he does. And a lot of things I reported to him, he uses it with his talk with the gang. He doesn't give me any credit for it. Funny man. Selfish. One time he told me come up in the stand, you remember they had guests outside in the park. And he ask me to say my Hawaiian name. He cut me short. I said, "Gee whiz, this is a
Hawaiian thing. People want to know my Hawaiian name. I couldn't even speak my Hawaiian name. He's a jealous Hawaiian dog-eat-dog kanaka. (Laughs) But now he calls me "Alii." That's my name for him. He always calls me "Alii," means prince.

(Laughter)

AC: Yeah, he learned a lot from me and he took it like it was his own. Lot of friends that came up in the meeting there and I told him why he never heard it before. Aila calls me up once in a great while. He says, "I haven't seen you for a long time." I say, "I get no way for transportation." "Oh, that's too bad."

(Laughter)

HT: Do you get around much, or is that a problem?

AC: Yes, because I can't drive. Otherwise I go all kinds of places. I go to the Hawaiian meetings. I go here. I go Kawaiahao Church. Listen to all kinds of sermons, all kinds. I like the Hawaiian things. Especially, I know the keeper of the mausoleum, too. That's Mrs. (A.P.) Taylor. Do you know her? She's very nice. She belongs to our lodge, you know. Daughters and Sons of Hawaiian Warriors. She's a very active member. And she's related to the King Lunalilo line. She's a direct descendant. She's very nice to speak to. Very nice.

HT: You still are pretty active with this lodge and with things that are going on in the community related to Hawaiians?

AC: Yes, I'm still interested. Hardly go to their meetings any more. 'Cause I go there, I like to promote Hawaiian things. They don't understand what I'm talking about. It's a waste time.

HT: You say you like to promote Hawaiian things, do you feel that there's adequate opportunity for you to do this, to have input?

AC: Oh, yes, a lot of people are interested in it. You know the majority are haoles instead of the Hawaiians?

JG=June Gutmanis, Interviewer

JG: Do you go to any groups that speak Hawaiian like that one?

AC: I don't know of any. I don't know of any. Even Kawaiahao Church, they're supposed to have one. I went to their meeting. It's all book knowledge. And some time when you talk Hawaiian, "Oh," they tell me. "What is that?" They bring their dictionary. The Hawaiian-English dictionary.

HT: Are there other things when you look back over your life that stand out? You mentioned that you knew Prince Kuhio...
AC: Yes, I was very close to him.

HT: Are there other things that stand out? Either sad things or happy things or things that you did that were important?

AC: Like when he (Prince Kuhio) gives reception, yeah. And they stand in line. Lot of Hawaiians kneel down and kiss the hand. With me, he holds me up. He says, "You don't have to do that." The rest, he lets 'em do it. He knows my genealogy, I guess. Yes, my mother and, not the lady-in-waiting, what they call it? This, I call her lady-in-waiting. She's kind of thin, is really not the lady-in-waiting to Queen Liliu. 'Cause we are the retainers. You see, we next to the Queen. They wait on us. That's the lady-in-waiting. They wait on the Queen, then wait on us. "I'm not a lady-in-waiting, don't ever call me that. That's below my dignity. 'Cause I'm a retainer."

(Laughter)

AC: Oh, boy. How proud they are.

JG: If you were to say "retainer" in Hawaiian, what would the word be?


JG: The lady-in-waiting, what would her title in Hawaiian be?

AC: Oh, I forgot the name. I used to know all those different titles. All kinds. Me and my mother and Queen Liliuokalani's favorite retainer were very close friends. Like when Liliuokalani was getting little feeble. She was old aged. And she call her pet retainer and she says you take all these things. All kinds of papers of land rents and genealogies all that. Gave it to my mother to keep. She says, "I cannot keep it home, 'cause too many people want this." You ever heard of Princess Theresa Wilcox? Well, she came to my mother's many times to get those papers. My mother refused to give it to her. And when my mother died, not even a week after that. You know I stayed in mourning. I didn't want to touch anything.

And I was out one day. When I came home the whole house was ransacked. The trunks were busted open, everything. Those papers were gone. My youngest brother took it. These genealogies with the seal of the kingdom on it. Boy. He's nasty. He's very selfish. Everything is for himself. When he comes and talks nice to me he wants something. That's a brother I got. Very selfish. I don't know where he got that from. And he claims Hawaiian this and that. I think you saw it (story about brother) in that (newspaper) picture I showed you.

JG: I've seen it.

HT: Where did your interest in your Hawaiian heritage come from?
AC: My mother. Because she belongs to different lodges, you know. Hawaiian lodges. Community centers. And I wasn't interested. And she made me join some. And there was for the elderly and then for the children's branch. And I used to belong to the children's. I forgot her name. Mrs. Mitchell. She was very nice to us. She give separate parties for us kids. It used to be up Emmaline Magoon Foster's home. You remember that? Way up on Pensacola Street, that great big colonial mansion. That's where she used to give our children's parties there. Very nice person. Mrs. Mitchell. I don't know whatever happened to her. She took care of the children's branch of our lodge (Ka Hale O Na Alii). My mother was president.

HT: Sounds like your mother had quite a bit of influence on the way you see you the world. Your interest in Hawaiiana and...

AC: That's because she knows a lot. A lot of visitors come to my mother's place. You know, all kinds, strangers. My mother would ask, "What is your family name?" Whatever it is, she says, "I know your family. Your family is this." She knows all the genealogy. Just from the name. The Hawaiian name. And they respect her highly in that, 'cause they know. When some of them came and talk to her, she says, "What is your name again?" And they tell. Then, "Your ancestors so-and-so?" Says, "Yes." Says, "We are related. Not too much by blood, but by the same chieftain rank." She tell 'em. It's only by the rank that we're related or by blood. Blood is thicker than water, so the blood always spouts best. All kinds.

HT: Has that been important to you? The different ranks and relationships?

AC: In a way. It all depends on the people I am with. Like the pure Hawaiians, I tell them this and that. I said, "Gee whiz, in my country, we come there, they spit on you. Who in the heck are your people?"

(Laughter)

AC: Some of them were put in the rank. Not from inheritance in blood kin, but from favor. You know, like, if I favor you, I might give you lands and like that. "See, I have no chieftain blood." "Who in the heck are you?" You know, they spit on you and everything. You're nothing according to the Hawaiian legend.

HT: You've talked about your genealogy. Can you tell me something about that?

AC: My father is English. He's just got peerage in his ancestors. Both on my grandmother and grandfather side, their lineage is up high. Like my grandfather's side is born with Kamehameha line. Like the first governor of Hawaii is Kekūhina. That's his father. Then, they stole him and raised him in Molokai. Then he married my grandmother and his family were kind of high, you know. Were cocky, you see. Their blood line is higher. My grandmother told then, "Good. Well, I'm pregnant. I don't know what kind of child I got. But if my first born is a girl, then my line is higher than yours. That would be the proof." Sure enough, she gave birth
to my mother, the first born was a girl.

(Laughter)

AC: And they got kind of funny. Got scared. And then, she tell 'em, she says, "If you don't know my ancestors just from one name, you're not an ali'i." 'Cause all aliis knows each other's genealogy. So you know how to cope with 'em. I know my grandmother. Although after she became a Christian, too. Father Damien, and before Father Damien was a Father Andrews. And it's not written so much about him. And he did much work like Father Damien, maybe harder. Those days were harder than Father Damien's time.

HT: Were you involved in dancing when you were a young man? How long were you involved with that? How long did you do that?

AC: Nothing Hawaiian. Although the greatest Hawaiian teacher at that time was Maryann Perry. She was a Hawaiian. A great dancer and one day she came to the house. And we had a little party, you know, all of us kids. My mother let us have the whole place, long as we don't do any mischief. And then she saw me dancing. "Ooh," she says, "that boy's got good steps." Say, "I want to teach him how to dance Hawaiian style. Men's way of dancing. Not the women of shaking and bending your hips. Just your eyes, your hand motion, your feet motion. Not your hips, that belongs to women kind." And I don't know. I was never interested. She would have taught me the best of hula, because she was the greatest hula dancer of the day. She was the first one to dance in the long train hōlōku. That was Maryann Perry. That's the one that was in love with that Captain. And she saw me dancing, says, "I want to teach that boy to dance. He's got beautiful steps. The Hawaiian hula. Man's style, not women." I never want to learn. Gee, I wish I did now. I could pass it on.

HT: How long were you involved in dancing?

AC: Since my early teens. I used to like dancing. 'Cause, I used to go to Armory Hall. When the old Armory....and they used to give prizes for dancing. So I learned how to dance. And lot of these, they had dancing academies, of all kinds. Gordon's Academy. And there were several other academies. They saw me and they invite me to go up there. And they used to pay me to teach dancing. And I used to teach dancing at one of the academies and made side money. And I was just a teenager. And I used to have money in my pocket and the other kids didn't.

JG: How long did you teach dancing?

AC: Oh, for a year or more. The academy's closed. You remember Gordon's Dancing Academy? And there was another dancing academy. Then Arthur Murray's. I went to all of them and dance.

JG: That was before you got involved in this Charlie King "Prince of Hawaii" (operetta)?
AC: That's right.

JG: That was about 1925, 1926 that that was put on?

AC: Yeah, that was quite a bit back. And I was taught by this Irene West, the show promoter, how to dance the Argentine tango. And she gave me a whole uniform like Valentino, yeah? I got the boots and everything. Somebody stole it. It's a relic.

And another time, I was at the Army-Navy YMCA (Young Men's Christian Association). I knew the clerk in there. I forgot his name. And he used to give me free bath towels and trunks to go swimming. See, I just like to go swimming for exercise because I was too much in the office. At that time I was working in the office. The doctor says, "Go out and get exercise. You need that." So I went to swim. I was in the lobby there, talking to the man at the desk that I knew well. And there were a lot of Scottish people there for some kind of celebration. I think was some kind of anniversary (1927) of the discovery of Hawaii by Cook. And they sent this special group of Scotland Highlanders. You know, they wear short skirts and all that sort of doo-dad. And that fellow in the back says, "Hey, Mr. Cathcart, come here. I got some note for you," or something. And they heard, they look. Say, "Are you Mr. Cathcart?" I said, "Yes." "Ooh, that's British. Are you British?" I said "Yes," and we became friends. And he invites me aboard ship. And he say, "Just before you leave I'm going to give you the whole outfit of the Scottish Highlanders." I forgot there was two orders. They gave me their swagger stick, so sometimes they in the Marines. They wear long trousers. But they dress. They got those short skirts, and they say "You look. No underwear." (Laughs) It's against their regulations. Never wear nothing with their skirts. I was shocked. That's the Scottish. I forgot that Highlander. I still got the swagger stick, with the crown of England on it. They invite me aboard ship and they couldn't do enough for me. And I thought Scottish people were very tight. You know, they talk about the tight Scotch. When I was aboard ship I had everything I wanted to eat and drink. Oh, I had a wonderful time on board ship. And there was Scotch. And I had a few pictures taken with that uniform they gave me. The whole bit. And it's brand new, you know. That was stolen. The uniform, that Valentino outfit I had is gone.

JG: When were you in the Merchant Marine?

AC: That was quite some time back. That's when they used to have that President liners. You remember. That's when I was in the Marines. I could have gone around the world. I didn't do it.

HT: That was before you took the job with the pineapple company?

AC: That's the one before that.

HT: Did you do any other kind of work before you were in the Merchant Marine, or after the Merchant Marine before you went...
AC: No, I was mostly religious then.

JG: What did you do in the Merchant Marine?

AC: I was more or less kind of a watchman aboard ship. Go up and down stairs with a punch clock. Go all over and check for fires, and stuff like that, and take reports from different passengers. They get me and I take notes. They want deck chairs, or something like that. That's what I used to do. I didn't work hard on board the ship. I had an easy job.

JG: And that was just between here and the Mainland?

AC: Just between here and the Mainland. That same outfit. President boats, they used to go all around the world. I could have gone around the world. And I never did. Now I'm sorry. I just went along the West Coast. All the way up to Victoria, Canada down to lower California. To Mexico. Tijuana.

JG: Did you ever go into the South Pacific?

AC: No, I don't think I ever did. Great old days.

(Laughter)

HT: Were there any political events that have occurred that have influenced you or affected you?

AC: Yes. You see, Prince Kuhio, we were always with him. And he belonged to the Republican Party and I'm still a Republican.

HT: Because he was a member of the Republican Party, is that why you...

AC: That's right. Lot of Hawaiians belonged to the Republican Party. And after that came the different mayors. They were Democrats. They turned Democratic. But I'm still a Republican. Since that time, Prince Kuhio was a strong Republican. He was the first delegate to Congress. From Hawaii, yes. He was our Prince.

JG: How did you feel about when they were doing the Hawaiian Homes? You know, when that was being formed in Congress? Did you do much talking or thinking about that?

AC: Was that homestead land on Molokai and all that?

JG: Yeah.

AC: I was all for it. I see some people come around getting petitions for it and I signed it. I was all for anything in favor of the Hawaiians. I'm all there. But I didn't go out and do active work, though I told 'em if they really needed me, I'd go out. They never came.

JG: Did you or anyone in your family ever get Hawaiian Homestead lands?
AC: Yes, yes they did. There's one of my uncles got it. Molokai. And I had that old home there. Had no termites, those days. The lumber was old, but not termite eaten. But they strong and better off then most lumber. So when he got his homestead land, he said, "No sense in letting that house just crumble." Say, "How about me taking the lumber?" I say, "Why, help yourself." So he built his home with my old home there. That L-shaped home I told you. L-shaped. And that's how he built his home on the homestead. I don't know who's got it now. I don't know. I think his children's got it.

And there's a family there that one of my cousins married that owns the land there right next to the Molokai Hotel. From the mountain to the sea. But across the road as far as the mountain, she sold it. The one towards the sea, she kept. Right next to the Hawaiian, that hotel there. Her land's is right next door, so when they try to buy that place she won't sell it. And the beach there is beautiful. And when they bring in the net, ooh, the beautiful corals, you know, and they just throw it away. It don't make any difference. I used to bring it home and give it to my friends. And they come back, they dyed it, you know. Ooh, beautiful. They think nothing of it. It comes in the net, you know, when they fishing. Beautiful coral. She's still there in Molokai. I forgot her name. Now she's married. Changed her name. When I go there, they seem to know me. When I'm down at the (Molokai) airport, soon as I get out of the plane, "Hey, come, come, come. You my family." Say, "How come? I never seen this person before." They married to one of my nieces or nieces' children. Say "Come, I take you home." How they know me, I don't know. Maybe the pictures they got of me when I was with them.

HT: You mentioned that you would go swimming because you were in the office a lot, so you'd gone to the Y (YMCA) to go swimming....

AC: Yeah, I used to go to the Army-Navy Y, too, and the Central Y. But I like the Army-Navy Y because they were more friendly to me. And they give me free towels, free locker. And even free trunks to go swimming.

HT: That's a good deal.

AC: He was a nice friend of mine.

JG: What office were you working in at that time? Where were you working at that time?

AC: At Hawaiian Pine.

HT: So you were indoors a lot.


HT: Were there any other sports that you were involved in? Outside of swimming?
AC: Yeah, I like basketball. And I like golfing. And I like tennis. That was my three greatest. And swimming was the third. And I didn't get much swimming. I don't know why.

HT: Do you still do any of those?

AC: No, I don't any more. Since I got these ruptured ulcers, the doctor, he told not to (do) anything like that. So I quit. Oh, I like basketball. I like tennis, too. Great sport. Golfing's the third.

JG: You ever go watch any tennis?

AC: I used to. Not any more. On Liliha Street used to be a big tennis court there. Somebody's private home. And I went up to the home and I asked the owner. The owner says, "Anytime. Use the court." He says, "As long as nobody's using, you can have the court." Used to go up there and play all the time. Used to have rackets and all the kind. I gave it all away, because I just couldn't do it. I like the tennis the best, I think. Basketball is good, too. I like it.

HT: Are you living alone, now?

AC: I used to live with that blind cousin of mine. And he and I had a quarrel. He took off.

(Laughter)

AC: He's very moody. He's a very sharp tongue. Gee, whiz, for no reason at all he talk nasty to me. I said, "My goodness, you get out and give me peace. I can't take that no more."

HT: You like living alone better?

AC: No. I like company. I do. But I got a lot of dogs and cats. They seem to keep company with me. Sometimes I talk to the cats and dogs like they are human beings. Some people think I'm nuts.

(Laughter)

HT: They're your friends, right?

AC: Say, "How you doing, boy? What do you want now?" And all that. And you know some people think I'm nuts. They all around me. I talk to, they look at me and they see nobody. Just me and the dogs and cats.

HT: As you look back over your life and think about it, do you feel pretty satisfied with what you see? Or are there things that you wish you had done? Or changes?

AC: I wish the ways were like old times. They speak Hawaiian, they read the old Hawaiian legends. They have the old Hawaiian style. Their hearts
were open. Like they never starve before. Whatever the neighbor has, they share it with you. You share. And you don't see that any more. And everybody seem to be relatives. You call each other uncles and aunties. And they not blood relations. And they treat you like their own family. You don't see that today. I never saw that. All around my neighborhood used to be nice people.

HT: Everybody would get taken care of?

AC: Yes. Like my mother would maybe go to the other islands for some reason, and these people would take care of us when we were kids, while they're (parents) away. Those days are gone. I remember when I was grown up at the time, I was in my late teens. I used to go to Molokai. I used to go horseback riding. All the way to the other side. As I pass by, "Komo mai," they call, "Come in. Come and eat," and all that. They cooking, see. All kinds of Hawaiian food. Limu and stuff they broil. All that sort. Always, you never starve in Molokai.

But today it's all changed. You pass by, nobody knows who you are. There's a lot of strangers there since the homestead. Times have changed. That warmth of old Hawaii is gone. Like somebody told me, "You know why that's gone? You have a concrete jungle and everything is concrete. Hard and everything. And people are getting that way." "Is that true?" Somebody told me this, and I never forget it. I think that's right. Like they had old grass shacks. Lot of open spaces and that. People more friendly. But since this concrete jungle, you live in the concrete jungle, you go nuts. Get cold as the concrete. Somebody told me that and I never forget it. I thought that's true.

Everywhere you look, you could see the mountains. You could see the sea. Now everything's blocked up with high-rises and everything. The highest building in Hawaii before, I remember, was the Aloha Tower. Now it's, ooh, way above it. Ah, three or four times higher. That was the tallest building in the Hawaiian Islands before. Now look at it. All high-rises. Terrific.

HT: Is there anything in your life that you look back on you think you might have done differently if you had known what you know now?

AC: Yes, I wish I was still in the religious order. I would have acted differently. I would have tried to form a charitable organization of some kind. To help the poor. Especially the orphans. Those in need. There's a Catholic organization like that now. The Catholic charities or something. They never had that before.

And messages was hard to go, yeah, in those days. No more telephone or wireless or anything like that. Now they have everything—modern. You can have a telephone, call the Mainland and speak right through. Not like before. Was all long distance. You had to get the operator to get anywhere. And if you call from here to Kaneohe, there was extra charge.
That was long distance before. Not now. Anyway, I used to have relatives at Kaneohe, living. And I call them up they used to charge it to the phone bill for long distance. Now they don't. Great old days.

It's a sad thing the language is dying out. That seems to be my greatest regret. Some can understand but they cannot speak it. There's some that don't understand and don't even speak it. That's the worst.

JG: Do you have any ideas about how the Hawaiian language might be preserved? What tactic would you use?

AC: Teach it in the school, I think. Don't you think?

JG: At what age do you think it would be a good idea to start?

AC: The younger the better. They more impressive when they're young. Like Leialoha Perkins. One of the boys speaks very good Japanese, and the mother encourages it. And I'm all for it. Learn all the languages you can. Regardless. He speaks good Japanese.

JG: How do you feel about things like Kahoolawe?

AC: I think they should return it to the Hawaiians. Been destroying everything Hawaiian. They should preserve the Hawaiian things. Little by little Hawaii's all going. That island, I think they should preserve every-thing. They should plant everything Hawaiian on it. Breadfruit and coconuts and what have you. Make it more Hawaii. Because we're losing all that. It's going, going, going. Once it's gone, it's gone. You can't bring it back. A lot of tourists tell me that. I used to go out. I used to meet people when I was in the Mainland. And they come down here they stay in the different hotels and they invite me up there. Come here, they want to see things Hawaiian. They say, "We want to see things Japanese, we go to Japan. Where's the Hawaiian things here?" I say, "Go to the museums." "Oh, yeah." They say, "That's not enough Hawaiiana, you see." Even the Mainlanders see that. They want to come to Hawaii, they want to see things Hawaiian. Here they don't even hear the language. It's pitiful. And those people, they have minds so they know that's true. I go to Japan, I want to see the Japanese culture, see their dances, their language. That's why I go there. They came to Hawaii, they want to see things Hawaiian. They don't see it. It's all gone. It's all imitation. It's all put up to please the tourists. Not really authentic.

HT: Do you feel you've done pretty much in your life what you would like to do? Or accomplish?

AC: Yes, but I get no encouragement. Alone it's hard. You have to get a group. You know, that stick together. That's an old Hawaiian proverb. Those that stick together will get ahead better than those that go alone. That's one thing about the Hawaiians, they don't stick together too much.

(Laughter)
HT: If you'd had more encouragement, more support, what kind of things do you think you might have wanted to do?

AC: The first thing, I would try to promote the Hawaiian language, 'cause that is dying real fast. If that lives on, then I think everything else will come with it. That's the main source of Hawaiian things. And to preserve everything that is Hawaiian. The heiaus, all the mystic places, the shrines and all that. The hulas, the meles, and all that, you know. I like to preserve all that. Anything Hawaiian, I'm all for it. And it's all dying out.

Like the old Hawaiian chants, you don't hear it any more. The ones I used to hear when I was small, no more. I wish I'd have written all that. There's all kinds of hulas, the ordinary hula, the holoku hula, and the most sacred is the temple hulas. That's very sacred. That has a ritual to it. Every girl that's in that hula gang has a shrine of her own. And they have all kinds of things on it. Each girl has one. And if she did something wrong, like, even you touch a man. Not even touch a man. You touch a man, the thing would fade. And they know right away. The hula master would know you did something wrong. You broke the rules. You have to start all over again and not only you. The whole troop is guilty of one. Your fault. You see they all have to organize again and pray and ask forgiveness. All kinds of stuff. Go through lot of ceremony till they get the sign and they build their shrines again. And in that kind, when women has menstruation they cannot dance. It's desecrating the rites of the hula, and they're separated. Peculiar.

JG: What kind of shrines would they have built? What were their shrines?

AC: Oh, to all the different gods, goddesses.

JG: But, physically, what did they look like?

AC: Oh, it's all piled up stones. You've seen the old ancient heiaus. And then, I don't know what they call, these bullrushes. It's all spread on top of it. And then they matted it and they have a special altar that's sacred. And within certain limits only certain people come close to it. There's all kinds of heiaus. God of agriculture. This and that. All different heiaus.

HT: So right now you're really concerned about influencing things to preserve what you can?

AC: That's right. I'm all for it.

HT: How do you feel about your life right now at this point?

AC: I feel kind of discouraged in a way. No backing. They don't stick together. Like Tom Manupau, yeah. He was always close to me. Ask me all kinds of questions. I used to answer. Now he doesn't care.
JG: Apparently he's working. He's been studying with some old lady in Waikiki that lives closer to him, I gather.

AC: I haven't heard from him in a long time. He used to come here quite regularly before and he ask me all the different ways to pronounce the Hawaiian words that he's heard. And how you say this word in Hawaiian. And all that. And I used to tell him. He'd take it all down in notes. I remember one time he was at the meeting and he was writing down and Aila got mad at him. Aila was wrong getting mad at him. He's trying to learn Hawaiian. That's something we're for. I encourage him. I can't understand that man (Aila).

HT: So right now on the doctor's order you've got to take it easy.

AC: Yeah, mentally and physically.

HT: And financially you can make ends meet but the medical bills...

AC: They're still coming. Yeah, I have to squeeze here, squeeze there. To get along.

HT: And you're still interested in working to do what you can for the Hawaiian...

AC: Yes, anything to promote the Hawaiiana. In anyway, shape or form. I'm all for it. 'Cause you look around. There's nothing Hawaiian any more. Where is it? Even the Hawaiian lodge I belong to, I go there and speak Hawaiian and these old Hawaiian ladies can't speak Hawaiian.

HT: At different ages, people's outlook on death changes. Do you think about that?

AC: Yes, there's a lot of changes. I notice that. It's so conspicuous. All over. Everywhere I look. Not like before. And every Hawaiian knows the chants of all kinds. The joking kind is somehow really sexual, you know, just to make you laugh, yeah. Has a double meaning. Has nice words to it, but only those that understand the dual meaning would laugh. To me, "What were they laughing about?" And when I think deeply, "Oh, I see what it mean." You see, it has a double meaning. The Hawaiians are great with that. There's a song that sounds so beautiful. It still has a bad meaning to it. It's not hard to disguise it.

(Laughter)

AC: And each Hawaiian monarch, or person of chieftain blood, they have their whole chant. Even to their privates. They have a chant on it. Ooh, vulgar. But it's not vulgar in Hawaiian. They accept it (as) a part of their culture.

(Laughter)
HT: It's part of them.

(Laughter)

AC: They run around naked in old Hawaii. It's nothing wrong, but today, wow! There's one woman, she like me so much. She's young. And then she had a funny dream. And she says, "You know, my dream, I'm supposed to make you a feather cape. But the designs, I don't know." She says, "Give me the designs and I'll make it." I say, "What are you going to make it out of?" She says, "Oh, I'll get pigeon feathers and dye 'em the colors of your ancestry." I never seen her again. She works on feathers. Feather leis, feather capes, all that, and the kahilis, she used to make. She used to revive the kahilis from the palace.

The old ancient kahilis. And they were tabu kahilis. You got to know how to handle it. 'Cause the bones are conquered chiefs' you know. The handles of these kahilis. Like people go under the shadow of the kahili they get knocked down but fast in the old days. Remember? After all the different funerals. Only those that are...you got to know your prayer to handle the kahili. To get under the kahili or step on the sacred mats that they had around the exposed body of an ali'i.

Yeah, I was with Liliuokalani's funeral and Kuhio's funeral. I was an honor guard for both of them. But the last was who that died now? Oh, was Kuhio's wife. And they say she's not ali'i and that; came to find out, when she told my mother who her ancestors, she got ali'i blood. They said she's not ali'i, because she's only ali'i by married to Kuhio. She has. When she told me her genealogy to my mother, she (my mother) says, "You are. You tell 'em. Tell 'em I said so and I can prove it." Was proud after that. She held her head high. Before that she was a little shy. My mother knows her genealogy. All the Hawaiian chiefs supposed to know their genealogy. It is part of their bringing up. So you don't over step their rights, they don't over step yours. You can tell 'em where they belong, whenever. They were all well taught among the higher caste of Hawaii.

HT: So some times do you think about death?

AC: Yes, I do in a very religious way.

HT: What does it mean to you?

AC: It's life everlasting. And if you die without sin then you're with God. If not, it all depends on the seriousness of the sin. Sins are all forgiven, providing you have true contrition, sorrow for your sins. And a firm purpose to amend your life, not to do it again. Then you're forgiven. That's what I was taught.

HT: You're still a Catholic?
AC: I still am. I learned a lot from the Catholics. Especially when you hear about these special Fathers are the missionaries that come. The Jesuits. You can learn anything from them. They're well-versed in anything at all. 'Cause I went to a Jesuit meeting one time. They always wear their robes. Something like St. Anthony, you know, big crucifix on the side. They are wonderful people. They have to have a college degree to join that religious order. If they haven't that college degree they cannot become a priest in that order. They teach in the biggest of universities, Jesuit universities. All those big Catholic universities, they are the teachers. Yeah.

HT: How does your future look to you?

AC: I don't know. Like I was told not to think about this, you know, and take it easy. Ah, I don't think too much about the future. As long as I keep myself, religiously, you know, in good order, I feel satisfied. I don't worry too much. I used to think about this, think about that. Ah, it's waste time. Doesn't do any good, no matter how you think it. I used to go to all kinds. Do you believe in metaphysics, in ESP (extrasensory perception) and that? I used to go to all those kind of meetings. And I learned a lot. And a lot of it is in Catholic philosophy. Like transcendental meditation. Get way above yourself. Leave all your worldly thoughts and feelings behind. Transcend your thoughts; one with God. And it's healing. It's good for the mind, for your soul and all that. I believe in that. Catholics teach that, too. You go for meditation and prayer. Solitude. I was taught that long before I read those.

I used to go to all kinds of meetings. These Bahai faith and people from Tibet and all that, you know. I used to go to their meetings. I met a lot of those Tibetan priests. And I used to go to these Buddhist meetings to learn about their philosophy. Buddhist philosophy is very much like the Christian. And the old Buddhist people, they say, oh, the Catholics and all the different religions got their start from Buddhism. They teach very much the same. Like the Catholic philosophy and the Bible says, "As you sow the good seeds, you shall reap good seeds. And then from the harvest from one good seed come many good seeds. And if you had sow bad seeds, by the time of the harvest you will harvest bad seeds."

END OF INTERVIEW.