Fannie (Hauanio) Duldulao, Hawaiian, was born March 24, 1911, as one of eight children, in Waipio Valley. Her mother and her maternal grandparents were also born in Waipio. Her father was a taro farmer.

Fannie attended Waipio Elementary School (1st to 6th), Kukuihaele School (7th to 9th) and Hilo High School, until a family member's illness caused her to drop out of the 11th grade. In 1930 she married her first husband; they had seven children, all of whom were born at home. Her second marriage to Romualdo Duldulao also produced seven children, and all but the last two were born at home.

Except for the 1-1/2 years at Hilo High School, Fannie has lived her whole life in Waipio and Kukuihaele. She worked in the Ono Ono Poi Shop for 15 years, and has farmed taro for about 45 years. Today, the Duldulao family commute from their Kukuihaele home to the valley almost daily to tend their taro patches.
This is an interview with Mrs. Fannie Duldulao. Today is March 14, 1978 and we're at her home at Kukuihaele, Big Island.

I wanted to ask you if you remember how your father came to Waipio, or if he ever told you how.

FD: Oh, that part, I don't know how he came and then he got to get aquainted with my mom. That part I didn't know how. I don't know with who he was staying but I know he has a step-sister. She was a, what you call, she used to be the Keomaka. But she used to be the Hauanio (before becoming Keomaka). That's my step-aunty, my daddy's step-sister.

VL: So she was in Waipio before your father?

FD: Uh, I don't know if my dad came together with her or, I don't know that part.

VL: And your mom--her folks were born in Waipio?

FD: Yeah, they were born and raised down there.

VL: You know about their parents?

FD: Yeah, my mom's parents I know. That's all the family that is related to Harrison Kanekoa? That's all my mom's side.

VL: Do you know what your mom's parents did in Waipio?

FD: Well. I guess when they were young, they were raising taro too. Because when I came to understand....I was going to school, we used to go there [taro patch] too. We used to stay there, with Mrs. Nakanelua's husband [James Nakanelua, FD's cousin]. That's where they live, below Harrison. You know Harrison's house over there [Waimanu side of valley]? Had one shack down side. One house below Harrison. That's belong to my mom them. So, all the families had their own so we didn't care how that property went. So, my oldest aunty, gave it to her son, James Nakanelua. So we didn't want to make no fuss. Let him have the place. So that's where we
used to go back and forth. That's where my grandparents were, over there; my mom's mom and dad.

VL: And they raised taro?

FD: They used to raise taro. All the family over there. You know, in the front of Harrison? Well, those places are open now. I have a piece of land over there, about three acres that belonged to my grandmother.

VL: Did they raise to sell the taro?

FD: Well, yeah, they sell the taro. Because those days very cheap. You know the Kalas and the Kaheles. They never used to plant taro. Those people were kept by my daddy.

VL: They worked for your dad?

FD: Mmmm. When we used to go down fishing, eh? My dad bring taro, take taro down. Because when we go down there fishing, they get fish, they give us like that. But my daddy is a good fisherman.

VL: You mean they traded?

FD: Yeah. Because, you know, by giving us fish like that. So my dad give them taro. They never used to work taro patch, those people. Never used to. Joe Kala them just recently, they got the place from [Albert] Kalani. They gave them the place (to take care).

VL: So what would your dad, how much would he change it for? How much fish would he give for the taro?

FD: Well, you know, if they give few he doesn't give plenty or little but he just give them half a bag or three-quarter bag or one bag. He just give them. Like how I, even if I don't have any, I just give, as long as please everybody. As long they have.

VL: Did he ever sell to poi shop?

FD: Oh yeah.

VL: Which one?

FD: We used to send 'em to...Waipio, they used to have poi shop, they have two, I remember. That's the Ahana [aka Chang]. That's the [Leslie] Chang's daddy used to be. And then Mock Chew. And then the other one was where I staying now, Akioka. That was the biggest, Akioka. Because my brother used to work for them too. You know, packing taro on the pack animals. You know where that nut field is? You know where [Steve] Mochida lives? Right between Mochida and Lau Kongs, have a trail there. But that place belong to Nelson Chun. That's the trail there. Go to the poi factory before. Have three, see. And Akioka was the biggest. My mom used to work there and used to work for Chang's.
VL: What did she do for them?

FD: Peel. You know, I was big; I think about five years I think that time. I used to go along with my mom. She peeled and I keep the taro peels, and [they] give it to us we raise chicken and pigs, like that. We put 'em on the pack animal go home.

VL: Do you remember what the poi shop looked like?

FD: Well, the poi shop they had was just a plain building. Not the kind fancy kind. Just like the one [Tom] Araki get down there [in Waipio]. You know down there. It's bigger. But that thing go with that big wheel.

VL: Water wheel.

FD: Yeah, that's how that thing, they used to work on that. Big one.

VL: What would that do?

FD: Well, that get one flume on the top, and then the water runs in that flume from up Hiilawe. You know, they have the water run there. And that's where one of the hippie, eh? He's raising prawns down there. Back of Mochida's, I think. I didn't get to see but I think that's where he used to get his water now.

VL: So when the wheel turned, what would it do on the inside?

FD: Well, they have the motor in there too. Run by that...you know, before they had that machine, but run by these big wheels, by water, you see? And that thing have flume like this. The two sides. And that's where the water flow and then hit the wheel. That thing starts.

VL: And that would be for mashing the poi?

FD: Yeah. Make 'em to poi. And fast. That was the old fashioned; too bad I didn't have the pictures because I had all the pictures taken before. But when my sister-in-law stayed where our house, where Roy is now; up, eh? They broke down the building and then I don't know what happened. My sister-in-law took all the belongings, eh; you know Polo's [Hauanio, FD's nephew] mother.

VL: How did they steam the taro?

FD: Well, something like Seiko's [Kaneshiro]. They used to have wooden but only underneath they have that heavy steel iron underneath. Just the underneath part.

VL: Like a box?

FD: Yeah. On the top they have the redwood.
VL: And then, would they use; what kind of fuel?

FD: Well, they used to burn firewood before. You know we have plenty wood down there. So they used firewood instead. Because I know my dad used to go there—fireman. He used to go help, eh? My father used to go up too because when he's not busy he goes to help.

YY: He would go and fire....

FD: Yeah, he go help them burn. Like if for tomorrow they work early in the morning, eh? So, they don't have table like today, like all this stand. Everything is up, eh? You know, they have the little stools, sit down and peel like something like this, and you clean. All the plenty water, they rinse 'em, eh? Everything went good. Before is easy. Oh, they used to pack so much taro in Waimea, too, you know. Kamuela. All through horseback. You know on the mule pack saddle.

VL: You mean bringing taro to Waipio?

FD: The poi, the poi. Yeah, they bring the poi from Waipio and they deliver to Waimea. And they used to have those poi bags. You know those regular bags. Now we have rice. Before you know, not like now, 25 pound like that. The 25 pound before, I think, used to be only 50 cents, I think. Or $1.

VL: Now you put the poi right inside?

FD: Yeah, the bag.

VL: Doesn't it get wet?

FD: What they have to wet the bag. To keep the poi damp, eh? And then they wrap up with ti leaves. You know, at the bottom of the bag. And they tie string, and then they have ti leaf. You know, you lay the ti leaf down. All the leaves set together like this, and put the bag inside. They have one kind of plant that's called sisal. They used that for tie. They strip that before time, they make plenty and they keep. They used that for rope to tie. And that thing is solid, you know. For tie, roll the bag in the ti leaf and they had the string underneath, that rope underneath. And then they tie.

YY: So the sisal was made in Waipio?

FD: Was made for, yeah. The Chinese, they made that. My daddy them make for all the Chinese. Because they had all the poi shops owned by the Chinese.

YY: How did they do that?

FD: Well. You know like now they have. They just cut 'em off and dry 'em out. When that thing get dried, they strip 'em off.

YY: They cut off the stalks?
FD: No. On the side have, eh? You see right by that mango tree. You know where that rough road near the stream. Where Joe Kala is, eh? Have you seen some on the mountain, the sisal?

YY: It's a cactus-like plant.

FD: Yeah, yeah. It's so long, you know. Those are the sisal. And then in the center have that long stalk. And it has white flowers, or whatever. And then they cut from underneath, they cut around. And then they dry that thing. They cut so much and they dry 'em out. When that thing get dried, they strip 'em up. They cut 'em off. They cut 'em so even with the bottom. Then they dry 'em out and they strip 'em. That thing is solid. You know we used to do that, too. I used to join the two ends together. I used to tie 'em up and then they lay that down and on the table. And then they put the [ti] leaves. But they don't back end the....they just, just plain leaf. And then they roll the bag, put the bag poi inside.

VL: So are there leaves all around the bag?

FD: Yeah, all around the bag and they tie around the center. You know where the leaves are up like this. Well, that's where they get the bag where they tie. You know the bag? That's where they grab and then put in the grass bag. They do that so the poi wouldn't get dried.

VL: So they put the bag of poi. Then there's leaves around it and they put that inside another bag?

FD: Yeah, the grass bag. You know those brown bags. The barley bags. They had those bags before. Plenty, plenty, plenty. And then they put the....

VL: The burlap ones?

FD: Yeah, you know those. They have those barley bags. They have the small brown bags.

VL: It's made out of, what?

FD: Well, they have now. You know, those barley bags. You see, eh? You know, what you call, for pig feed. Brown bags. So stretchy, eh? They are so stretchy. You seen some.

YY: They load the taro in that bag?

FD: Yeah, they put the bag poi in there. Well, that is all wrapped up already, see? Well, we knew why they do that. They wrapped the ti leaves out to keep that thing cool because, you know, the bags is not plastic, eh? Plastic only when you get all the air out, that thing will stay there. But these bags, so thin sometimes. Well, when get hot, it gets dry when the sun hit. That's why they wrap the leaves and sisal. Too much job.
VL: Did your mother work at the poi shop every day?

FD: Uh, I think they worked two days a week. They work only two days. I think Monday and Thursday, I think. Because Friday and Tuesday I know they used to deliver to Waimea. Because I go there and then I see what my mom does. She work about 7 o'clock in the morning. Even Rachel Thomas' mother, too. The mama work there too.

VL: Then what about lunch?

FD: Well, lunch, well they have. You know Chinese, they cook lunch for the workers. Yeah? And in the back of the poi shop used to have plenty of watercress. And you know before get so much food. Better than today. Plenty to eat. And, you know, they had near the poi shop, the ones who own the poi shop, they have that oven, you know? Made out of cement like. They used to roast the pig in there, Chinese. You ask that to [Gilbert] Chang's daddy; he knows about it. Leslie Chang. We were all raised up together, you know, with him. That's why when I went to see him last month, he said, he pat me, he said, "Poor thing, no, we getting old."

"Aren't you happy?" I told him. "We living of this age we are now, eh? Aren't you happy?" I tells him that.

He said, while he scratch his head, "Like you, you still yet down Waipio."

"I like it because we were born and raise there."

He said, like him, if he didn't have his business over there, he would be still in Waipio. Then he moved to Hilo. We were all together. We were just like family, when they [the Changs] had their poi shop. And then my brother used to work for them. He worked all over the place, my brother. So that's how we get to know everybody. So I told the [Chang] boy, "Yeah, you better be good boy, help your father. Your father say, you a spoiled boy." He doesn't care to work.

VL: You know the lunches they made for you folks? What kind of food?

FD: Well, they have rice. No worry. They have rice and vegetable soup and you know those kind fish in the can? And they so expensive today. Those are the fry mullet, you know that? They had that in the can and they so delicious. Real ono. When I go to Honolulu, I bring home about six cans, I bring home. You just heat 'em on the stove, you know. And then you eat it. Oh, the good.

VL: They made that lunch for the workers?

FD: Yeah. They give, and you know those Chinese sausage? So expensive [now], $3 and so much a pound, eh? They serve that too. All kinds. They cook Chinese food.

VL: Every day they serve?
FD: Every day, yeah. They give. And then, in the morning, you know what they used to do? They cook, what you call, like mush like that. They give to the workers. Instead of that, not only that, well, they have fresh milk. And then they put crackers. You know those big crackers? They cook 'em together. They have their way of cooking eggs. Taste good. I eat because I stay there too. Yeah, eh, they eat, they don't starve them, you know. They eat. Sometimes about 4 to 5 o'clock they finish. My mom, them.

VL: From seven in the morning?

FD: Yeah, yeah. You ask that to Rachel. I don't know if Rachel remembers.

VL: Do you know how much she was paid, your mom?

FD: Uh, the paying part I don't know. I don't know how much she was getting paid. But they liked the job.

VL: How many ladies were working?

FD: Well, they had five, I think. I know I had my aunt, too. Rachel's mother. My mom. I think my cousins. Oh, I think my cousin used to work there, Kaholoaa lady. Of course she's older than us. I think she used to work because they, I don't know; some of them didn't finish up school. Me, I know I went. Rachel them didn't go.

VL: Were there men working too?

FD: Yeah. They had plenty. As far as mens, oh, they had plenty working men. Because most is the men's job, eh?

VL: In the poi shop?

FD: Yeah. Lot of carrying too, eh? They have to empty the taro from the cooker. And then put 'em down, you know, where they clean, the big pan. They clean 'em up and put 'em down on the floor. They used to clean [peel taro] down on the floor. And they used to use coconut shell. You know the coconut shell? They make it for peel. [Seiko] Kaneshiro, we used to get that. But after then, I don't know, he didn't want. So he make us use butter knife. When we started, the first time was kind of hard for us. When he no stay, he leave us, we use the shell.

(Laughter)

FD: Kind of hard, you know, with butter knife. So, after that, we got used to so....yeah, those days was really. Eh, we didn't starve. Everything was so cheap.

You know my dad and I used to come up. I used to ride on my own horse, eh? And I had the saddle before, they had that iron stirrup, put the feet in. Just right for my feet. And he tie my feet so I wouldn't fall. And we come up [Kukuihaele] shopping, me and him. Used to get the Chinese store, you know, right where Mancao's wife is now. There's
a Chinese store over there. The front used to be Japanese. And below, where that palm tree is still there, used to be Japanese store, I remember. Shokai [Store].

VL: And what would you buy?

FD: We used to buy rice. All the kind Chinese stuff, we buy. And then, you know cod fish was so cheap.

VL: When you were at home, what kind of food did you eat the most?

FD: Oh, we had chicken, and we have ducks. You know, we raise pigs. We have our own milking cow, to tell you that. We have so much horses. Everything we got. We didn't have to worry for meat, like that. Every two, three months, my dad...you know before, when they used to kill the cow. Oh, some big pile only for $1. You take five piles, that's $10. Oh boy, one bag full. That's true. They used to put all ti leaf underneath, and then they put pile.

VL: Ti leaf on the ground?

FD: They put banana first, eh? No, but our yard is big and clean too, eh? We have grass, eh? They put all banana leaf under. And they put all the [ti] leaves on top. And then they make everybody come buy. Like they order, eh? One pile how big. You compare with today, I think $20 no cover even the pile for $1 before. You know how much today, two pound is so little.

VL: One cow can make how many piles?

FD: Oh, boy. Big, you know, the cow! Get about six, seven hundred pounds. I'm telling you. So we had one more, was for kill. The cow wen disappear, never had 'em. So all of us go find around, go look around. Way up, you try go look way up where Roy's taro patch is? Further up. You know in the middle all guava bush, eh? We saw the head hanging on the tree. But it's all, already, coming to all rotten. He smell, you know.

YY: What happened?

FD: Somebody took 'em. And they kill 'em. They take everything.

VL: Was there very much of that in the valley? Stealing like that?

FD: Well, you know, that's those kind people. Lazy, they don't have those things. To tell you the truth, I was the spoiled one. Like how everybody tell, oh, they used to wear rags and never had money. They used to go catch frogs and go sell 'em to the Chinese. Not me, I tell you.

VL: How come you had money?

FD: You know my father, he's a hard working man. My dad sells his taro to the poi shop owners. He used to save his money by having this o-san, Mr. Hino, to save for him. We didn't have bank to save our money. He
died, poor thing. And then the family didn't know. But they gave my father some money back.

YY: What was your father's name?

FD: Victor Hauanio. He come from Puna, my dad. You look my daddy, he's not like a pure Hawaiian. Too bad I don't have the picture. I don't know if my sister got the pictures. Maybe one of my sisters had the picture. Maybe some day, I'll ask her for the pictures. Try look at my daddy. Handsome looking man. And even my mom. He get high cheek bone and you know his complexion, is real smooth and light brown. I used to be like that when I was a young girl. When I play so much, you see my face, I have rosy cheeks. Even my nose. All red. That's what they told me. I'm not pure Hawaiian. You know when I pregnant to my first daughter, the one in Waimea, Mrs. Tomas, they didn't take me for pure Hawaiian, yeah. They was trying to check all the pure Hawaiians, most we had Japanese mix, eh? Most Chinese, we had. So I didn't pass for one pure Hawaiian. I say, "How come? My mom is Hawaiian, my dad is Hawaiian. How come?" So, when they found out in the genealogy, they keep up that, too, you know. Like us, we only keep the records, eh? But them they have the genealogy of all the family. They say we have Indian. I said, "I don't know if we have Indian." We not pure Hawaiian.

VL: American Indian?

FD: I don't know. That's what they say. You know they trace back, back, back. So I told them, "Maybe, because my daddy's side. When you look the family, they not pure Hawaiian, you know, you look them." Yeah, when you look at them, they not like pure Hawaiian. Funny, you look at them. And their skin so fair. And you know my cousins, they look like haole too. My cousins. Too bad, I think we have only about three more, I think. Yeah, but they good looking. They used to work down Puumaile home, but they move up now. My three cousins, they used to work nurse. They don't look like me. They cute.

(Laughter)

FD: Yeah, they cute. But only I had ehu hair. They said, "Funny, pure Hawaiians, they no more ehu hair."

I said, "Maybe the far back family," you know. Maybe today pure Hawaiian now all mix, eh? I used to have real ehu hair; me and my sister, two of us, the one in Honolulu. My sister is prettier than me, the oldest sister.

VL: Did you folks have a garden too?

FD: Oh, about garden. You talk about garden. Everything you can think of. We had cabbage, beans and everything.

VL: Who took care of the garden?
FD: Me and my daddy. My mom had, below our house, where Roy is raising taro now, had a big home over there. We had two patches over there. We didn't raise taro so we raised head cabbage, all kinds of vegetables. We didn't starve. That's why, to tell you the truth, if you ask Gladys' mom, she would know. Yeah.

VL: Now, your father got his money from....

FD: Well, he used to make his own poi. Where people used to order from him and then he deliver the poi. And then sell the taro to the poi shop.

VL: How many acres, about, did he have?

FD: Oh, eh, you come to think where Roy is now, above of Roy and below of Roy. Where George Farm is you know where the mango tree is? As far as there my dad used to take care. To tell you the truth. My daddy has the biggest taro farm over there and, what you call that, Chun. And then come my brother-in-law's, Young, the one where Olepau, you know where Olepau them is? Yeah, in the front, that's all my brother-in-law used to take care. By the Filipinos, now. My brother-in-law used to take care all down that side.

VL: Your dad, did he hire workers?

FD: Yeah, he used to hire all my cousins. The Nakaneluas.

VL: He hired them?

FD: And then had two Japanese boys. They used to stay down where Araki is. Uh, the father used to be Oshiro. I don't know what Oshiro is that. He used to stay above William [Kanekoa]. Get one house above the road, eh? They used to stay there. And where William is farming now, that o-san used to get taro patches. But over there, my dad have few patches too. That's from the Bishop [Museum]. You see how plenty taro my father used to take care? He's a big taro farmer. You know where Roy is now? Where George Farm used to have. And where that little shack in front of Roy, my daddy used to raise all that. All over there used to be my dad's place. And then his family from the Kala family where the family came from Hakalau. Well, she married to this Kahele boy, she wanted to raise taro. So, that's why they move away. Now they in the front of Roy, where the Caceros staying now. That's the only family.

VL: How much would he sell the taro for?

FD: Well, the taro was cheap. Only $1, or dollar half ($1.50) a bag. And the poi, me and my daddy. You know, I was old enough when I used to stay where I was going to school. I was old enough to work. So we cook our own taro and we used to pound. I used to help him pound. We didn't have poi grinder, you know. We had the big board. Maybe like this long, but big wide, eh? My daddy used to pound. Even my mom. We didn't have only one, we had two. The house is high. You can ask Roy, Roy remember.
YY: Do you remember your dad chanting while he pounded poi?

FD: Well, when he pounded, you know. One, two, and then they wet the hand and they used to make noise, you know, underneath the stone. I can do that too. You know, wet the stone and then you make that noise like that. Eh, make big noise. You ask Roy. Maybe Roy he did that one time, eh. He demonstrate to you folks, eh? That's how my dad used to do. But my dad, he's a husky man. And he's not black like me. He's not brown like me. He's fair, you know. I think Roy remembers seeing my dad.

VL: Did your dad teach you to do it in a certain, special way?

FD: Mmmmm. He didn't have to. I learned by myself. I do it by myself. You know, to tell you the truth, I used to. We have plenty animals. In the afternoon, wen come about 4 o'clock, I pick up all the animals, one by one, lead 'em home. We had coffee field above the house. You ask my sister-in-law (Mrs. Benito), she knows that. When my brother was still living, they had bulldozer the place. I bring all the animals in. We had about four mules and horses, we have lot of horses. But we keep the tame one. But the wild ones we cannot catch 'em, see. We let them turn loose. I think we had about 10 animals ready for pack the taro. I bring them in. We used to go the taro bank behind. You ask my sister-in-law, she know this. I used to cut grass and make the bundle like this and tie 'em with the rope. You know, we used to, like this, the bottom and you know the top. We used to make half and a half. And then we tie 'em with the rope. And then we used to poke with the stick. You know the stick for turn the taro, we used to poke the two bundles. You see how the Chinese used to bundle the rice? The rice bundles? That's how I used to do with my dad. Poke the stick in and then carry on the back, the shoulder part. I take 'em home. One animal would take a bundle, we feed 'em.

VL: Every day you did this?

FD: Every day we do that. Every afternoon, 3:30 we go up the mountain. Sometimes we go in the front the house. That place is still there. They have plenty da kine grass you just pull 'em and bundle. Yeah.

VL: You and who else?

FD: Only me and my daddy. And then if the boys get through pulling taro, his working men, they go help. So I didn't have to do that. But I go get the animals take home. I work hard, you know.

YY: How old were you when you doing all this?

FD: Well, I think I was about eight. I was about eight. I was about eight years. Eight, nine years I know how to do everything by myself.

VL: Did you have other chores too?
FD: Oh, so much. Yeah, I had so many things I used to do. And then I used to bake, too. We used to bake cookies, pies and cakes. But we have, the wooden stove, they have oven, eh. The wooden stove. You see in the catalog; before you see, eh?

YY: Made out of what material?

FD: Well, there's all iron, cast iron. Yeah. They have that. They have four burners. And they have the oven. You know how I used learn how to do it. We have one Chinese store in the front of where Peter Kaaekuahiwi stay now, where Araki's. The store over there. Ay, I used to go ask the man how to bake pie. And plenty coconuts, eh? You know my mom and I used to do that. We had a grater to grate the coconuts. He shows us how to do it. My mom, she's a good baker. And then we bake our own pies. We make our own cookies, you know. That's the Chinese way of making. You know the dough and you flat 'em and we didn't have cookie sheet. You know what we had? This galvanized sheet. The man share with us and he used to cut it and lay them on top. Because doesn't smear. Once you press 'em it stays there. The Chinese show us how to do it. Then he tell us how to do that muffins too. All with eggs, eh? You know the Chinese, everything with eggs, eh? Their muffins. So fluffy. Smart. But that time we have the cookie sheet, too. And those cupcake pans. They have. They have all those things. Plus, over there where we keeping the land now, had one Chinese lady too. That's Mrs. Akioka. That's the owner of the poi factory too. You know, she's a good cook, too, that lady. We used to be all together. And, Gladys' mother used to be a good baker too. My sister-in-law now, Mrs. Benito, she's a good baker. We never did have to go buy. But only what we need to buy is bread and crackers, like that. But other than that they make pancakes and everything. Yeah, before, the living was, I think, better than today.

VL: Did you ever sell the pies?

FD: No, no, only for home use. Till I had my children and that's when the family. You ask Gladys, I think she would know. Every party the family make, they always call me to bake cakes for them. Until I had my last daughter. Then I couldn't bake. Even the same recipe I follow. Even till now. Sometime I stay. I go back and try to do it. You know the prune cake. All those carrots bread and tomato sauce cake, mayonnaise cake, I used to bake all those cakes. Even you can ask the Loos, the family. They have all the recipe from me. Today I go bake and it doesn't turn out good. I don't know. Somebody.... You know what some people say. Somebody took my knowledge away. They so da kine, you know. They take away. That's true, you try ask everybody over here. My cousins, you try ask them. They would tell you. When they make parties, they always call on me to bake cake. And I make my own recipe, you know. I used to mix 'em with my own hand. Not the kind you buy, the cake mix. I used to have the Gold Medal flour and that's the kind I use. And didn't have to buy eggs or what. My mom used to make our own butter too. She makes our own butter and to make it yellow she use the egg yolk. After she has all in a big bowl, like that. And then the egg yolk she mix 'em like that and come yellow. I never know, she does that. My mom. Too good, eh?
VL: You folks had kitchen inside the house?

FD: Well, no. We had 'em near to where we cook. We had one big kitchen. One big hall way. And from there; well, the house is high. Then we store up everything downstairs. We had one room for store up everything.

VL: The house is above the ground?

FD: Oh yeah, yeah, above. High, you know. Kind of high. And we used to hang clothes underneath too. Everything we does. And we used to pound our poi underneath the house, too. We have four bedroom house now. We had a big home, you know. And we had only two spring beds, I think. And most is koa bed. You know the koa beds? I don't know what happened to them. I wanted one in the worst way.

YY: With a post?

FD: Yeah, with a post. And then, I have all the decorations for put on top. You know, everything, the ruffles and everything. My mom is too good for that. She used to crochet and everything. And, you know, before, the big covers all thick like this. All thick. Cannot find those bedspreads nowadays. The whole trunk full. I don't know what wen happen.

VL: Did your mother sew?

FD: She sew. She used to sew my clothes. But the only part I never like, when she sew she make the neck too tight. I used to cut 'em.

VL: Did she have a sewing machine?

FD: Yeah, she does. She have the Singer's sewing machine. And still in use yet. Today I still have that machine but my daughter has it. The Kaniho. My ex-husband give 'em to her. When I look at the machine, the machine is still nice. I tell you that.

VL: Can you describe, for us, your father's packing the taro?

FD: Well, both my mom, my dad and I; we used to pull the taro and we put in those bags. And then we used to sew how like nowdays. And we had to put on the pack saddle. He has four mules and he put all on that. And then two horses.

VL: So six animals and two bags?

FD: Uh huh, he used to pack the taro on. And two bags on each (pack animal). And I know how to do it. I show my husband. They have the rope around. And then how to make the rings around. And you put that bag and you put one bag inside. Fold the rope like this. This is the bag now. You put that bag, the rope one side and then you pull down from the pack saddle. You pull 'em down one side and you twine 'em up and go on the other side. You know my dad and I, we used to make a post, eh. Maybe big like this. We put 'em for let the bag stand up
so it doesn't turn over, the pack saddle. So both of us carry the bags, put on one other side and then that go even. Not easy, you know. I cannot carry the whole bag.

VL: You would put one bag on first. And then the pole under it.

FD: Yeah. To push the thing up so it holds on one side. Balance, eh? Then get hold of the other bag and put 'em on. Then we just start going back to the next one. We were real busy.

VL: So 12 bags?

FD: Yeah, 12 bags.

VL: How often would he do this?

FD: Well, every...three times a week he used to pull. And then we used to cook taro three times a week too. We were busy.

VL: How much would you cook?

FD: Well, we cook four bags, five bags. You know where Nakanelua used to stay. He's a policeman before but he died, see. My dad used to order about $20 of poi but he give 'em to the family, eh? He has big family. Burke family. That's the policeman before we had. And then he used to deliver over there and you know where in the front of Fannie [Kaneko]. Where that store used to be. Well, he takes the order from my dad. Somebody order from, I think, Kapulena or further over. Yeah, my daughter [Fannie Kaneko]. And then, that house where the little boy's grandmother stay, Efuku, the little baby. Get one house below her, eh. That used to be the store now. Before. That's where my dad used to deliver all his poi. He used to get cash. You have to keep your own money.

VL: Would he hide it?

FD: Well, that, he had him to take care for him. But good thing he keep on his records. To tell you the truth, my dad, he has a nice writing. I think somebody get his book. Roy supposed to get the book. You try look at his writing.

VL: So you made poi three times a week?

FD: Yeah, three times a week for deliver out. That's his orders.

VL: How was his price compared to, say Akioka's?

FD: Well, before everybody like the hand pound. They rather have the hand pound. But today, well, we cannot do it. Get so many things you got to work hard to get your money. You know, today is so high cost living. You cannot be pounding poi all the time. Even me. I couldn't help. I have to buy. And if I make with the machine, now. We have a little machine. If I make 'em going to be waste. Because not all of
my children eat poi. But the grandchildren would eat. The little one, she eat poi more than rice.

VL: How about back then. In your house, had you and your parents and anybody else?

FD: Mmmmm. We didn't have nobody. Only three of us.

VL: So how much poi would you folks eat yourselves?

FD: Oh well, like for today now. You compare today and before. You buy about $20 worth, you know the $20 worth of poi today. Twenty or twenty-five dollars. Well, that's what we used to eat for the week.

VL: The three of you.

FD: Yeah, three of us. But we eat rice too. I go more on rice most of the time. I rather have rice. Most of the time. Only lunch hour I eat with my mom. But I rather have rice. Because before we have plenty steam fish. You know, all the Chinese kind, eh? We have so much eggs and I have that Chinese lady, we taking care now. She does all the salting eggs for us. Salt eggs. And you know how expensive, eh? We used to have so much, I tell you. Used to get by the buckets. You know, chicken. By the hundreds, I tell you. You try ask that to Fannie's daddy, my ex-husband. You ask him that. He know the story too. Yeah. I never used to sit on my okole. I used to be a hardworking lady, to tell you the truth. He knows about it because we were living up there when my dad was still living, when I married to him [ex-husband]. He stayed with us. He was the only one that was helping my dad, eh? And then my small brother, he got to move to Hilo was. Was working Iron Works. My oldest brother, he come back and forth. Sometimes stay with us. The one my sister-in-law living yet, eh? They stay with us when they get time.

VL: How about for fun as a little girl? What would you used to do?

FD: Oh, we used to go horse riding. We used to go after church. Especially Sundays. We don't have play time. Like today the kids they have so much. Down the park our school, we had a big playground down there. No worry. We had all kinds before. We had that pull rope. We used to play indoor balls. We used to play all kinds of games.

VL: What kind?

FD: The ball, you know indoor ball. We used to play all kinds. Basketball. Baseball. They have before.

VL: What kind of ball is that?

FD: The indoor ball? Big softball. We used to have all kind games. No worry.

VL: And who would you play with?
FD: With all the school children. So much, I tell you. Plenty, plenty children. And plenty Chinese. Really. When you come to look all over the place, nothing but Chinese. You know where George Farm's taro land now. Used to get all Chinese over there. And we had a taro place I used to keep. Below that. You know where that hippie house used to be. The small hippie house in the front my place. Used to get one Chinese house over there. All over there, all Chinese.

VL: Did you folks mix with them very much?

FD: Oh yeah. You know when school time, oh. But for go out play, you no see the Chinese they go play like how we used to. They don't go out, those kids. They work too, you know, the Chinese. They help in a rice field. They work too. But like us. Well, Sunday is our play day. After church we go. But not that kind run around all day like today. The kids nowadays, eh? Everything is play day for them. But before we work hard. But I never starve.

END OF SIDE ONE

SIDE TWO

FD: That's why if you folks tell the story. If you folks ask my ex-husband, he will tell you folks. I think my cousin them, they never work as much as I usually do.

VL: What else did you do beside riding horses for fun?

FD: Well, we used to go fishing. Most of the time we go fishing after we do all our work. Nothing to do in the evenings, we go fishing. Every afternoon we used to go fishing.

VL: Where would you go fishing?

FD: Down the beach. Down Waipio beach. And then we used to go down there. We stayed with one Japanese o-san. He get one house down there. We used to stay with him, you know. Lucky, we were lucky we had him. And then that was storm. You know when they had that tidal wave [1946]? That old man Nakanishi. Yeah, that was the old man. You know when had that tidal wave Waipio had, the April 1st one. The one that took him up the hill, you know that sand hill. He was the one that way down. Way on the other side of the river. When we come down from the other side, we stay with him. And you know what he got. He used to get a big place where he plant potatoes. And we used to help ourselves. And he plant peanuts too. And when we go down there, all my cousin them, all, everybody follow. The Nakaneluas, the Kanekoas. Plenty, eh, you know. But they not pure Hawaiian. They Chinese and Japanese mix. So we all go down the beach. We stay down there. For go fishing.

VL: Would you spend the night?

FD: Oh yeah. We stay for days. Sometimes two days. My dad just go home. Ride the horse and go home and feed the animals. Just feed the animals and come back. That's only the time we go down there but not play around. We just go down there for fishing.
VL: You used poles?

FD: Bamboo. We used to get bamboo before. You know that Hawaiian bamboo? We used to have bamboos down there. And my dad make his own line and make his own hook. They have the small kind. I had one for souvenir but I keep 'em.

VL: What did he make it out of?

FD: Wire. He has a sample. The before one. Only that hook and the way how they do it and you compare it with today. Today is real wasteful. You know, we used to get a squid. My dad used to....You know some [squid legs] are long, some are short. He take the short ones and then he put it in the ti leaf. Roast 'em on the charcoal and then he put 'em out. That's what he use. Even only one leg, may take him all day for go fishing. The fish might grab but couldn't take the bait out. He twine that squid leg around the hook and he twine 'em with the suji, string. And that thing stay there until it's up to him to change. Boy, when he catch fish, half bag, sometimes, only that moi. That's all good eating fish, you know. Today is so wasteful. You buy two box of frozen shrimp, you only catch about two, three fish sometimes. So wasteful. I used to tell my sons to do the same like the grandfather. Just use the homemade hook. But not one of them tried. So easy, they just take the store one and attach 'em on the reel. That's all. That's why I tell my husband, "Someday, you should do that." Today everything is wasted. Just go pick 'em up and, you know. But that's not the way I watch my dad.

VL: And then, what would you do with the fish?

FD: Well, when we get too much, you know what they used to do? They used to cut 'em and dry 'em. Like how they used to make the opelu, you know the dry fish? They used to do that. Even that's how they used to do our meat. We used to take 'em down the beach and dry 'em. My mom, she's too clever for do 'em. You know, you just open, how barbeque way but the pieces are big. And then dry 'em out. Salt 'em and dry 'em out. Soak 'em in salt water, eh? And then they dry 'em out. And get dry, they put 'em all in the bag and they used to hang 'em up. And I don't know how the food doesn't get spoiled like today.

VL: What kind of bag would they have?

FD: The rice bag. You know the brown bag used to get. They used to put 'em inside. And hang 'em up. You know in the kitchen where we use. We have the stove, eh? And warm in there too. And that thing is dry. Oh, the good. You just put 'em on the charcoal or whatever you want to brown 'em. Before most time we use....Me, I like everything fried, my fish. But my dad them, no? They charcoal. Yeah, they put 'em on the charcoal. Easy to do it, eh? That's why I say, "We never starve." I don't know all the rest of the family but I know I never did.

VL: Did you have lots of relatives down in Waipio?

FD: Mostly, majority most of them.
VL: Were there times when all you folks would get together?

FD: Oh yes. As far as that, you can ask Harrison. When come to holidays, everybody come our place. And when they have parties, like that, they bring 'em to their place, everybody go. We used to enjoy. All the family.

VL: What kind of holidays?

FD: We used to make kalua pig. Everybody enjoy. So much fish. We have our own pigs. Everybody raise. You tell Harrison that. And that's true. And he would tell you. My father was a big taro farmer. That man he work from morning to dark. He work so hard.

VL: What occasions would you have these big parties?

FD: Well, we have New Year's. Christmas, New Year's, they celebrate. And then, when come to birthday parties. They have all that too, before. And when come to election time too, they even make parties. When their men win, like that. Oh, the president for this year going be certain person. Ho, they make big luau. Everybody chip in. Make big luau.

VL: Everybody brings food?

FD: Yeah, everybody share alike. Some bring rice, some get poi, some get fish. And then everybody, they have pig, eh?

VL: Did they have the politicians come down to the valley?

FD: Oh, they do. And they do. And they are welcome more than today. We used to have plenty ginger flowers, eh? When they come down, they go up the school. Oh boy, all with leis. Really, before. We were not behind days, boy. We were way ahead. Still yet until today. Better, I think, than today.

VL: Did they have Democrats and Republicans?

FD: Uh huh, they have both of them. Come but on different days. We had the school down there, too.

VL: Most of the people in the valley were what party?

FD: Well, most Democrats. Most Democrats but we have Republicans too. But the two doesn't work together. So, but if one side win and the one side lose; well, everybody be friends. That's why, don't be enemies. But some of them bet money, you know.

VL: What do you mean?

FD: Their money, you know. If my man is going to win, we got to give so much. They bet something. They bet like that.

VL: They bet who's going to win?
FD: Yeah. If the Democrat win. Well, you lucky.

Really, those days, I tell you the truth. Me, for myself, I know for myself. You tell Harrison. Harrison will tell you. Even his daddy, only one hand, he used to pound their poi. His daddy only one hand, you know? He pound his poi for his big family. That's another big family, too. Never starve. Nobody starve. Everybody have their own taro patch. Even my son-in-law, Kanekoa. Where he is now, all the places where he get now. Above him get the grandparents. They used to have their own. And then he stay below now, where his working man, Dave. That's all belong to his mother. Until today. That's where he lives too. But not like down here where I am now. He never used to take care down there. Just lately. Before all up there. Nobody ever starve. All us family used to all gather together because I used to be close with his older sister. And she still living, she's in Honolulu, she's a widow.

VL: Were there any times when not just your family but other people in the community would get together?

FD: Oh, yeah.

YY: When would those be?

FD: Well, most time they have in their own house. They get parties, like that. They invite everybody. That's one thing, when they make parties, everybody is invited. And then the first time, I think I was about 11, I think. No, not 11, 9 years old, 9, 10. That's the first time my aunty, my daddy's sister, younger sister, came from Kalapana. She was one hula instructor. That's how we started to learn how to hula. But I did not want to learn.

VL: How come?

FD: We just, like maybe some kind...you don't have to use your hand more or move your body. I used to go with them. But my other cousins, they took. They took hula lessons from her. She's a good hula instructor. And then, maybe you probably know about this man, Almeida, Johnny Almeida. He's popular, too. He used to come with my uncle from Kalapana. And he live at our place. And then, he's blind, eh? And then he has a girlfriend, that she works for the telephone company in Hilo. And if, like next week they going to have the concert down there, then they come. They stay with us. Used to be up-to-date, you know. Not way behind. We were up-to-date, too. We had all those things down there. But only when come to movie or we got to walk up here if we want to. I never did. I didn't care for those things. I rather stay home.

VL: And how come you didn't want to learn hula?

FD: I don't know why. Even for dance. They have after the concert they have somebody play music for dance. You ask Mrs. [Rachel] Thomas? You tell her that. We used to run hide. We don't want to dance.
(Laughter)

VL: You were, how old then?

FD: We were old; eh, we were old enough to have boy friend, you know. Of our age, we never get boy friends. But we were all friends. Not like today. Today, you compare with before, is really different.

VL: I was going to ask you if your mother, or if the teachers at school taught you about boys, and about menstruation, and....

FD: Well, I used to learn 'em from home.

VL: From your mother?

FD: Uh huh.

YY: What did she tell you?

FD: Well, when you come to that certain age. But I almost died only for menstruation. Sixteen years I didn't have. I almost died. The thing all came out from my mouth. I almost died with it. That was the sad part. All came out from my mouth. Well, we didn't have doctor that time. But that was one Japanese man. And he told my mom...some kind of leaf to boil it, and then. So they give me that, what you call? They used to boil that orange leaf, eh? Orange leaf to make it like a tea.

VL: From the orange tree?

FD: Yeah, the orange tree. You know the leaves? You boil 'em. But that didn't work on me.

VL: What were you doing? Bleeding from your mouth?

FD: Uh huh. But good thing, you know. And my dad know the o-san. He lives in Kapulena. He takes care the ditch company. You know the ditch, when time for throw out the water. In case of heavy rain. That he used to take care. He has wife too. And then he told my dad how to do it. He gave my dad a handful of....I don't know what kind of leaves, the herbs, eh? So, he told my dad, "Go home right away and boil it." And then when it's warm enough for me to drink, give me to drink.

VL: You don't know what kind of herbs?

FD: I don't know what kind. And then two times, I think two times I drank. That thing wen stop bleeding. And then I didn't remember what was the cause. Yeah, 16 years I didn't have my period.

VL: And then after you got well, did you have your periods?

FD: Yeah, after that all right. I think took about two weeks after that. And then I had regular. But it came only two days and then one month
I didn't have. Then go on like that until I had.

VL: Had your mother told you before what to expect?

FD: Well, she tells me about it when... when after, if like when you have a boy friend, if you do have your period, that's how you can have your family. You know, when you have a boy friend. That's how she got us. She tells me that. 'Cause I was the only one in the house. And then, I didn't care. I didn't care. I would have a boy friend. Chinese. But I didn't care. My days, I didn't care, to tell you the truth. Until I left the valley and went back to Hilo [for high school, approximately 1927]. I didn't care for boy friends. So when I came back, when this man [first husband] came and wen go ask my daddy. You know, had plenty, had lot of these boys wen go ask my daddy. I refused to. I said, "I might as I stay." That's just like tomboy, you know. Be his boy, be his son and his daughter. "Aren't you happy to have me with you all the time? I can do what you can do." I tell him that.

He said, "I think it's about time."

That's how I got married to this guy. He came to ask my mom and my dad and said, "Ask her."

I said, "If it's good for you folks, well, that would be okay." But, I told my mother, "I'm not ready, yet."

VL: Did you know him?

FD: Well, he was working for that Akioka. They were working all over there. But you don't go together with them. You know what I mean? Like today, eh? The life of today is not like before. When I went to Hilo, if I wanted I would have got friends in there. So much in Hilo. But no, I came back to my mom.

VL: So it was after you came back from Hilo that this man asked your father?

FD: Right. He used to come, he used to work for the Mock Chews. And then sometimes he used to work for the Akiokas. They used to work. Lot of these young boys work for them. If I wanted to marry, I would have married one Chinese boy. But I didn't care.

VL: This was an Hawaiian man?

FD: Uh huh. That was Fannie's [Kanekoa] daddy.

VL: Did you want to get married?

FD: I didn't want. I was forced to. My dad said, "I think it's about time for you to get married." That they'll be getting old. To him we just like they are getting old. But he look young, yet, my father. That's why if my aunties didn't die, like Harrison's mother, you would know all the story. I didn't have a happy life. I used to get my horse,
put a saddle on. I used to go home. Go back to my parents. I was going back and forth. You ask Harrison, Harrison knows that.

VL: Where did you live with your husband?

FD: Well, I used to stay where Harrison is. Right down. If you folks went lately over there, that's a home near Meliton [Ngayan]. You know where Meliton is? Above Meliton have the stone wall there with the coconut tree? They have a big house there. That's where my ex-husband used to stay with his step-mother. Well, probably is the hanai, like they call that. The one who takes care of you. Well, he was kept by her. And she doesn't look pure Hawaiian, too, that lady. She's pretty, too. Then I used to go back to my parents. To tell you the truth. I had hard time with him. He doesn't work for enough money to support me. And I was spoiled, too, by my parents, eh? I have everything. That's true.

VL: What did your husband do for a living?

FD: Well, he used to work taro patch. And the poi factory for the Mock Chew. Because they have a poi shop too, eh? I didn't like the way. So my dad, I think my dad felt so sorry. You know? For forcing me to get married. Even my aunty, Harrison's mother, knows about it. Come in the afternoon. I wait and wait, he doesn't come back. I feel lost. I rather go back to my parents when I'm happier with them than being with him like that.

VL: Did your mother tell you...was there any way of not having babies? I mean....

(Laughter)

YY: Birth control?

VL: Yeah. Did your mother tell you certain time, that if you slept with your husband, you would have baby or would not have baby?

FD: I guess she didn't tell me those things because I didn't have nobody with us. Until I left them and I came home, that's when I got to meet this man [second husband]. To tell you the truth. We had friends but not the kind go and sleep together. You know what I mean? That's why she didn't have to tell me those things. Because I'm always with them. We were happy. I tell you the truth, I was happy with them. Honest. Honest. Tell you the truth. I was happier with them than when I got married. I felt so sorry I got married. I told my dad, "I hoped I was still with them." I was more happy living with them than my husband. "I wished I didn't get married." I told him that. But they felt sorry, too. They said, well, for me to get married, maybe stop me from working. That was his plan. He look. I work so hard and then he didn't want me to work. And I was too young to work. I said, "Aren't you happy that what you doing I can do?" And I tells him that.
He said, "I know, but it's a man's job. It's not for a girl like you."

And then I used to come back, come back, come back. And he felt sorry. He took me back in the house. That's why I stayed with my dad until he died. When my husband got a job up here, that's how we moved up here [Kukuihaele, approximately 1936]. And I had my oldest daughter. I had three of them, my son, four of them down there.

VL: Four down in the valley?

FD: Yeah. Then I had Fannie. Three up here. That's how we move up here. I had hard life. I wasn't happy. I always tell that. I wasn't happy to get married. I was more free, too. Staying like that. I was forced to marry this man, too [her present husband, Romualdo Duldulao]. Because we had little bit misunderstanding.

My ex-husband, he made some kind story that I went with this Filipino man [Duldulao], that's how I got my last daughter. Then when she was born and [he, first husband] compare with the family I had with him, he went back and he told my family for get me back. I wouldn't go back [with him] after I was all, you know. After dirty part of my life was already told to everybody and for me to go back, I wouldn't like. That's how I had her over here. And she loves this father more than her own.

When I think about those days I cry, you know. Even until today. Nobody, I think, would ever have my life when I left my parents. I was happy, I had everything. I didn't have to worry. I never go out begging. Some of my family, oh they had hard time. Didn't have things to eat, they was starving, and all that kind. I said, "No, I was happy." I had everything. Somebody used to sew my dresses for go to school. I didn't have to worry because my father had everything I can think of. That's why I tells everybody. And everybody know. Even Harrison. You tell him that he knows about the way I live. And I didn't care. I didn't care to get married. I was thinking to leave. When after I left, I had my last daughter, and then go continue school. Leave and then go back with my brother in Honolulu. That was my plan. I didn't want to stay back here. You know, to tell you the truth, when he left me, I only had the clothes on my body. That's all. I didn't have all my clothes, I don't know what he did with it. Not even a bib. Not even a pair of muumuu, or whatever.

VL: And you had your seven children.

FD: Yeah. When I had, on account of dirtying my body, that's why I got married to him [second husband]. I took him for sure. I went to the court and then I ask. I didn't want to get married again but he said because I had the last baby from this man. That's why, to make it sure I took him for real. That's why I re-married again. And then, I not poho. That's why I said, I marry him, I get everything and then make me feel like home. You know what I mean? Don't have to worry. And you think, his [first husband's second] wife died and then he got another woman again.
VL: He married again after....

FD: Yeah. He married again after we left, both of us divorce. And then she died lately. And then now he has another lady with him. Even of my age, if my husband ever leave me or whatever, both of us. I wouldn't ever think to get married again. That's what the sad part. I didn't want to have family again. So I was with the clothes on my body, that's what I had on me. And to have me, you know, together, was my brother, my oldest brother. He was working for the plantation so I moved with him in Kapulena.

VL: After you were married the first time, how soon after did you have your first baby?

FD: Well, one year. I stayed with him, after one year I didn't have no child yet. One year and six months that's why I had my oldest daughter. But after that, one year six months, one year four months. How you like that? And you know, we didn't have doctor. Like today you can stop 'em. I didn't want to have so much children.

VL: There was no way to stop?

FD: No way. Maybe, some people they have da kine medicine. I don't want to ruin myself.

VL: What kind did they have?

FD: They have some kind plants, they say. The Filipinos they clever for that, you know.

VL: To prevent getting....

FD: Yeah, from having no children. But I didn't want. I say, "I take what God give me." So I did. I'm the healthiest person. I didn't have to go for operation with any of my 14 children.

VL: Can you tell us about having babies at home?

FD: You know that part, I cannot refuse anybody. I said, "Yeah, I had all my children home." To tell them the truth. It's not an easy life but I didn't know, I didn't care to have a doctor with me. I just stand by myself. And just me and my mom. You know I had my first one.

VL: How about before you gave birth. Did you do anything special for yourself? Or eat special foods, or take special....

FD: No, no. Just regular. Just regular. Everything like every day. I didn't care. Whatever stop me from eating. I just eat. Yeah. Eat. And I was healthy. And even when I was in my first, second month, I didn't have no sick or whatever. I work just as good as....that's what I think took my dad felt pity, too. Even how big my stomach was, I was still going in the patch, pull taro and then helping in everything.

VL: How did you know you were pregnant?
FD: Well, I came funny. For throw out, and then funny feelings. And I told my mom, "How come I didn't have my period?"

She said, "Oh, I think you going to have a baby."

"Have a baby?" I told my mom that. "If we going to have a baby, we don't have doctor, you know, mom?"

She said, "I didn't have doctor when I had my babies." She tells me that.

"How you going to do it?" And I tell her that, eh?

But you know, those days, to tell you the truth, I was always in church Sundays. I have only God. That was my helper. I said, you know, "Look upon me. And I'm going to have a child through you, I'm going to have a child. And I want you to help me. Whatever errors between me and my husband or the family, whatever. You know, cast away those things. Because I don't have doctor, you be my doctor when I ready to have my baby."

Was easy. Just come out. You know, the baby all come out. And you know the cord part. I just tie 'em up. I make one near to the [belly-button] and then one more I tie. I tie two so stop bleeding.

VL: What did you tie it with?

FD: With the number 10 thread. But I think four time, you know? You twist around.

YY: Did you tie it yourself?

FD: I tie myself. And they used to have that honeycomb. My mom, they used to keep that for iron. Clean the iron, underneath. And they put 'em in a bowl like that and then that thing come round like this. I used to run the cord like that for make 'em kind of wax and tight, eh? I did that. I did 'em all to myself. And then my mom said for, you know she had scissors and she put it in the hot water, sterilize like. That's how we did. I didn't suffer. I said, "Thank God."

He gave me all that children and I'm still....

VL: The first time, how did you know it was time?

FD: Well, I get funny feelings. Cleaning house. I tell my mom, "Eh, funny, you know." My back start aching, eh? And every time I like go use the bathroom but I don't, eh? And then I tell my mom, "How come?" And then I still clean the house. You know those days we had so much plants and you when you clean, you stay down there. That's why I used to put plants in the house. So much potted plants. We used to keep our house real nice, I tell you, in Waipio. And then I tell my mom, "How come?"

She said, "Oh, you know, when get the water bag."
"What is that, the water bag?" I tell her.

She said, "That's going sign for you to have your baby."

"Is that so, mom?" And I keep cleaning the house. Oo, funny, I feel you know. Funny kind, the pain, you know. It hurts, the front part. I didn't have to have anybody. You know what I did? I held on to the broom handle.

When I feel funny and then my mom said, "Oh, better go inside. Go in the bedroom."

"What for?"

"Well, I think you going have your baby." And I just hear this thing, you know the water bag bust and then that thing flow down. And then we had something like the futon, the thick blanket. She put down on the floor. I just knelt by the side of the bed and I just had my hold hands like this [clasped together]. And I just held to my own hands like this. The baby came out.

VL: Were you squatting? Or lying down?

FD: No, no. I just ... on my knees.

And you know the baby, like this. And then I just press myself on and I hang on to my hands. The baby came out.

YY: Did you just naturally go into that position?

FD: Yeah. And I told my mom, "The baby is out."

My mom said, "No. That's one more thing. Just like the baby big." And I never know was the baby big. That thing is big too. Really, that thing is big too, afterbirth, you know. You should know. Big but you don't see when even when you get your baby in the hospital. That thing is big after the birth.

Then after that we did everything. Well, that time we didn't have bathroom upstairs. So my mom had to, you know she has all that [la la] mats in the house. So she put me on the side of the bed. Near to the bed side. And then she tell me for get a tub of hot water. And then she make me take a bath upstairs. And then, after that I get all myself. Just like didn't have no baby. And here me, walking all around.

She said, "No, you don't do all that."

I said, "Why? I'm all right."

She said, "No. After you get your baby, you come dizzy, eh?"

"No, I'm okay." I had all my babies like that. I do 'em by myself, me and my mom. And nothing happened. And then when come to doctor.
After that we had Doctor Okada. No, Doctor Carter. Was the first haole doctor there. And I come up to visit him. And for physical, I come up for physical.

YY: Did you nurse your babies right away?

FD: Well, took me...like today, if I had my baby tonight, I cannot nurse the baby yet because funny, didn't have nipple for, you know. Hard to feed the baby, no more nipple, eh? And then took me today, tomorrow. Oh, that thing came swollen. Oh, was more hurt. Hurt. It hurts, you know. That thing come swollen, eh?

So my mom say, "Might as well I feed 'em, instead."

We have cow. We had milking cow too. No need worry for milk. That's what my mom said. So, oh, the first time I had hard time. Hard time for nurse the baby.

My mom said, "Better, if you can nurse the babies, better. Better for you. And easier for you. The baby more clean than feeding with bottle."

So I had all my children, every one I had, till my last son. You know the one passed away? Almost four years, like this little girl [FD's granddaughter is with us]. Every time he go play he come back to me. One year, we went to Waimea, my daughter’s place. Kaniho. We went over there. We wen spend New Year's with them. I think he was shame because the sister said, "Oh, you eat man. Brother, you better stop taking your mother's chichi. You big boy already." I think he felt shame. So, we left the bottle all with her and we came home. Of course, I used to feed him with cereal in the bottle. I used to feed my children. Put cereal in the bottle and make big the hole and let them take, eh? And then, after that, he didn't take my breast. And that was the last. I had him and the sister, was so close. Every two year, eh?

When I had my second family. But with him and the sister, I had her fifty [1950] and him was fifty-one [1951]. When I came 53 years, I made 53 years and 3 months, I stopped my period until today. When he [youngest son] passed away [1964], that night he passed away, the following day I was flowing. Too much excitement. So my daughter went to the hospital and wen ask the doctor for help. "How come?"

"Well, that's too much." So they gave me pills and then wen stop. And then for crying, I cannot cry, too. Doctor said, "Don't make Mama cry too much. So give her a pill. So when you folks know she come to remember, take care because for losing her own child, she's going get hard time for everybody. So, you folks might lose her, too, because she's weak." So that's how. I couldn't.

I look everybody when we had the funeral. That day was so crowded. Too many people. Nothing but Japanese, we had. Of our own Hawaiians, not so much, my family. But Japanese family, we had so much.
look outside the road. Just like holiday, just like parade. Full, even downstairs in the house. We had everything taken out. We had all the chairs from the church was over here. John Loo's church, eh [Mormon]? So that's what we got. We got in here the house. So, after that I wanted to have the doctor after I had my children. Because the [last] two only I had 'em in the hospital. The law, that time, you cannot have your baby home, you have to be in the hospital.

VL: The last two?

FD: Yeah, the last two I had 'em in the hospital. Same thing. They didn't have to help me. I did it by myself. You know, they come over there and they ask me. "No, I can do it by myself." When the baby come out, "Now I need you folks help. You folks can do the rest."

VL: How about bathing the baby?

FD: I do.

VL: How about, did you spank the baby to make it cry?

FD: Well, they did that for me, I think. No, my mom does that. Then the rest of the babies I had, well, I used to spank by the okole, that's it.

YY: Why did you do that?

FD: I don't know. But the rest, just they say give 'em one spank by the okole. I say, "What for?" I didn't have, I didn't do that all to them. But they were okay, nothing happened. Like this one, well he got in accident, that's why he died. That's why all my children today. They look at me. I going be 67 on the 24th of this month. They all look and cry at me. "Mom, you so strong. To look at you, Mom, I wonder if we going be just like you. Of your age and we can still, you know. With all the children, you had all of us." And they all started to cry.

And then my oldest one she said, "Aren't you folks all happen to see our mom, she's stronger than us?" And they all started to cry. Even the one from Hilo. He started to grab me, you know. If wasn't for the accident, they wouldn't lose the other brother. All would be still living.

And then they told, say, "The life she went through with us today is all together different. She had all her children home except the two, in the hospital. Compared with us we had everything in the hospital. The doctor does everything, the nurse. But how she had that." Then after that they all come around me.

I said, "You know why? I have faith in our Heavenly Father." And I started to cry. I tell them, "Eh, I didn't even turn to you folks' father, to you folks for help, not. I just sit, I cry to the Heavenly Father, 'Help me. You are the only one I trust. I know you can do it
for me because I know you did so much for me and I had all my family. They are strong and healthy. And both of us are getting old. But still, you still love us. And you still helping us. In our bodily needs, so as with our spiritual life." I don't go to church. That's why they all cry, my children. Not like us, today, we just sit down and eat. We don't think.

VL: From young time, were your parents, did they teach you about God?

FD: Well, I used to do it myself. I used to go Sunday School, when I was a young girl. I used to go church. I used to learn a lot. Then when I came old I used to go with Gladys them. When came to this minister from Honolulu, and then he used to come. Because he has nobody to kneel for taro when come Sunday School. He used to ask me if I can help. I say, "Why not. With all the taro, I know you had help me. All the years you been coming to me, you always come in my house, you always bless my house. And my family. I know you did it for me and Heavenly Father did it for us, too. Why not. I can help in anything you want. I cannot help you with money but with our helping hands. Like the taro, you know. Because God give us strength so we did all that with our helping hands so we can have those things." So I tells him that. And he always teach me. Every time, when he come, he always teach me. Don't forget to pray. Always. In anything what you do. And I believe that.

END OF INTERVIEW
VL: This is an interview with Mrs. Fannie Duldulao. Today is April 10, 1978. We're at her home in Kukuihaele.

Before we start talking about that, I'd like to talk little bit about when you were younger, living with your parents still. Were you ever ill, were you ever sick?

FD: Not that I know.

VL: How about colds, like that; what would you do for colds?

FD: Well, they have, you know the kind herbs, eh?

VL: What kind did you use?

FD: Well, they call that popolo. You know those leafy things, eh? They have that small little purple seed. And then, they just pound that and then squeeze it. And then you drink the juice. Even the shoots, that's how they pick up. Like this, you just pick 'em up, you know, so much, one handful. And then you go home, put in the cheesecloth or whatever, as long it's clean. Then you pound that. But some, they put in the ti leaf then they heat 'em up. But my mom said it's better to have fresh from the plant. And that is good for cold, too; especially when babies start to cough. Instead of give 'em cough medicine, that is good to make them clean inside. That's the only medicine, I know, we used to take.

VL: How about for cuts?

FD: Well, cuts, you know the honohono grass? You know that patch grass, in the taro patch? You know, that soft one, they have the green honohono crawls in the taro patch? We have that now, those basket get plenty of those colorful ones. But this the green one in Waipio. Yeah, my mom used to pound that, and then she just apply 'em on the sore, or the cut.

YY: What part does she pound?

FD: You know the tip?
YY: The stems?

FD: Yeah, yeah. She just broke the tip, you know, like this. If two, three, the cut is not too big, she just pound 'em. And then she just apply 'em on and wrap around with Band Aid, or whatever. But before we didn't have Band Aid; we had, oh yeah, we had Band Aid. You know those big rolls, eh? Not like today, we have the small ones. This is much long. And sometime they had the cheesecloth. But we have those big rolls, eh? You know, they have that, the big bundles, and you cut your own self, how big the cut. You know what I mean, eh?

VL: That sticky tape?

FD: No, no. That cheesecloth, something like cheesecloth. And they have big bundles, eh? Something like the gauze. In school we used to have that, Waipio School, we have those. So we good with the principal, we ask him, we could have some because once in a while they have doctor go down there for any school kids, they get hurt like that. They used to live on these herbs, you know, for medicine. I don't believe I used to go doctor. Even I'm old now too.

VL: Did they have doctor in Waipio?

FD: They didn't have, but they have just one doctor in Kukuihaele here, Dr. Okada. That's the only doctor I remember when I grow up. When I left the place, there was still a doctor in Honokaa. And he used to stay where that, what you call that, Jehovah Witness. He used to live, that's where he used to live. That used to be his old office before.

VL: How about if you had broken bones?

FD: Like broken bones, it's sprained, or dislocation like that. Well, I have one daughter, she fell off the rail in the house. Oh, the house is about 4-1/2 feet, 4, 5 feet above. She fall down from there and then dislocate this whole thing over here, came out, you know, over here [arm].

VL: Did you use herbs for that?

FD: Yeah, was ti leaves, you know that ti leaf. They have the potato underneath, that thing in the dirt. Well, my mom used to clean that and then she scrape. She scrape that thing and then she add salt; she wrap 'em up in the ti leaf, put 'em over the fire, and then put in the cheesecloth, like the gauze. We had that. And put 'em in, and then she squeeze 'em, and then she rub 'em, with salt, you know. But I think they have one more leafy thing they put. I think you know this crawling vine. Waipio get. The crawling vine--by my place, they have on the taro patch. That thing just like rope. The kids used to use that for jumping rope, before. But they had one more other one, it's the white one. The leaf is not too green, it's kind of light color. And that thing has white flower, just like the morning glory, eh?
I think they pick four or five flowers, you know the dry ones, the ones already closed and the ones open, and the leaves, dry and the green one. I see them mix that together, they pound 'em all together. Yeah. And then they roll 'em out. And that thing come sticky, you know. You know the ti leaf, that thing, after you rub 'em and that thing come sticky, just like. You know the skin, just like put 'em together. I think two times my mom did that, and open the skin like that. She have diaper eh? All that kind rice bag. Before had that big 100-pound bag, eh? She wash 'em clean, and then she use that for bandage. She does that. And then put the hand inside.

VL: In a sling.

FD: Yeah, for the sling. Put the hand inside. For days, eh? Until she finish apply the medicine. Mrs. Kaniko, now today, she had her arm dislocated and then I had one brother, you know the bone over here crack, eh? From riding horse, crack over here, and then you can see the bone coming here. And then she used the same thing, but with jowi. The medicine is jowi. I think you seen this plant, it's kind of velvet looking, the leaf. It's not too big, it's small. Have purple flowers. It's not the big bush, you know. And then they use that. She use that. The leaves and she pound, she add salt.

YY: She used the leaves?

FD: Yeah, all the leaves. She pound that and then add salt. I don't know how much, but she use that too for apply on.

VL: At your house, was it your mother who always made the medicine?

FD: Yes, my mom. Not my dad. Everything in the house she does. But I watch, eh?

YY: How about for burns?

FD: Like burns, they have lot of leafy things, so they can cure. Somebody they use that, something like the cabbage. Big leaf. It spreads out and the pistil in the anthurium? They have that, I think you remember. But they use that now for cancer.

VL: Before time?

FD: Before that, my mom them used that. I know she used to apply the leaf for boil. When you get boils like that, they use that for drain out the pus. But my, she used that for burn too. But she said for that burn, I think not too good. There's other kind medicine, but I don't remember what. Now, people are looking for that, they say they use that for cancer. People who have cancer, they make 'em drink.

YY: The piston of the anthurium?

FD: Just like the piston of the anthurium, that plant. It's just like a cabbage. I think, on my taro patch bank, I usually have. But now I
don't know if Araki's have. That thing grow flat, just like cabbage leaf. I think she remember seeing. I don't know, my backyard used to have.

YY: Laukahi?

FD: Yeah, laukahi.

VL: Were there any other kinds of medicine that your mother made?

FD: I don't know. Sometimes she prepare for somebody that he get cut, my brothers get cut like that. But I don't see how she does it. But for that broken bones and sprain like that she use all those things. And then, you know for cough like that, if you get cough, she used to use that popolo leaf, and then one more is you know the mountain lehua? You know that lehua mountain, that lehua plant red flower. Yeah, she use that the bark of the lehua. She scrape 'em and she boiled it and make 'em to tea. And then make the child drink that.

VL: Later on, did you use these same things for your children?

FD: My first family, I usually use most of these Hawaiian medicine.

VL: You made yourself?

FD: Yeah, I follow up how my mom does. When get cold like that, I used to heat that popolo, you know that purple, the seed. That is good, no matter what. Even for big people, like us grown up. You can chew 'em and swallow, it's good, very good. And that cleans inside the tummy, all the mucous come out. That's what my mom said. Even if you have slight cold, she said, "Just chew and swallow." It doesn't matter.

VL: And after a while you stopped using Hawaiian medicine?

FD: Well, after that, my second family, I think, only my oldest son, I used to boil that you know the leaves for boiling tea. They have that plant, plenty, you know those leafy thing they use for tea. They have, you know that thing stucks on the clothes. You know that pokey-pokey thing? I never know that thing is a good tea.

VL: The long skinny one with the black one?

FD: Yeah, that thing just like the tea leaves. Small leaves. And then have the small little pokeys. Sometime, if only one loose in the pants like this, you can feel that thing. Oh, you can feel 'em, eh? That plant.

VL: The pokey thing is long and skinny?

FD: Yeah, yeah. That is good for tea. We used to pull and clean 'em. Before days was good because we don't use no chemical down Waipio. Especially that poison. All over the place we can, all clean. We just clean 'em and then bunch. Tie 'em up and then hang 'em, dry 'em.
And then when we like, we just, maybe one whole plant, maybe big the plant. We just roll 'em and roll 'em. And then put 'em in a kettle, big kettle. And then you boil 'em. They used to get plenty. Even the mango leaves, even the coffee leaves, they used to use that for tea. But my mom them, they have that kookoolau, remember that plant? And now is the other one, something like the kookoolau, I have that one stay in Kukuihaele. We use those things.

YY: Where did you get kookoolau from?

FD: Before, up the mountain, in the front, where we used to stay, where Roy's taro patch is, that's where I used to live. Over there. We used to have beautiful place, not like now. Real beautiful, the place, before. My dad used to go up the mountain. Come back, one bag full.

YY: When you say he used to go up the mountain, you mean in Waipio?

FD: Yeah, he just go. You know where this Chong is taking care another taro? Chong, Alvin Chong? He's one of the taro farmer in Waipio, but he lives Waimea. Near to the mountain side, my dad used to climb up. Not too far. Even go there to pick up 'au hala leaves too, for making hat. My mother used to weave. Our house, the whole house, used to get 'au hala mats. We left that house down there with all nothing but 'au hala mats in the house. Everything had in the house. We never even take nothing, just our clothes.

VL: And your mother wove all that?

FD: Yeah. She used to weave really nice, the weaving, you know the hat? Well, I would still have those if I didn't give out. My son took the last hat from my mom, he took 'em to the Mainland, the hat. And fit his head, that's why he took 'em. And still, when I went to visit him, 1974, he still had the hat.

VL: When you were younger, with your family, did you folks ever hooponopono?

FD: My family don't. We just believe there's God above, which we do believe this God can do miracles. Somebody, they just go to somebody, hooponopono. They sick like that. Some family they does, but we don't. That's why I have faith in my Heavenly Father. I know them they used to go, they have something, the kahuna, they call that. We don't believe that. I hear when you go to them like that, and after that they going ask you for help. Maybe money or whatever you can do for them. That's the kind, you know, that. So, with my mom and my dad, they do believe because my daddy is a Catholic and my mom is something like Protestant. Just like Roy, and the LDS. All that kind. They do believe that God above is our healer. Because God is everywhere, if you do believe there's such thing as God above to help. And then man made, you know, this knowledge to these people that they can heal too. But my mom never say nothing.

VL: Did either your mother or your father's side have aumakua in their families?
FD: Oh yeah.

VL: What was your father's side?

FD: Well, my dad is knows in the ocean. They do believe sharks. My mom do believe sharks and turtles, too.

VL: What did they tell you about....

FD: Like the turtles, she said, "They know if the family need help. It's a surprise, you can see the turtle float." And a huge turtle, enough for one human to ride on. She tells me that, but I didn't see for my own two eyes.

VL: You mean if you were in the ocean and you need help?

FD: If you out, you need help. Yeah, she tells us that, but I don't know. Like us, we young, I don't believe. All what we say, I don't believe. You don't believe, eh, such things. But she tells us the story. Even the sharks. The shark, she say there's a black one and red mouth. She tells that, when they out in the ocean sometime. They go fishing, my mom and my dad used to go fishing. She said they can see that thing float up. "And wen disappear?" She said, "Yeah, that's good sign." You can just go ahead, now you know we have help. But somebody they believe, you know, kahuna. But our family, we don't. To tell you the truth, we don't. Because my brother was one of the pastor of the church and he died. He never die of sick, but he die on Christmas Day. He was hard head, he went to pick up opiihi, that's how he died. My brother, Gladys' father. He was strong and healthy. When we sick, eh, that's why you can ask her. I don't know if she tells you this. When the family gets sick, he comes. He come word of prayer.

VL: Your brother, Gladys' father.

YY: What was his name?

FD: Victor Hoapili, that's Polo's namesake. He carries on the daddy's name.

YY: And your father's name was what?

FD: Victor. I don't know, that name was famous so they call to that. And the grandchildren take over too. You ask Gladys, Gladys will tell you. So my daddy's name is Victor Hoapili Hauanio, and he belongs to Kalapana. He doesn't have no family over here, just he alone. I don't know how he came to this place, and he got married to my mom.

VL: But he named his son the same thing?

FD: Yeah. It's Gladys' daddy. And then, when he had son, he called Polo. When Polo have a son, it be called my brother's Hawaiian name, Elia, as the church name. When they bless you in the church, they give you
one name so his name was Elia, Victor Elia Hoapili Hauanio. Polo's son.

VL: Now, this is the same as sometimes mothers will name their daughters the same name?

FD: Just like me. I named my, my namesake is Fannie. I don't know how I had call her my name, only my English name. But my Hawaiian name, I didn't name to not one of my children.

VL: What is your Hawaiian name?

FD: Kaiawe.

VL: What does that mean?

FD: I don't know. Because I was adopted from my grandmother. And her name is Kaiawe. But I didn't know who was her English name but she married to the Mock Chew man, you know, what you call that already?

VL: Sam?

FD: Sam Mock Chew. Sammy.

VL: His father?

FD: Yeah, his father. My grandma married the father. So just like I'm a big sister to them. So that's why when she died, she had a property. The property was made on me. But I didn't want to fight for property. So that's why, Samuel get one other brother in Honolulu, eh? That's Dukie's daddy. Dukie Mock Chew. They are taro farmer too. So his daddy, I told him to go find out for the property. If I wanted to, if I was greedy, I would have all the property. So I just tell them go look before somebody get in, and they can claim. If you don't keep up with the tax, somebody else can have the place. Because that place belongs to me. But I didn't want to make trouble, so I'm just like their big sister because my grandma married to their daddy.

VL: Can you tell us a little about your present husband? First, can you say his name?

FD: You mean Fannie's daddy?

VL: No, no.

FD: Oh, now? When he first came here, he was only 18, from the Philippines. But he came on somebody's name to make it 20. So that's how he got his passport to come to Hawaii. He came 1931, he came here.

VL: He changed his name?

FD: No, his name is still there yet. The name is still, but only the age. So, when he got his age to work over here, I think they must have take
away that one year to make his right age instead of 66; he would be same just like me, 67. So he's 66, I'm 67. Well, when he first came here, he say they used to send them out in the field; they were happy because they had jobs and they had place to live. And then all what they do is they have a camp to live in, and then they work for the plantation. Whatever job they give them, they work. They said, they work little by little, until they got used to. And then after that, the first year, when they started to harvest the cane, they used to bundle the cane, they used to pack on their back. They have pack animals, but they had the flume, eh? That's the first time when they started to haul the cane, they had flumes, they lay flumes in the field, when he first started to work.

YY: Where was this?

FD: All over, all here in Kukuihaele here. But I used to stay down the old camp before, you know where that Catholic church now? Going down? That's where we used to live. They call that place Camp Four (104). We used to live there.

VL: "We," who?

FD: Me and my husband. I already divorced from my [first] husband; I think about two years, I stayed with Gladys' father. He used to work for Kapulena side, I used to live with them. Alone with my brother. And didn't have Gladys yet. They didn't have no children yet, my brother. And then my sister-in-law, she used to have one Japanese friend, and she used to work in the farm, Polo's mommy. And then, I stayed with them about two years, over. Then that's how I met my husband.

YY: How do you pronounce his name?

FD: Duldulao, Romualdo; supposed to be M-U-A-L-D-O. But I usually pronounce Romaldo, A-L-D-O, sounds like that. But supposed to be U-A-L-D-O. But the Filipinos, they know how to pronounce. So, Duldulao. So, when I stayed with him, when I was lucky. Not like my first husband, Fannie's daddy. We had hard life, though, down Waipio. But good thing my parents, I didn't have to worry. They have everything I can think of. I didn't have to move out from there, but I thought he forced me to go home and stay with his stepmother. That wasn't his real mother. When we got married and I moved in with him. You must know where that Yubon's place.

YY: Maehira?

FD: Right inside that place, that's where I had a big home too.

VL: With your second husband, when did you folks start farming taro together?

FD: When I was still staying with my brother, when I left my husband. Well, he left, he moved to Maulua, went back to his parents. And then he had respect, the mother used to stay by me. They used to go back and forth, so I used to stay with my brother, my sister-in-law and I used
to go down Waipio. We used to go down—they have a jeep—we used to go down together. We were still raising taro until today. When I married this second husband of mine, well, we have children, we were still going to Waipio. Until today. And he's still farming. Because, there is rice in the Philippines too. They have their own, plant rice too, in the Philippines. He wasn't afraid to go in the mud.

VL: So you were already farming with your brother and sister-in-law?

FD: Yeah, because we were still having the place down where Gladys them are farming now.

VL: You took that over from your father's after?

FD: Yeah. Have nobody, but I used to go together with my brother. He's the only one. Until we went back to the valley.

VL: You moved back in?

FD: Yeah, we went down with them. We had a house down there, but we come up and they stay down Kapulena, so they gave them the house way up. You know where that Yamamoto is now? In Kapulena? You know where the Thomas live, Eddie Thomas? No? Well, the plantation gave my brother that big home now, where that Japanese, Yamamoto is. So we move there. From there, that's how I met this man [present husband]. Because he has plenty friends over there. They have camps, eh, over there. That's how I got to know him. But before that, they used to work. My husband used to work for the County. They used to be a trapper for the Board of Health. People over here, they see things not right, they go and make stories like that. That's how I met this man. But I wasn't poho to have him, I was lucky; I wish I had him from the start so I don't have to ruin myself, go in the water and wash clothes and do everything every day. But that's why I say, "Thank God." With all the hard work I had do for my family, the first family. Came to my second family, well, I had Fannie in Kukuihaele. Nothing happened.

VL: When you worked down with your brother and sister-in-law, who would take care of your children?

FD: That time, I didn't have no children. They took all the children away, I only had the small one, the one working [now] in the [Kukuihaele] store. My ex-husband took all the children. But they still come back to me. Once in a while, they find a way, they come look for me, come visit me at my brother's place, and my brother take them back [into his house]. That's the way we were living. But we didn't have hard time for food like that. We had everything; those days was cheap, eh, the food. My brother worked.

VL: Did you eat the taro that you raised?

FD: Yeah, we do. Make our own poi. You ask my sister-in-law, she used to pound. My brother. We cook the taro, and my brother come back after
work; we clean and then he does the poi.

VL: How much land did you folks farm at that time?

FD: Well, I don't know how much acres that place, where Gladys is now. We used to raise to way behind. Big, all to the George Farm, where the house they get now, over there. My daddy used to farm all that place.

VL: What was your job when you were working with your brother and sister?

FD: Weed the grass inside the patch and clean the taro patch bank. That time, no more poison. We used to all do it with the sickle. It's lot of job to do, but the patches are clean. We pull taro our own self, we didn't have to hire men. My brother is a big man too, strong. My sister-in-law work hard too.

VL: Would you work every day?

FD: Every day. Cut when the sun reach the taro patch, gets warm, then we get in the taro patch. Because our place hard, the sun reach to the place because way in. When reach over there is almost 9 o'clock. And then warm, the place. That's why they say, "When we washing our clothes, the people is picking, the ones over the side is picking their clothes already." That's what they say. We are just starting to hang our clothes, they are picking their clothes.

We had good life, we used to visit all my family. You know Harrison [Kanekoa] folks? Those are all my relatives, through my mom, but not my dad.

VL: When you were living up here, and going down every day, with your brother....

FD: No, weekends. Weekends we go down. Sometimes we come back in the morning. Because my brother, he is a minister, he work up at the church. We didn't have a church like that, was more small. And before, we didn't have church like that. We used to go house-to-house, Sundays. Yeah, if this Sunday my house, it's up to the members, when after church like that we tell them, "Oh, more better this coming Sunday my house because since I'm not doing anything. We don't have any plans." So everybody come church. That's how we used to do when no more place, no more house up. Got to worship, eh? So we had to go house-to-house. Until we found that place. Had a church there, was kind of old so they had remodel the place in there.

VL: So, when you married your second husband, both of you started working taro?

FD: We still go back yet, and still I have my brother yet. They were staying over now. They moved to Kukuihaele, you know where Harrison is now, the next house, that's where my brother and sister-in-law used to live. You can ask Gladys.
VL: And where did you live when you married your second husband?

FD: Well, we lived down Camp Four, the old camp.

VL: So how often would you go to the taro patch?

FD: Weekends. Because my brother worked, so my husband worked. So only weekends and we go down there.

VL: And what did you do during the week?

FD: We have laundry to do, clean the house. And you know, the house is so old, you wouldn't believe. The house is very old. But we take care. The weekends. I stayed there, I don't know how many years I stayed that house. Until the manager gave us this place. We were the first family that moved out from Camp Four. Honest to God, you can ask Santiago, you can ask him. We were the first family that the manager moved us here. But when we came here, the people of this camp didn't want us to move here. You know, when we came.

VL: Why?

FD: They didn't want us to move here, because they were wondering how come we get the place. Lot of them like the house, but they had some single men were staying in here. He said, well, "The single men we can put them to smaller place." Like the kitchen all in one place. They used to have the camps over there, and they don't need the big house like this. But you know what they were doing to us? We come in here paint the house; you know the mud, they used to paint 'em all over the walls. That's what these people did, signed petition, send 'em down to the office. They didn't want us to stay here. Till we had to call the police, we had to call the manager. We were the first family that moved from Camp Four. And then I was surprised because the Camp boss came and he said, "Well, we have word from the manager that you going to move from here."

VL: What year was that?

FD: I don't remember. I don't remember what year. So, didn't take one month, and then they told us for come over and check the house. Because was nobody in the house, they moved all the single boys out. "They don't need a house like this." That's how we moved here.

VL: When you were farming with your husband, after you remarried, how much would you harvest every week?

FD: Well, that time was plenty, we used to harvest plenty, quite a bit. You know, the taro was better, better, better before. The taro at that time was, I tell you, that taro is so huge. I think you can tell even Fred Olepau because I used to work for his father at the poi factory down at Harris Tanaka.

YY: Oh, in Honokaa?
FD: Yeah, the poi shop was down there, see. I used to work for him. I worked for him, I think, was about nine years. Then he close up the business. Then he had recommend me to Mr. [Seiko] Kaneshiro, that I was a good worker, knows how to do everything. Then I was the first on the list, when he put up his business, he call me to work for him. I didn't want to go back work right away because I wanted to rest, eh. So I worked for him [Kaneshiro] 15 years, then I retire. But I had other jobs to work, I was working for the infirmary in Honokaa. Yeah because I don't drive, I used to catch ride and I was getting tired already, waiting for cars to go. Because I cannot drive, see.

YY: What job did you do there?

FD: Well, I used to clean up. Just clean up. When patients come in, and then I empty the wastebasket, just clean the counters. At first, I have to clean the outside where all the patients come in. Was good. I had $2.10, the start I was working. $2.10 an hour, that's good.

VL: This was when?

FD: I don't even remember what year yet.

YY: How many years ago about?

FD: Then I started to work for Kaneshiro.

VL: So it's more than 15 years ago.

FD: I figure it's nearer to home. It's better for me to work here than.... And I don't drive. It's no use.

VL: Was it easy to find a job?

FD: Well, I didn't ask for job, somebody else recommended me to go. They call me.

VL: Do you know if there were women that wanted a job, but couldn't find one?

FD: Well, have lots of that. I don't know. And they have to pick me, the stupid one, cannot drive. That's true. You know, if I know how to drive, I could have worked a outside kine job. I don't have to be home, housemaid like this. Even till now, they even tell me, they like me for I go clean up like that. I said, "No, I have worked enough already. I retired now, I stay home." I still go tell yet, I tell them. It's just waste of time for me to go out and work, no sense.

VL: Then before, when you did go outside and worked, what did you do with your children?

FD: Well, they were all big. To tell you the truth, they were all on their own. I had my second family, they were all good children, not like my granddaughter now.
VL: You didn't work until they were old enough to be in school?

FD: Yeah, and I have Fannie, she comes, and my day of work, not every day now. See, I work two times a week. I worked Monday and Thursday, used to be before and he [owner] delivers Fridays, see. And Fannie come out. If they ready to go to school, the school over here near. They used to go over here Kukuihaele School. So near. And then, by that time, I go to work, they in school already and everything is taken care. By the time they come home, I'm home already.

VL: What about weekends, when you went to taro patch?

FD: We all go together.

VL: All the children?

FD: Yeah. Everybody go, they all love to go to Waipio. Even until today.

VL: And then, while you worked, what did they do?

FD: They play around the taro patch. Go in the stream. And I had my oldest boy, he worked with that, with my husband. They pull taro, the three of them, Adolph, and then the one in Honolulu, and then one up the Mainland. I had the three boys. And my oldest daughter, my granddaughter's mom, she's a hard working girl. Those kids, you never hear them asking money, they want to go movie, or they want to go carnival. They are like his own son. I was lucky, I had good children. You can tell Fannie this. Didn't bother nobody until they grow up.

Even I had Catherine, that was the baby of the first family. Well, she loved this father more than her own. Because she was kind of dark, eh, they think that Filipino baby, that. Only account that girl, that's how our marriage broke up. My ex-husband thought I was going with this man before, that's how she look different. But when she grew up, he went to tell my family, he wants me back. That's how these things all came up. I said, "Once you dirty my body, I wouldn't go back to you no more." I might as well go with the man you think this baby belong to. That's how. Now, when you look at her, doesn't look like my second family. My second family all look different. They all look like Filipino, and some of them you look, them just like Chinese looks, eh. You look them, they get Chinese looks. The Clarice mom is cute, but. She look more on, I don't know, really just like she get Oriental.

VL: Before time, who did you sell your taro to?

FD: To the poi factories.

VL: In Waipio?

FD: Yeah. We have Mock Chew, and we have Akioka, and then we have one more Chinese man, Akona. That one, after he left the poi shop, my family took over another daughter, they took over the poi shop. That's
the family now. I don't know if you know them. Like Rachel Thomas, her step-sister, the one in Kalaupapa. Her two brothers, they used to take over the poi shop. We used to sell to them.

VL: You sold to all three?

FD: Yeah. And then to Nelson Chun.

VL: How would you decide who to give to?

FD: No, they come and ask. To tell you the truth, we had plenty taro. And you can tell Joe Kala, you can ask them. My father is a big taro farmer in Waipio.

VL: No, I'm sorry, when you and your husband were farming, not way back when you and your father. When you and your husband and your brother were farming, then who you sold to?

FD: That one, we used to sell in Hilo, [Leslie] Chang. The poi shop was already... And Kaneshiro, they had one poi shop too. So that's how we didn't worry; the taro was going and was cheap, the taro factories.

VL: Did the two poi factories give you the same price? Back then?

FD: Yeah, they have to, anyway. Because one cannot go higher than the other because you cannot hang on to the business like that. But those days, whatever the taro they want, and then they give us the price. We just take. Those days, we didn't care for price or, whatever. The main thing is the taro. Oh, there was so much. Even the poi, to tell you the truth, compared today, you buy about $50, you can just carry and go home; $50 worth.

END OF SIDE ONE

SIDE TWO

VL: Before time, did you ever think that the prices should be higher for taro?

FD: Well, those days we had no choice because the rice was cheap, the taro was cheap, everything was cheap. And we get everything we can think of. The taro was like that too. That's why rice, we didn't have to buy. We used to work for the Chinese, who used to have rice field. Chun folks, they used to have. We used to go work for them. Those days, you know, Waipio was, we never care for food at that time.

VL: When you and your husband were farming, was there ever a time when you could not sell your taro?

FD: Not that I know of. Our taro always moving. And we used to get outsiders, people they come, and then they want to buy so much. And we just pull for them because the taro is so easy to pull.
YY: What do you mean, "so easy to pull?"

FD: Very, very easy and they are so big, the taro. Really easy. Today you compare it, before and today. The taro is, you know, you cannot see how the taro come out. Today, everything is down in the dirt. Just like before, the patches are shallow, you can just see them stretching out and big. You know the babies, you know the young ones, they bigger than my fist.

VL: You mean the patches were shallower before?

FD: Yeah. That's why I figure, as the patches go, just like us eh? When we eat some stuff, and no more nothing already the taste eh, everything, just like fruits you plant, sometime. Every year doesn't bear good fruit eh?

VL: Why is the patch deeper now?

FD: I don't know. But you keep on harvest, and the dirt get soft, and every time we dig 'em, the patch go down and down. And then when they go deeper, the soil is kind of different, the soil it floats. That's why I argue with my husband sometime, but I don't do the hard work, I just help him. I used to tell him, "When the patch is deep, my dad used to lower the water, and then he used to have a stick, and then make it a long handle, and he used to push the dirt out, throw on the bank." That's what Joe Kala folks do. I tells him that that's what my dad used to do.

VL: He would take out some of the mud?

FD: Yeah, especially when you dry the patch for two days; you know, kind of sticky, eh, already, kind of stuck, eh, the mud. And then you can just easily move. We argue sometime, but I no like, you know. I just let him do what he want to do and at times, when he find something wrong, then I tell, "That's why I tell you every time that." I had experience with my parents. My dad used to do that. If the soil is, it floats sometime. You can feel when you get in the patch. That thing is so soft, just like the soil is not rich enough to plant the taro. So I told him that my dad used to lower the patch, drain all the water and for two or three days, the mud stucks, and then easy to push it out, eh? Nowadays lazy. Like now, we just got through cleaning one. I told him to try, push all the dirt, the topsoil, push 'em on the bank and we see what the outcome from next year. I tells him that, you know. That's why I don't bother.

VL: Were there other things that your father did differently?

FD: What he did before, I remember, that's why I try to remember and do what he do, and he used to teach me how to cut the seed. He tells me, if for dry land, cut it thicker, if for wet land, cut it thin. Like now, because people plant dry land taro, you know. From way Hilo side, before, they used to come to Waipio and buy the seed.

VL: But Waipio ever had dry land taro?
FD: No, we don't raise, but people from outside they raise dry land taro, we tell them, "Oh, I don't know if this taro grow on dry land. But I think if you folks fertilize, maybe it grows well." But we so used to wet land so we don't know what to tell them.

YY: So did you sell huli to Hilo people?

FD: No, we don't. We just give. I just give everything.

VL: But then you would have cut it thin.

FD: Yeah, we cut, we cut for them. Because if this week they come, they wanted the seed for this week, we tell them, "We don't have." Because it's done already, eh? But if they want, we can cut for them, and come and pick it up.

VL: And then would you cut it thicker?

FD: Yeah, thicker. For dry land. And they keep coming, they say, "Oh, good." I think that's how all over now have dry land taro. And Waipio kind taro, too.

YY: What kind was it?

FD: Was the apii. Apii and the, what you call that already. Most, that eating taro. They used to have that haakea, something like the apii, the white one. And they used to take the pololu, the one Araki has. Well, I tell them, "That, we have that in Waipio, but we don't use that for poi." But Mr. Kaneshiro used to mix his taro before with some [tape garbled]. And that thing, you cannot put in the machine when it's cold. That thing is so tough, solid eh, the taro. So he's not using anymore, I think. So, I tell them, "Well, we use that for luau." But good eating taro. I said, "If you want to cook, you can cook for your home use."

I like it, when we used to cook. And the taro is dry, but real solid. But for make poi, my mom, I don't even remember that they ever made poi with that. We had so much of everything I can think of. The life we had before, I tell you, you cannot compare with today. Food, so much. We raise our own chicken, and then ducks, and pigs, and everything you can think of. Raise everything. We had our own eggs. Chicken, we want to kill, every week, almost every other day if we want to. Especially when we get family come. Oh, just call the chicken, and all the chicken come and we just grab 'em. Yeah, that's true. You try ask Olepau. He know that. Everybody know. We have everything you can think of.

VL: Were there other things that your father told you about taro besides cutting the huli?

FD: Uh huh. And then how to lower the patch, how many months to lower the water.
VL: What did he tell you?

FD: That's how I remember. He said it all depends on the plant. Sometimes eight months the plant is not enough to close the water. Sometimes eight months the plant is stunt. Sometimes, the plants is about six months, is over than the eight month, the growth of the taro. Well, that you can tell is real healthy, the plant going be. We didn't have all this kind trouble like nowdays. That's why I always tell to people, "Well, there's a saying in the Bible say, 'There's a day will come, there's this day of starvation, when everybody is going to suffer.'" And it is already now, it's starting. When the wind come blow everything we don't have fruits. And then now, the rotting taro, rot in the taro patch now, everybody is suffering. So everybody today's knowledge, they try to use all kind chemical, everything to mix with the soil, to better themself. But I don't. I tell my husband, "You know, I always remember this saying, 'There is a day come, the day of starvation, it happens when the land so all over the place.'"

VL: So what do you folks do about the rot?

FD: Well, before we didn't have, we didn't have these kind of things happening to us now. We didn't have. Even like sickness. Never have so much sickness like before.

VL: So do you folks do something nowadays, for the rot?

FD: Well, all we have, that's all we have, this University Extension. The boys that goes to school, that they have to learn something to come back and tell us. But, to me, I'm getting disgusted. Come, same thing, they say, "Oh, nothing shows on the taro." I guess maybe the water, or whatever. They take the water, nothing shows the water. The dirt, nothing. I say that's the only one thing I do believe. That's why I tell, "You folks don't remember that? That's a saying in the Bible said, 'There's a day will come, day of starvation.'" And they all look at me. I think Roy, he's a minister of this church. I don't think he will tell you folks this.

VL: Does the university tell you to do certain, certain things?

FD: Well, they told us nothing wrong. I'm getting disgusted, you know? Even, we call, the other boys. I don't know, they from where? Let me see, Fannie knows all the boys and she used to call them and say, "Oh, we need help."

And they come, they check, they say, "Some kind disease is going around." And, you know....

So I tells them like this. Something must have been wrong, maybe I neglect God, maybe I owe Him. But in my way of thinking, I don't. Whatever I had I used to keep, and keep, and I'm good and ready, I hand over to Roy. That's just like my gift, there's a time that you have to give. What I do with my hands, with the strength of my God, what it says, I think of God. Well, if I fall on the wayside, the only thing I got to do, ask God, "What is this?"
Everybody is suffering. You know, there's a saying in the Bible says, "Everybody suffer."

VL: Do you try, like fertilizer?

FD: We do. I spend lot of money so I give up. Even we fertilize. So we try now, we don't fertilize. That's some kind disease.

VL: When was the first time you tried fertilizing?

FD: That was last year November, when we started to pull, you know, those patches right below near the gate. Now, you try take a good look, we have samples on bank now. You see? And now, the rot now is funny. This is the plant, now, underneath, and then it have roots, and this is the much now is growing. Try look now, the underneath, it's all eaten in the middle, it doesn't have the guava seed, you know the brown spots, eh? But it eats right there, and it clears out and it starts to grow. And you try cut that part [off], the taro is nice. Try ask Fannie [Kanekoa] that. Just last week, the husband pull the patches below, below my taro patch. He pulled out some taro and he brought to my gate, and we were looking. I scrape the underneath, it's all already rotten, but already dry, the underneath. And then the second cut now, and I try cut, the thing don't have guava seed. It's really clear and it's the good part now, it's growing. You see? That's the part. That's why we tell the boys, "Try and check good. We like to know."

But I know, I tell my husband, "You better think now, the whole thing, before you put the seed in the patch." You know, I tells him. More better scrape some, the top dirt. Maybe the top dirt is not rich enough to let the plant grow. Because that thing is only floating. I tells him that. But he get hard head, he want his way, so. I guess, I have to pray more hard for soften his mind, so he go down and he think. No? He's going to think after he's going to get taro patch after taro patch, and then it comes the same thing, then he might change his ways. I say, I hope, I say, "Lord, help me because he's getting so hard, and I cannot bring his mind down so he can try the other way." That's what I do.

VL: How much loss did you folks have?


VL: You usually have how many bags?

FD: I usually have about 300 for that patch; 300, sometime 340 over. Now, not even 200. You see how much loss I get. When we went to file our taxes, we didn't show Mr. Sakata on our loss, the farm, the whole thing. He say, "Oh, what you think?"

I said, "Well, there's so much, these days there's so many things is happening to the taro farmers." But you know me, I always think that words in the Bible say.
VL: When did you first notice the rot?

FD: Last year April, I think. This kind of time.

VL: Before that you had none?

FD: No. Before, the taro was nice. You ask John Loo. He always in the back us up for our taro. And he was the first one went in the patch, you know, last week. He said, "Aunty," he pull out three, he lift up, he shake his head.

VL: Was rotten?

FD: Yeah. That's the one on the patch's bank now. He was the first to go in. But I told him, "I seen that already, but I didn't want to tell your uncle. I told him when the leaves is yellow, is showing that some kind of disease is attacking the taro." But he doesn't believe. He just go pull the grass, and then just no think nothing. I say, "Well, I have to pray harder." For put something in his head to think, "Oh, I think my wife is telling me something different so I better try." He doesn't want anybody to tell him what to do.

VL: How about your water now?

FD: Well, the water is okay. So far, they checked the water. And then, now funny, the neighbors we get up side. Well, we have the own ditch come from the mainstream. But we figure that way is better. But look what they [the farmer upstream] doing now, they have their taro patch water is flowing in that ditch we making now.

VL: How did that happen?

FD: I think ending part of last year, when we first moved the water on this side. Since all the disease we was having, you know, the taro. All rotten the up side. [To YY] You remember, eh, you know when you took the picture of the taro patch [four years ago]? You know how nice, you remember those years? Well, that little patch over there, when you took the picture, you know the patch over there. You think how many bags we used to get, over 70 bags, to tell you the truth, that little patch. Now you guess how much? Took us only about 30.

VL: So your water now is from where?

FD: Well, we get from the mainstream.

VL: Before time, was what?

FD: Before they have the mainstream from up, but it flows in our property. Now we keeping. Too much, so we tell them to make their own ditch, and throw some water out because we cannot handle all the water, is too much. It flows all over the place. So, he went to make the ditch. Most of the water is going the inside of the California grass. So, as far as water, is enough. Still I look, this patch we just pull, that
taro is about one year. We just got through harvest. And that taro is big like this, and not too much that kind, disease. The taro is solid. We give to our friends; they always tell, oh, they want so much and so we give them. Even the store where my brother is working. They went to the Mainland, they wanted couple taros, and they doing now, they just smash the taro with butter and sugar, and then roll 'em just like sushi and freeze 'em. And they make their own patties too. And they say the taro is good.

VL: So what do you think made it better?

FD: And that patch is shallow too, the one down. I guess the topsoil is not as rich as the bottom soil. I think we have to scrape the top. Dry 'em and then it doesn't take long, and still you can still put back the seed. Maybe the under part is better than the top.

VL: Did you folks ever have floods?

FD: But so far, my patches never ruined by the water. Nothing, I know. Always like that, the patches always like that, everything is always like that. Only this wind storm we had wen damage all the fruit trees. I think take one year for me to get bananas. The bananas was all knock down.

VL: It didn't harm your taro?

FD: No, the taro, everything is still okay. The taro is all okay. I keep asking God, "What is this?" I keep asking. I have nobody to talk to. Been talking to all these boys, experience; they must have get some kind experience because they go to school, and they learn all this, they supposed to know. But still, they don't find.

That's why, I always tell Roy. He said, "Oh, mine too." I like to see what he says because he's the pastor of the church, he supposed to know more. But funny, I have that kind feeling. Sometime, if you neglect God, that's what. I don't go to church, that's why I tell you two girls, but I have just a church in my own heart.

VL: Did you folks ever hire any workers?

FD: No, we don't. Only we have friends, they just come in and help. We rather work by ourself. That's why all my children say because we strong. That's why I say, "Well, my day is coming. Maybe some day I'll just work around the house." You know, with all this kind plants now, I'm tempted by the plants, I want to go on more with the plants. I'm tempted, I told the guy, "I'm coming back, maybe two weeks from now, when I get my money."

He said, "What you doing?"

I said, "Raise taro."

"How old are you?"
"Sixty-seven."
"Sixty-seven, you still go raise taro, dry land?"
"No, wet land."
"Ai," he tells me that.

VL: Did you ever think of quitting taro?

FD: I do. But not my husband.

VL: Why do you think he wants to stay?

FD: He said for keep him moving, and then he don't have to suffer. He knows that when he doesn't work one day in the taro patch, the next day he can feel his arms just like heavy. Every day, just like every day you got to exercise. That's why, you look what people are doing, going running, jogging. What for? What for no sense; you go jogging, you eat plenty, no sense.

VL: But you did think of quitting?

FD: Well, that's why I think, rest. Not like how I usually do, steady, every day. Maybe I go in the patch, but not as steady I used to do. I tells my husband that. Well, we plan to put our business on one of our sons, if they like. Then, we can go help them work little bit, not as much as we are doing like now.

VL: You think one of your sons will do that?

FD: I don't know. They not here with us. That's why I tell them, "Don't feel hurt when you folks hear somebody is taking over the place. Because I can still put somebody on take care and still we can have share. But I figure, if we put on you or whoever, because I have my two sons here near to me, and my two son-in-laws. I know they are willing, but I look first at mine instead I...

(Telephone call)

FD: Before, that's true you know, before, I tell you folks, I don't know if all the taro farmers the family. But, to tell you the truth, I think I am the only, me and [William] Kanekoa, my son-in-law. Like Harrison [Kanekoa], why he has taro land but he don't work on the taro land. I know me and my son-in-law Kanekoa, I think we are the only, and Mrs. Thomas. But her days, she didn't work as hard as what I do. It's not I not supposed to work, but I'm the type, you know, good fun when you kid days, you like to go in the mud and after that you hit mud each other. I used to do that to my dad, oh my dad used to get mad. Just to get away from the taro patch already is enough; the job is done, better get out. We go home eat, after that I get my mom home, eh, she cook for us. Used to get the gori and the mullets. Boy, I tell you, those days, the fish. She used to fry crispy, and we used to go eat. Go home, she fry, and those days no more icebox,
the food come spoil. It's really different compared with today. Today you fry, and then you put 'em on the table, tomorrow, it's funny smell already. I guess before, the oil we used to get is not like today. Today, on the label, it says, "If oil is not clear..." put 'em someplace, and then it's so cloudy or what, it come clear, put 'em to the cool place or low temperature, or whatever. You have, eh, you can read sometime on the label. Before, no, we used to have that peanut oil, the Chinese. We used to fry fish and no bother. Never had icebox before, but people live. Healthy. And look at my picture, you see, and I used to get nice teeth.

VL: Oh that's you?

FD: Yeah. You see, I used to get beautiful teeth. Until when I came to my second family, I start losing my teeth for nothing. You know, the gum, come weak already, the gum. And then the teeth is not decay. The doctor had to take 'em out. Funny, I don't know why.

VL: How many of your children now are involved with taro farming?

FD: Everybody away.

VL: Except for Fannie?

FD: That's only Fannie. She's still, that's why I'm sorry for that girl. If Kanekoa is really good to her, she would be the happiest woman in this world. But he is so selfish. Poor thing, my daughter.

VL: Would you like one of your sons or daughters to take over your taro?

FD: Oh like my daughters, nobody would like.

VL: Your sons, would they?

FD: Well, I don't know. Maybe they like, but the wife. But the one in Hilo, he like, but he get good job, he no like leave his job. He work $11.60 an hour. He get good job, good job that boy. He like.

VL: How many acres do you have now?

FD: Well, that land, that land has about eight or eight-and-a-half. But it's not all planted.

VL: How much planted now?

FD: Let me see now. Now, we getting less, we used to pull last year, every week, we pull sometime 30 bags. You know, the taro is one after another. 1976, that year the taro was full. The taro we have to double. Good thing we get plenty market. Send Honolulu any much. And then the poi shop, any much. And I used to get outside orders too.

VL: From whom?
FD: Outside from the Samoans, I think. Every week, 10 bags, 5 bags, like that. And $20 [a bag]. That's all, you know what I mean.

VL: Two years ago?

FD: That $20 a bag, we was still having until the taro came all no good. That's why we stop. Fannie is still on yet [selling to the Samoans].

YY: Why do they pay more, the Samoans?

FD: Those are the choice taro, they like only the big ones. As long it's big enough to put in the imu, you know what I mean. If all like this big, is enough to put in the imu. But if small, they say once that thing come burn, no more nothing, eh. You know them, they put theirs one all in the imu.

Every year was getting bad. That's why, before we had to pay big tax. I used to pay $1,000. I never used to get free money, honest. That's why I work hard all my life, no more free money. We never used to get money come back. I don't know if this year we're going get, because kind of less, eh, this year. Not too much.

VL: How many bags nowadays?

FD: Now we made less, I think about, what we on our farm was about 4,000 I think. About 4,000.

VL: Dollars?

FD: Yeah. Usually about [$] 15,000; 16,000. Too much.

VL: Wait, I don't understand.

FD: Like, you know, the profit we make. Before, we no more nothing, we was still paying as much as we can pay. But now, we retire, they deduct so much. You know what I mean? We only grow so much and that's one thing lucky now. So they don't have to take out my Social Security, usually they do that. So now, they were so nice, if I make little bit more, so they no take off my Social Security. They wait for the following month. Because every year not the same, that's what they say. And that's true.

VL: So you get Social Security and income from taro. Compared to each other, which is more?

FD: Well, like for our taro, still we have enough. At least we can put away money. We can put away, we don't use all. Because my husband's Social Security, what he get from the plantation and his retirement. Only him, he collect about $500. But he took early retirement, 62, and then he doesn't have the full coverage now. You know what I mean, eh? Me, I read all those in that little pamphlets, eh, that Social Security. I read all those and that's how I knew there's such thing as Medicare, HMSA [Hawaii Medical Service Association] for old
age; that's how I go above. I don't have to bother my children. So, in case if I sick, well, we have our own Medicare take care. If I am sick like that, well, hospital, everything.

VL: So he gets more from Social Security than taro?

FD: Taro more. Taro more, any day. Even we only pull about 10 bags, like that, every week, 10 or 15, we collect over $500 [a month]. That's too much. That's too much, when you think. And plus, I get from Mr. Kaneshiro. By the time he pay me, about three months, sometime. Sometime little more $1,000.

VL: So you market to whom now?

FD: Still Honolulu Poi, we'll still deal with them because even if we cut [the rotten part of] the taro, no complaints. You know what I mean? That's why I stick on to that market.

VL: Others complain?

FD: Others, oh, they do complain and they grade your taro. That's what Kanekoa is having. Your good taro, number one, you get different price. Number two, different price; number three, different price. But theirs is good too. Theirs is good. But I so used to with Honolulu Poi, no bother. So I just go on with them. As long the taro go. We didn't have to worry the taro, you know.

VL: Someone picks up your bags?

FD: Well, we just bring up to Maehira's.Unload there and then, like today, all the taro go out. I don't know, go Kawaihae, maybe on a barge and then they deliver to Honolulu. As long we bring 'em up Maehira's, they do everything. Then come to that following week. So, I told my husband, "This taro rot, maybe we going get time to rest." That's why, I was just talking to him last night. Let's travel. Get rid of all the pigs, I tell him, and let's go travel. Good was, we sit down, we started to talk. We better go enjoy when our feet is still strong. I do this to all; like him, he just work is work. My husband, to tell you folks the truth, he don't talk much, but what he care is work. That's why I tell you folks, I'm lucky, I don't have to bother him. One day, I just wen tell him, "Oh, I going place today."

He tell me, "Where?"

That's all what he ask. All what he ask is if I need money to spend. Sometime, I just joke, I tell, "Yeah." But yesterday I told him I needed money for buy plants. I figure, that come in my mind, I say, "Oh, I'm getting tired of working, already, taro patch. I think it's about time for me to stay home relax." My son called last night, Honolulu one. The one get a Japanese wife, my daughter-in-law. She talk on the phone, "Mom, we miss you folks. I'm calling, check how you folks are."
"We fine."

"How's daddy?"

"Fine."

"You folks still working hard?"

"Yeah."

"Come holo-holo." She said, "Come holo-holo. I think enough already."

I said, "Well when you look the business, like that, poho. You know, who's going to take over?"

She said, "Yeah, that's why I tell Clement, tell my husband, go back Hawaii. Nothing like having Hawaii. Not Honolulu."

They undecided to build their house.

VL: This land, you own it?

FD: No. Lease. But you lease, you pay. As long as you pay, every year, the time you don't, you know?

VL: Whose land is that?

FD: The up one, we get up the house, where she got the picture, is Lalakea. But near the bamboo is the Bishop Estate. And the one near the gate is Kuikahi Estate, I've been having that place for so many years.

VL: You have a long-term lease?

FD: I don't lease it by the years, I just go on every year, every year, every year. So they don't take away the place from me; they say, the way they look at it now, look like these young people nowadays not going to do like we are doing now. I said, "You'll be surprised one day. You know, the hippies are learning how, they might take over the place."

They said, "No way. They better leave 'em to us, the families."

VL: What do you think will happen in the future of Waipio?

FD: When we going pass to one new world, I don't know what going happen to the second set of children, what they going do. To come to think nowadays, kids, they have everything just like this. That's what happened to my granddaughter. She didn't tell me what happened to her Friday. I call up the school, she was missed from school. To listen to what other kids say, her friends. That's why I was telling one of the teachers, because I know the girls. Before she go to school, I always tell them, "Check her every day." This is almost lunch hour, they call me back.
"She's in school today and they question her where she was Friday. Because we call home, Grandma say you came to school, but you wasn't present that day." Because I called. She was a bad girl that day.

Well, she admit she was wrong, that she listened to her friends. And, imagine, they went down to Hapuna and she just got her license not too long ago. Not even a year and trying to travel the kind places. You know, I'm afraid to travel Kawaihae. I have to get Papa to drive for me then I can sit good in my seat. If not, I always stretching, just like the chicken, stretching, looking out if he's going too far out. That's true. Kawaihae is no place for me.

VL: Going back to Waipio, what would you like to happen in the future in Waipio?

FD: Like me, I have my boys, I want them to think. That's why I'm trying to force them, "Please go back to the place." But like today, is kind of hard. When they work far, and for them to go back and forth is kind of hard.

VL: Do you think it is important that taro be grown?

FD: Very important. I'm still thinking Waipio is, that taro is still important to me. I don't know what others would say. To me. I only wish I still have some children here, and then they can still keep on.

VL: What does it mean to you?

FD: If you do things by your own self, you know the value of things, that is going to help you too. There's so much things, that when you raise taro, there's so much things that you can think that, that taro would help you. I know for myself. Like, if you have some bills to pay. You have not enough like now, we get our income. Everything is so high. Like us, our foodstuff is very expensive to have, everything when you buy. Is not enough. So we have taro like that; we can put away something, some of our savings and some we can spend for our own use. Taro is important to me.

VL: For the money that you can make?

FD: Not only money. And then you can live on taro too. Like poi, you can cook it for your own home use. That's what I figure. That's why I tell my husband that. Nowadays, people don't think of Waipio. Some, they have children, is over here just moving around, that not doing nothing. They don't urge the kids to go down Waipio. But if me, I still have in Kukuihaele, I would recommend them to go back Waipio. But I still have my oldest son over here. He wants to, but sometime it takes on the wife too. But I always tell my daughter-in-law. I always force her. You know, weekend, there's two days, Saturday, Sunday. Well, if you go to church, well, you go half a day. I tell her that. I don't. I say, "I church in my heart." If you help your husband, I know he like to go down Waipio, he likes to go down there raise taro. "But please feel freely, Debbie." I tell my daughter-in-law. Let him do those things because your children, you only sit home
in the house. If you keep on doing your things, every day, regular, every day, you don't have hard time. She tell, "Hard time."

I say, "Yeah, hard. If you don't make use of your time. In the morning, after breakfast, you clean up your house and everything. Then go do your laundry. Then after that, you tend to your children because you bathe them, and time to feed, time for them to go to bed." I usually do that. I had all my time. 10 o'clock, I bathe my babies, when I have a little one, little baby. 10 o'clock, he or she is sleeping, there goes, I can do other jobs.

VL: And you have time to work taro.

FD: I have time to do my work. After school, when the older ones come back, I just leave the younger one with them, there goes the taro patch. That's why I tell Deb, I do that. And today, I'm thankful that God had give us this strength and provide us with everything that I can think of. I'm thankful. We don't go begging to anybody. "Oh, we get hard time, we need this." I don't.

VL: I'd like to ask you what Waipio Valley means to you?

FD: Well, I love the place because I was born and raised there until I grew up--a great-grandmother today. And then the feelings of the place is actually really warm feelings. The living of the place, than here. Really, I just love Waipio because I was born and raised there. Nothing happened to my family. Until I'm a great-grandmother. That's why I always say, Waipio, I just love Waipio and that's my home.

VL: And now, sometimes you folks spend the night down there?

FD: Oh, we do. Oh, we spend Easter, how many nights down there. And then we supposed to go down there. Well, the girls had planned to go to Hilo yesterday. That's why we didn't sleep down Saturday. So we came home. So I thought was you folks walking up the pali, so we stop. "Oh, no, different looks." And those are the three Japanese girls that stayed Araki's. And they look so different, you know, the three. So I told Papa, "Well, I don't know them." And they were resting right, you know the first sign way up, before you come down. They were over there, and they were facing out towards the ocean.

Well, that's what my feelings are of Waipio. And then it's a valley of aloha and then full of love. And when I was born and raised there, I had everything that I can think of without spending money. Everything was really from the land, what we raised. The valley. Like taro and everything.

VL: Is it still a valley of love?

FD: Well, I don't know to other people. To me, it's still, no matter what.

VL: Are there problems between farmers?
FD: Well do. As far as problems, there are lots of problems you and I cannot solve how much. Everybody has problems down there, I know. But for me, I don't bother. If they don't like the way how you... I just don't bother. But still, the valley is full of love to me. And I always tell my children, "I hope, when I go to that new world, you folks still remember Waipio is you folks'mother's home town. I was born and raised there, remember the place. And I told them, "To tell you folks the truth, you folks didn't see Waipio yet."

"Oh, how come?" They tell me that.

"From now on, when you folks have time, the truck can go till way up, Kawainui side. Please go and visit this rock. The rock is called Waipio-loa. Go and see. Then you know you've seen Waipio." They were surprised, they said nobody told them. Only had one rock over there and we used to put our name and they call that place is Waipio-loa.

Really, I don't know how other people feel. I do feel, I say, "I wish I can buy a piece of land down there." I wouldn't stay here [Kukuihāele], I would sell this place. I would get me a home down there. Whereby I wanted to buy a home in Honokaa, a piece of land so they are going to have the place. So they going to build a house. I would have build my house down there. Yeah, I would go back down to the valley and stay. But I'm thankful to the people who own that place that they don't bother us. That's why you can tell God is a loving God that puts love in everyone. I'm there for so many years, nobody come and tell me, "Oh, you got to get out." The only one come bother me every time is the Mock Chew. You know the father, he get his daddy in Honolulu. This is true, he came last year, he said, "Oh, I think I'm going to have somebody, one old Japanese man going to come and take care the place."

I said, "Before you go on and do anything, you can....

END OF INTERVIEW