BIOGRAPHICAL SUMMARY: ALBERT KALANI, 70, retired Parks and Recreation employee and retired taro farmer

Albert Kalani, Hawaiian, was born in Kona on October 14, 1908, one of four brothers. He attended Kalaoa Elementary, Konawaena Intermediate and Konawaena High School. He is fluent in the Hawaiian language.

Before moving to Waipio in about 1930, he was a cowboy at Huehue Ranch, a construction worker in Puna and on Maui, and a fisherman back in Kona. In Waipio he worked in the Akioka and Ahana poi factories, and also raised his own taro until about 1960.

In 1933, he married Mabel Kaaekuahiwi. They had two children and adopted two more. Mrs. Kalani passed away in 1976.

Albert was also employed by the Depression relief agencies and the Parks and Recreation Department (1938 to 1970). In 1952 he moved out of the valley to Kukuihaele, and in 1963 he moved to his present residence in Honokaa.
VL: This is an interview with Mr. Albert Kalani. Today is April 10, 1978. We're at his home in Honokaa.

Could you tell us just a little bit about being a cowboy in Kona? Like, what did you do as a cowboy?

AK: When I was working as a cowboy in Kona (at Huehue and Puuwaawaa Ranch), that's a regular cowboy. Round up cattle and then do what's called fence working. You know, repair fence line. And all those things. And then summer time we go up to Hualalai for round up sheep and bring it down to the ranch to shear all the wool.

VL: Oh, you folks did that too?

AK: Yeah, we did that. The ranch line of work, eh? After we shear the wool and all that, we bale 'em up and then we take back the sheep, back to Hualalai again. Good job but the pay is real cheap, eh, those days. But good, not bad; $30 a month. That's good enough.

VL: How did that compare with plantation wages?

AK: I guess, but plantations, they get a better wages than we ranch at the time before. So, you had to take it, when they give, the pay of that.

VL: On the ranch, do they give you housing?

AK: Yeah, they give housing. But those don't have house, they give housing. But like us, we have our own home, eh. We get free meat and hunting is always free. All employees.

VL: Free, you mean on ranch land?

AK: The ranch land, yeah.

VL: And how did you meet the Ah Puck boys [Ah Puck family from Waipio Valley]?
AK: I met Ah Puck boys when at the Puuwaawaa Ranch, the stone wall all fell down from the earthquake. They had terrible earthquake couple years back. I think that must been all around the island. Crack the road, you know, the highways on that. So, Hind wants to repair the stone walls; never had wire fence those days. He had all stone walls. So, he hired lot of people, had all young boys and some old people. That's how I met the Ah Pucks. They came there and work, we all worked together, stay boarding house together and we get acquainted with each other. And every Saturday, when they come back here [Waipio] then that's how I come down with them. We both keeping on that way for quite a number of years.

VL: When you came on Saturdays, what would you folks do here?

AK: I help them in their taro patch, they had taro patch. The father was keeping taro patches. I help them working in the taro patch. They showed me how.

VL: What did you think of Waipio that first time you saw it?

AK: Well, the first time I saw Waipio, I think nice place to live, you know. Good place. And then you have to do work in order to know what is the life in Waipio. You just only stay, you don't know, eh? You got to learn how to get by. As for myself I know I get by because I always associate with people. I mingle around with anybody, you know. Ask them questions and tell me this and that. That's how I learn lot, you know. Especially like Sundays, like that, we get along some old people, you know. They come by and we talk Hawaiian and I like talk Hawaiian to them, see. I approach them in Hawaiian. We all sit down and talk Hawaiian.

VL: So as a stranger to the valley, how did they treat you?

AK: They accept me, they said, because I'm very good in anythings and kind and approach to them a nice way and talk to them. They really like it. They enjoy the way that I do with them. Because young boys down there, those days, they don't get by with the old people. When they all get together among ourself, young guys. These old people, they like somebody to talk to. And for myself, I proud that I know plenty of.... that's how I came to know about Waipio, lot of Waipio. I ask questions. I hear so much about it and I try to ask it, whether they going tell me the truth, then I ask the next person. Then everything come out right, what they tell me. That's how I get by with the old people.

VL: Can you tell us again why you decided to leave Kona?

AK: Kona never had any, no more work; especially, after I left the ranch I like to get job, no more job.

VL: How come you left the ranch?

AK: I like to go out. I know my father doesn't want me to leave the ranch but I made up my mind, if I going to stay work on the ranch all my life-
time, I got to go out and seek something. Maybe I can get something. Well, I think I enjoyed too, when I left the ranch and I go out and seek myself. I struggled and all that, see. Then learn how.

VL: Where did you go see after you left the ranch?

AK: Well, after I left the ranch, that's when I went to Puna, work on the construction job. Did hard job but all right. I stand it, enjoy it.

VL: And then how did you end up living in Kukuihaele?

AK: When I went to Puna, after Puna, the job finished there, then I went to Maui for the same job. Kahului Breakwater. I stayed in Maui for about eight months till I came back. I came back to Kona again. I came back to Kona, then went down, went fishing. Try to learn about fishing with old people. Then, two old people, and I stayed with them. They teach me the in and out of fishing. Go opelu fishing and all that. I learned all those things. Then I come out again, you know, I meet friends, friends ask me for go and this and that's how I come. From then, that's how I met the Ah Pucks, then that's how I reach to Waipio.

VL: You lived Kukuihaele first, right, before you moved into Waipio?

AK: No, no. I went to live Waipio first. With the Ah Pucks down in Waipio.

VL: Can you describe the house that you lived in there?

AK: They had the old house that time. Good enough for people, for us to stay. Later on, they build a house again.

VL: Where would you sleep?

AK: Well, we sleep like this, we sleep in the parlor. They have big family, they use all the bedrooms so we young boys, we sleep in the parlor. Just to get by for the night.

VL: You have some kind of bedding?

AK: Yeah, right on the mat there.

VL: What kind mat?

AK: Lau ha la mat.

VL: Did you have to pay the Ah Pucks for staying there?

AK: I wanted to pay but they don't want me to pay. But, whatever I work and I get something, I give them to buy some food. You know, stuff, whatever they like to buy.

VL: When you first moved to Waipio, how was it different from Kona?
AK: It was much more different than Kona. Like in Waipio, I find out in Waipio, you get to get things easier than in our way in Kona. In our way in Kona is very hard, you know. But as for myself it wasn't bad because I was working out. We staying in the ranch, we always have everything. But like the life of others in Kona is very really hard.

VL: Why is that?

AK: Hard, no more work. Like no more money to buy anything so they had to weave hat. I almost start weaving hat, you know. When we were going school, a friend of mine smokes, wanted to go school, and he has no money, he asked me for money so I lend him some money. And then one time he didn't tell me that he was learning how. The sister showed him how to weave hat. So one night I went over the house without him knowing, I caught him weaving hat. So I asked him, "What you doing this for?"

"You know I get no money, I like buy cigarette. I sell one hat, I can get cigarette." So he asked me better I might as well learn.

I said, "Yeah, too hard this job." So, I didn't try it. I never learn how to make hat.

VL: What else was different about Waipio from Kona?

AK: See, Waipio get a lot of water, you know. But in Kona, you cannot waste all the water you have. Somebody have the tank and small, not enough water, you had to take care of the way of using the water. In Waipio, you always get lot of water, you go, you can just use the water all you want.

VL: Never any shortages?

AK: No, no. Waipio never even saw this till today. Waipio is very, very good place to live. They have everything. And, of course, the first beginning I came Waipio, I didn't know about anything of Waipio. You know, the food, the kind of eating all these things that get me there for awhile.

VL: Like what kind of things?

AK: Shrimps, that gori, oopu and all those things. Of course, that's good, they fry but sometime the family wants to eat those things raw, eh? And I cannot. I taste but, not bad. After I try, all right, it was good. Because Waipio, you have the warabi there, you know that warabi. They had lot of wild watercress. Oh, never let get anything starve there, you get. You want to go down the beach, the beaches are near. Always there. I always tell everybody, "Waipio is the best place to live."

VL: What else did it have besides warabi and watercress?

AK: If you don't have any taro patch, you like taro, you can go to his taro patch and bring some taro. You ask a friend, they give you. They just give you.
VL: Free?
AK: Free, yeah. You help them, they give you.
VL: How about fruits?
AK: Well, we have lot of mountain apples, mangos, oranges. They have all those things in Waipio and you can help yourself.
VL: Do you know of anybody that went hungry?
AK: I don't think so. In Waipio, I don't think that anybody went hungry. I think if he went hungry, he just too lazy to move around and do it, I think. But if he move around, I think he's be way ahead.
VL: In Kona, did some people go hungry?
AK: Oh, yeah. Lot of families go hungry. They really have the problem at Kona.
YY: You talked about the water and Waipio having lots of water. Can you say more about that, the importance of the water? In Waipio.
AK: Waipio has lot of water and you can use whatever you want. And then, you can go swimming, all that. Plenty places to go and nobody going stop you from using water. You can go any place use the water.
VL: There were no restrictions?
AK: Before, not like now, they stop you from drinking water right in the creek there. Before that there were a few, nothing, doesn't affect anybody. Really. We go out and you thirsty, you just drink the water from there. Even down by the beach, you know the stream there. If you thirsty, you drink that water, but not today. Today is different, altogether. I don't know how come but like today, today they say, "You better not drink down there, you might get some kind of disease or sickness." Lot of people had some sick, they blame Waipio water. But we were down there, we were drinking all that water, even the spring water. Down here, you stay here, drink water here, a graveyard over there, something going be wrong with that water comes down to there. But we drink all that. But not today, today the Board of Health tell us not pure, not for drink. And today, the people, that born and raised in Waipio, they don't want drink that water. They go down Waipio, they take fresh water, you know, they take your own water today. Before, nobody take that water. Use for cooking, for anything.
VL: Could anybody go in any of the streams at any time? No restrictions on them?
AK: Yeah. No restrictions at all, you can any time you want, you can do anything you want. And they never had any restrictions.
VL: When you were living at the Ah Pucks and your job was, what?
AK: You know, help taro farm, like that. Most, they were only working the taro patch. Then, after I got the job in Waipio, I left them. I been working in the poi shop, like that.

VL: That was with Akioka?

AK: Yeah, that was Akioka.

VL: Can you describe him, what he looked like?

AK: He's a Chinese, Chinese man. Nice man. Altogether, we about 10 or 12 of us employees. Chinese, most Chinese, and about three or us Hawaiian boys and a Filipino.

VL: And what did you 10 or 12 boys do?

AK: Like us, we go, just like Monday, we go to taro patch, pull taro and bring it back to the poi shop. No, Monday, we go to the poi shop; Tuesday, we deliver the poi to Waimea. Wednesday, we go back pull taro; Thursday, we take 'em poi shop and then Friday, we go back to Waimea again. When we were delivering poi, Friday we split; one come to Honokaa, two go to Waimea. And Tuesday, we all go together to Waimea.

VL: Starting with Monday, you pulled on Monday?

AK: No, Monday, we cook the taro.

VL: Can you explain about how you did that?

AK: Yeah, we do like how Seiko [Kaneshiro] is putting in the steamer. Put 'em all and then you burn firewood. Not with steam like Seiko has, now. You there with firewood.

VL: Did you have to get the firewood?

AK: Akioka has somebody to cut firewood. He buy it from somebody, the wood. But we the one that go and pack the wood; come back, stack up by the poi shop.

VL: So would all 12 of you be steaming the taro?

AK: Yeah. No, oh, one does the cooking in the evening. The next day, then we come down. Or might be five of us. Then the rest go to the taro patch.

VL: And what?

AK: Clean the patches.

VL: How would you decide which ones went to the poi shop, which ones went to the taro patch?
AK: Most likely, we the younger ones comes out to the poi shop so we can work a little faster and all that. The older Chinese go into the taro patches, they mend the taro patches. But the day of pulling, we all pull together, pull together.

VL: So after it was steamed, what did you five boys do?

AK: After steamed, we bring the taro out, we wash in the tub, wash with the water. And then after that, we peel the taro. After you peel the taro, then you grind, put in the machine, grind. Then, after that, the poi come out; those days, we have flour sack bag, we put [the poi] in there. Twenty-two pound, or 20 pound. Those days, the poi was cheap you know. And then we have a ti leaf, we set the ti leaf this way. You know the ti leaf, bigger ones, one leaf each, one, maybe get about 12 leaves. Then you put the sack on [the ti leaves], then you wrap 'em up, then you tie that up for keep it fresh. Then your 50 cents, you do the same thing but you wrap something like you wrap package. That's what we do.

VL: You had two sizes?

AK: Two style to wrapping the poi. The one who goes out to get the ti leaves, that's his job. Only his job for go out gather ti leaves.

VL: Did you ever do that?

AK: No, I didn't go for the ti leaf. Our job was to pull taro, do the job in the poi shop and then cut grass for the animals.

VL: In the poi shop, were there women working?

AK: Yeah, women. Some even come out help peel. About two or three like that, come out.

VL: Help to what?

AK: To peel only. Help us to peel. They are faster than what us men can do, those days.

YY: What did you peel with?

AK: Coconut shell.

VL: Did you make your own?

AK: Yeah, you know the dry coconut, you split and then you shape 'em good and then you make like the spoon.

VL: Do you know how much taro would get steamed, each Monday?

AK: Those days, we steam about 40 bags.

VL: Hundred pound bags?
AK: Yeah, 100 pound bags. Lot of poi in those days. But those days, when I was working with Akioka, to me, every people, they didn't have these brown sack bags, right now they have it to put in the taro. Those days, they had bags but we never put the taro in the bags. When we pull the taro, we pull everything, with the stalk, then we bundle everything, then we tied it.

VL: With what?

AK: With that lau hala, pandanus, you know the roots? We strip those things to make a rope.

VL: You had to do that too?

AK: Yeah, we all do that. You know these long stalk from the pandanus tree? That, we strip and dried. That really good tight thing to tie.

VL: Did you twine it or something?

AK: No, no. We just strip with it and leave it to dry. That's what we use to tie.

And then two bundles each, then we have a stick. Kind of flat stick, you know those Japanese or Chinese used to carry two bundles. We put one in the other side, then you carry out from the patch.

VL: And where would they carry it to?

AK: Carry out from the patch. You know, here is the patch, you carry out from the patch, then we pack it on the mule, the same thing like that, we pack it on the mule. Then we lead all the mules to the poi shop. The animals, they know where they going. We just let them go, they come straight to the poi shop. Whatever we do, like us, we young, we always run away from the older guys. They stay way back because whatever taro fall down, they put in the bag and then they carry. Like us, we go out more fast, eh? That's the way we were working before. Today is much easier, eh? You put in the sack.

VL: How many mules?

AK: Oh, he get about 16, 20. Lot of mules, he has lot of animals.

VL: How would they get new huli then?

AK: When we pull. If we pull now, might be they not going plant this patch right now, eh? So we pull the other patch. After we pull, then we clean this, that's when we make the huli for plant.

VL: So the ones that you have all the taro with the stalk, you didn't make huli from that.

AK: No, because when you pulling, if the day that we have to make the huli, we pull, the huli one different. We get the huli one here and the rest
is all different.

VL: Then the ones that you made huli from, how would you take that taro to the poi shop? Since you already made huli, no more stalk to carry.

AK: We put in big baskets. That way, you got to be really careful because they don't put it in the sack then, they are really careful how they do it. The Chinese are very clever in doing it. So they teach us how to use it. That's why, when we put on the mule, we got to know how to put the rope over that, on the pack saddle. Then later on, then we started putting the bags.

VL: How would you pack it on without the bag?

AK: Well, it's simple. Really. That time, I think to myself, "How come they do that? They have the bag, why don't they put in the bag?" But they said, "No it's lot of more waste more time." To me, it's just about the same but when we reach there, we got to broke the taro and put in the cooker. So, we the young generation, the one that did show them to put in the bag and more easier. Easier to handle and easier to work. Then, from that time on, we put in the bag. Then, we cook the whole bag and all in the steamer. Because the other way, you broke all the taro in there, for bring 'em out, a little hot, it's slow, eh? Then in the bag, it's easier you put in there. You just grab the bag and dump it in. Watch the, you know.

VL: When it wasn't in the bag, how did you bring it out?

AK: We got to pick it up.

VL: With your hands?

AK: With your hands, yeah. Did you ever see how they work [in Seiko Kaneshiro's poi shop. AK's daughter has worked there for 5 years]? Same thing.

VL: Then, how long would it take you Monday, to do all that?

AK: Grinding the poi? About half a day. We start at six, sometime we finish about 11, to 12, all depend.

VL: Those days, was the poi thicker?

AK: Yeah, the poi, it was thicker. The poi was thicker.

VL: And how about clean up?

AK: After we put all everything, we the one clean. Clean all the poi shop, everything. Ready for the next time.

VL: The peelings, what happened to the peelings?
AK: You mean the waste, the peelings? We just threw away, dump 'em away.

VL: Where?

AK: In the back of the [poi shop]. No more cesspool those days, just dump it away. Get running water, go down in some kind of patches. Those who want that kind, they go out, help themself.

VL: Did you have water coming in with pipe?

AK: Yeah, we had water, we had flume. Build a flume from Hiilawe Stream, come down.

VL: And on Tuesdays you delivered?

AK: We delivered in the morning.

VL: Can you tell us how you did that?

AK: Well, we get up about 4 o'clock, saddle the animals. We have our breakfast, then we come down to the poi shop and load all those things on the mules. Couple bags on each mule. Then we put the dollar size [poi bags] all in so many mules, 50 cents so many mules, quarters like that.

VL: You had quarter size too?

AK: Yeah we had some quarter size. Most is $1 [bags] and 50 cents [bags]. So when we come out, we just drive the animals up. All through the Mud Lane roads we all go up. You know where the [Kukuihaele] cemetery is? We go up all the way there.

VL: How long would it take you to get from Waipio to Waimea?

AK: We start early, we get to Waimea about 9 o'clock, 10 o'clock.

VL: Would you stop along the way anywhere?

AK: Wherever the customers buys poi. The animals are really well educated, you know! They just go and they know where to stop. If the mules stop there, that means that, you know already, so you just put a bag out, you just leave 'em by the gate or whatever (place they tell us).

VL: You would drop it by individuals' houses?

AK: Yeah, individual house. But the majority of the poi have to go down to the Parker Ranch Meat Market. That's where all the poi is taken. Stack up in there. But they have some of the ranchers, they live way out far from the ranch. We take out there, we deliver out there on the roadside.

VL: The people that you drop poi on the way to Waimea, how would they pay you?
AK: I guess the ranch do that because they working for the ranch. Most, majority of the customers is the ranch employees. But we have some outsiders. Sometimes they pay us the money, most time, they take the money down to the [ranch] office. We don't handle too much of the money only. And after the month like that, then, when the ranch makes the check, then either I give me or give you for bring back to the boss. That's how we do.

VL: Did you folks sing or anything along the way to Waimea?

AK: Sing on the way? Oh yeah, we sing along the way, talk story, sometime we sleep on the animal. Slow, eh, you go on there, you sleep. That's why, when you get in the forest, you have to watch the animals. The animals going eat grass, sometime you miss some animals. Sometimes we miss, we had to go back and look for it. Most time, not bad. Before we get out, it has a gate there, all the animals going stay right at the gate. So you count 'em; if we took 14 or 16 animals, all the 16 there, well okay. But if one missing, you have to go look for it.

VL: You didn't tie them all together?

AK: No, no. We just let it go and then all the animals go ahead, then we go behind.

VL: You got to ride an animal?

AK: Yeah, we have riding animal.

YY: Did you ride a mule also?

AK: Ride a mule or horse, whatever. They have a horse too. Whatever you want to ride to go.

VL: How many of you guys went?

AK: On deliver, mostly only three of us go. See, when we go out Tuesday and Fridays, the rest of the boys that stayed back, they have to go cut grass. They get some pack animals to hold maybe four bundles of grass on each mule. Maybe you take two mules, that's going be about eight bundles you have to cut. The next one going be eight. If you take three mules, you have to make four bundles on each mule. That's their job. We already going this way but they at home. So they had to cut the grass, bring 'em back to the stable, get ready in the stable. Then, when we come back, all of us unsaddle, then we feed the animals.

VL: And then Wednesdays you would pull?

AK: Yeah, Wednesday we go to the poi shop. Nobody to work taro patch for pull taro, whatever it is. Sometime the boss tell, "You go this way." But most time we go to the taro patch. Sometime, something else the boss want you to go, you go do that.

VL: The boss Akioka?
AK: Akioka, yeah. Most time the wife gives the order.

VL: Where would he be?

AK: Home, she's at home.

VL: No, Mr. Akioka.

AK: Home, he's home too.

VL: What does he do all day?

AK: Well, he just sit around, that's all. Once in awhile, go look around the patches like that. When we work, we get three meals a day. We get paid $1.60 a day because we have three meals. Saturdays, you don't work though, you get three meals. Sunday, you don't work, you have three meals.

VL: Where would you go eat?

AK: They have a big kitchen for all the men to eat.

VL: And who cooks?

AK: The missus. But sometimes the nieces, whatever the family come back.

VL: What kind of food?

AK: Something like Chinese food. Most time Chinese food. They have all kind food. Everybody eat the same food. Only Sunday, sometime, we get little bit more different food than the old Chinese. But not bad.

VL: Did you eat poi?

AK: If you want poi, we eat poi. But most time we have rice or, we rather have.

YY: Who regulated the water at the patches?

AK: Oh, the older ones, Chinese, the older mens, they the one regulate the water for the taro patch. We don't do that. What we do is to only pull and pack. If we have to go clean the patch, we go. But otherwise, they do most of that kind of job.

VL: So Akioka himself didn't do any....

AK: He does. But most time, afterward, he was getting sick so he doesn't bother. So the wife start to run the business.

VL: Was she the one that paid you too?

AK: Yeah, she pays us.

VL: What if you were sick one day and couldn't work?
AK: Well, you stay home. Not unless you real sick, you had to call the doctor. And doctor comes down.

VL: Would you still be paid for that day?

AK: Oh yeah, we still have that, our pay for the day.

VL: And if you had an accident?

AK: No more those things.

VL: No more accidents happened?

AK: We get, but never get insurance, no more insurance those days. You had to take it, that's all. If get worse, then they send you to the doctor.

VL: Who would pay for the doctor then?

AK: You had to pay yourself. We didn't gripe about it. (Laughs)

VL: How about other kinds of benefits from the job? For example, did you get free poi to take home?

AK: Yeah, you get poi. You can have poi, all the poi you want. If you want to take home, you just tell them what. But majority, we don't take poi because everybody have their own poi at home. We don't take poi home. Sometime we take, sometime we don't. But you can have poi, you can have all the poi you want.

VL: Any other kind of benefits?

AK: No, no. We didn't ask for it, that's why, I don't know. Might be we did ask from him, yeah, but.

VL: Then, after few years, you stopped working for Akioka [stopped approximately 1936]?

AK: Yeah, I worked for Akioka until he sold the poi shop. After he sold the poi shop, the new owner came, I quit then.

VL: How come?

AK: They get their own people to work too, but I go work taro patch, work on our farm.

VL: You and your wife?

AK: Yeah, me and my wife.

VL: And you worked also for Ahana?

AK: Yeah, Ahana. Part-time kine. [For approximately two years.]
VL: Can you describe him?

AK: Yeah, I used to work for Ahana. He only he used to have the poi shop in Waipio and then I delivers the poi to Hilo, his retail in Hilo. He has a shop in Hilo and I takes the poi to Hilo.

VL: How would you go to Hilo?

AK: With his truck, he has a truck. I could drive so he asked me to take so I drive down.

VL: But the truck could not go into the valley.

AK: No. Majority, we get pack animals to bring 'em up. They have their own pack animal to bring 'em up. We put all about 50 pound sack, put two on the mule, four on the mule, bring it up, take to Hilo, put it in the barrel.

VL: What in the barrel?

AK: The poi. They have a barrels up there, all ready. When we take the poi over there, we turn the poi in the barrel. Then from the barrel, we put it in the small sacks there.

VL: The small sacks were made out of what?

AK: Flour bag. Right now, well you have these other paper, those days was all flour bag.

VL: So how often would you go to Hilo?

AK: Two times a week. Sometimes other boys take.

VL: And what would Ahana pay you?

AK: Well, he pay us the same thing, dollar something. And we get free meal. Like how Akioka was, we have.

VL: Was working for one better than working for the other?

AK: No, just about the same. They are not bad, about the same.

VL: Ahana had how many workers?

AK: Ahana had pretty good, plenty workers, though. They are not bad workers. Quite a number.

VL: More than Akioka?

AK: No, Akioka had more. When the [flood] water took away his poi shop, that's when he [Ahana] moved to Hilo.

VL: Do you remember that?
AK: Yeah, we all worked in Hilo. At that Wainaku, just about the bridge there, that Hilo bridge.

VL: Do you remember when the water damaged the poi shop?

AK: Yeah, I forget what year was that. I think 1941, or somewhere around that had big floods that washed the Ah Puck house, washed the....

END OF SIDE ONE

SIDE TWO

VL: Did you ever use a bank for your money?

AK: Deposit?

VL: Yeah.

AK: No. I never did. Those days, I never did put the money in the bank.

VL: Where would you keep your money?

AK: I keep it myself. (Laughs) Spend it, you know.

VL: Did you ever save any and hide it somewhere?

AK: Well, I save some money. Put it away somewheres. Never had an idea of going to the bank but.

VL: Was there a bank in Waipio?

AK: No, they never had a bank Waipio. You had to come to Honokaa.

VL: What would you spend your money on?

AK: When we come out, then go Hilo, here and there. In Waipio you cannot spend money but when you get out of Waipio, you spend lot of money. Comes Kukuihale or go to Hilo. Come shows, you know. Saturday night we used to come out to Honokaa for the show, movies. Walk up, then walk home in the night.

VL: Did you carry lantern?

AK: No. Just walk up and go home that way. We get used to already. But some already had flashlight. Lot of us from Waipio come out we go come to the show, every Saturday, come to the show.

VL: Do you remember some of the movies you saw?

AK: John Wayne and all those cowboy shows and all that. They used to have a theater in Kukuihale, too. That's why we come up, like weekdays, they have shows in Kukuihale, we come up. If we want to come up, we come up.
VL: How much was movies then?

AK: Movies were cheap, those days. I think was 60 cents or 50 cents, I don't know, or less. Very cheap.

VL: How did you meet your wife?

AK: I don't know, wait. Get together along to her place, eh. Talk and play volleyball and all those things.

VL: What was her name?


VL: Mabel Kaaekuahiwi?

AK: Mabel Keao Kaaekuahiwi.

VL: This volleyball, was that in the valley?

AK: Yeah, we played volleyball in the valley. We played indoor ball in the valley. We formed a girls' indoor ball, softball.

VL: Where would you play?

AK: In the park there, Kukuihaele. You know, way in the back of Kukuihaele School? Right there.

VL: This was Waipio team?

AK: Yeah, all Waipio girls. They had lot of Waipio girls, those days. We made a good team. I was one of the coaches to coach the girls down there. I bring the girls out, challenge with the Kukuihaele Plantation. Even grown women played too, make a nice team. That's how we organize our club, with the softball, baseball, basketball, volleyball. Everybody participate in that.

VL: Is that the Waipio Club?

AK: Yeah, that's the Waipio Club.

VL: When did that form?

AK: This was formed in I think, about 1940's.

VL: I'll come back to the club later, I want to ask you more about your wife. Did you folks date?

AK: Oh yeah, from sports and then, ask to go horse riding and then take 'em horse riding. I ask for date, we can come out.

YY: Where did you go horse riding?

AK: Around the valley. Bring 'em to movies sometimes.
VL: How did her father feel about you?

AK: The father wasn't so good to me but the mother was good to me. The mother was very kind to me. She like me very much, you know, the mother.

VL: Did you have to ask permission from the parents to marry Mabel?

AK: After I got acquainted with her and then the mother died. So, after that, then I ask the permission of the father. At first I didn't know what to ask but her uncle, my wife's uncle, wanted me to marry the niece, see. I told him, "I don't know."

Her uncle said, "Why?" I didn't ask the father but. The father didn't want, you know. But, I don't know, somehow he said okay. See, after I date my wife, I asked her father's permission if I can have her for my wife. He never did give me any answer and all that. So I said, "Well." I left Waipio for a while. I went to Kawaihae to work in construction. I went to apply job because they were working Kawaihae road that days. Then I went up there to apply for a job, see. I didn't want to stay back and get some friction in the family. I rather get out. So I went out and I stayed in Kawaihae, she came down to stay with me. She left the house and she came up. She called me and tell if she could come stay with me.

I said, "Well." Did the father had give her the okay for her to come? She said, "No."

But I asked her, why should she do that way?

She said she rather come up, she like come to me, what would I think of it.

I said for my part I don't care, but if she want to come, then she can come.

Then she came, we stayed. From that time on I said, "I think we better go back." And talk to the father. After the talk, we got married.

VL: When you were in Kawaihae, did she live with you?

AK: Yeah, she has nowhere else to stay, she have to stay with me. She came purposely to stay with me.

VL: Those days, what did people think of that?

AK: I don't know, it's hard to say though.

VL: What kind of wedding did you have?

AK: Just a small one, we didn't have to have a very big one.

VL: In Waipio?
AK: In Waipio, yeah. In the house.

VY: Who was the person conducting the wedding ceremony?

AK: The uncle.

VL: What was his name?

AK: John Iowane Kanakamaikai.

VL: Did you folks have a honeymoon?

AK: Yeah, we went to Kona, we stayed in Kona. Two weeks in Kona, came back.

VL: And then, when you came back, where did you folks live?

AK: With my father-in-law. I wanted to move because after we got married, I told my wife, "We might as well go." But she said she pity the father, Ted [Kaaekuahiwi] was small yet, those days. They were very young, Ted, the other brother over here and one more sister, they were the three last ones in the house.

So she asked me, "Well, you might as well stay here, help the father take care the brothers and sister."

I said, "Okay." So we stayed back.

VL: And what kind of job did you do at that time?

AK: Work in the patch, help my father-in-law in the patches. The taro patches, all my father-in-law's, see. So, I used to help him. And no pay, just help. If he love enough to give the daughter some money, well. But most of the time, I was just helping. And then get part-time Ahana, like that, get the part-time job. Then, after that, then that's when I started get me FERA [Federal Emergency Relief Administration] with UPW [?]. Work three days, then I went four days, like that. Right after that, I think my father-in-law felt sorry for himself for the way he treated me that when I wen stay with them, I was doing almost everything. That maybe he didn't want with me to be a husband for the daughter but, I think he saw what I did, all. Helping my wife all around the house, and all everything. Because when I married my wife, where Peter [Kaaekuahiwi] is now [in Waipio] and all over there, all not like now, all but bushes. I the one that take care all that. I cleaned everything there with my wife. We worked hard for take care the place.

VL: Did you folks have a garden?

AK: We had a garden. We have flowers; all anthuriums, we buy ti leaves, plant ti leaves, you know these colored ti leaves. Roses, all. We beautified the place. But the water, we had flood. The water went right under the house there, went almost to the ceiling [of the basement]. Half of the basement was all full with gravel.
VL: When was that?

AK: About somewheres in the 1940's.

VL: The same flood that damaged the poi shop [1941]?

AK: Yeah. The store was right below this side, right above Peter's there. The store wash out. Then, I built that cement wall over there. I did all that work myself and my in-laws.

VL: Did you have vegetables in your garden?

AK: We had vegetables, we plant vegetables in the yard.

VL: What kind?

AK: Oh, that Chinese cabbage and all those. Lettuce, spinach, beans and all those kind vegetables. Nice garden, nice garden. I raised chickens, I raised pigs.

YY: What were you folks using for water at that time?

AK: That time we were using spring water. Right in the back there get the spring. Did Peter show you? Right in the back, that's the spring water; we used that as a water, and we bathe there same time. Of course, that spring is big and the spring near. Then we dip up a place, a big place to wash. You bathe in there. After we build that house now, then we make where we build up a shower and all that inside, and a outside shower and all that.

VL: What about your other food, where would that be from?

AK: Well, we come to Kukuihaele for all these other kind of foods. You come out, most time the main important things is your salt, your sugar, maybe you need rice, all those things, eh? That's the most important thing you need in Waipio. And the rest, you don't have to. If you want some canned stuff, you buy canned stuff. But we do buy canned stuff. We come up Kukuihaele for those things. Or Honokaa here. We come, we changed vegetables for foods, because I had nice vegetables, those days. We bring 'em to Honokaa--cucumber, all that.

VL: You would bring from your garden? And what, sell it?

AK: Yeah, to the store, yeah. Because the store owner, Awong. Alfred Awong, sometimes he come down, he see. He tell, "You bring this up to my store." (At Honokaa) So I bring up to the store.

VL: And then would you just exchange for something else?

AK: Yeah. Well, I give whatever vegetable I get and I take whatever things I want. Well, with the balance we get some money back.

VL: What about in your free time, what would you do?
AK: Go out fishing. Go down fishing, me and my wife used to go fishing. We always go out fishing.

VL: What kind of fishing?

AK: Down the beach, poling, throw net and all that. I learned how to throw net, I mend my own net and all those things. Those days I can mend my own net, learned how to.

VL: You learned that in Kona?

AK: No, I learned that in Waipio. I never use that in Kona, but I use most poles or hand lines on the canoe, or something. But throwing net, I never did learn in Kona. I learned that over here.

VL: How did you do it?

AK: I asked somebody to lend me the net and they show me how to use it and throw it, and I practice. And I asked my wife's grandfather how to mend the net; he shows me. Because every Sunday, he comes down with us, talk story like that. And then, after lunch, he goes back. Every time he comes down I always be with him, talking Hawaiian with him. He's very fond of me, my wife's grandfather.

VL: When you're pole fishing, what kind of bait did you use?

AK: We use that Waipio shrimps, or crab or tako, whatever. Oh, gori, sometime we use.

VL: Did you go fishing at night?

AK: Yeah, I used to go fishing at night. Bamboo and throw net too, in the night.

VL: The fish that you caught, did you ever have extra?

AK: Oh, we always have extra.

VL: And what would you do with that?

AK: Whatever friends come by, we give.

VL: Just give?

AK: Yeah, just give. Waipio, all the people in Waipio, if I go fishing, you come by, I have the fish there, you can help yourself to the fish. You go home, with fish. Everyone in Waipio same, you know. Because they don't want to sell. You tell 'em you give the money, he tell, "No, no, no, no, you take the fish." Even when we used to go out on the canoe, when they come back, you reach there, you just hold the canoe come back, you get lot of fish. He doesn't buy the fish. We had one old Japanese man, he collects the fish because he had to make little money for himself, eh? So he gets the fish from the fishermen, then he come up peddle around the village.
VL: Who was that?

AK: Nakanishi, I think was his name. Japanese man, old man. Come up sell the fish.

VL: Would people buy it?

AK: Yeah, people buy it. But he's old so. We buy too. Sometime I don't go down fishing, maybe that day I don't go. He come sell his certain fish, I buy, my father-in-law buy.

VL: How much did it cost?

AK: Very cheap. Sometimes one long string is only $1. Get about 15 fish inside, for $1. Everything was cheap.

VL: Did anybody else peddle any other kind of food?

AK: No, no. Food, you mean? No.

VL: How about anything else, any other peddlers?

AK: I guess everybody had everything, but they don't peddle around.

VL: Like firewood.

AK: No. Firewood is free to anybody. You cut your own firewood. You go any place cut firewood.

VL: What else did you do in your free time?

AK: Then, sometime I broking horse. Somebody has horses to train, I train 'em for them. That was my line of work before so I know how. I train it for them.

VL: Tell us about your horses, that you had in Waipio. How many?

AK: I had about dozen, I think. I train all the horses.

VL: Where did you get them from?

AK: Well, an old man gave me. See, this man, he belonged to Laupahoehoe; he was living Laupahoehoe, Waipio and Kona. He used to live in Kona. So when I came Waipio, he said that when I was a little boy, he used to keep me. But I don't remember. Then, one time, I get a chance, I went back and I asked my father if that was true. He said, "Yeah, that was true." I asked who was the name of the man. He said, "Yeah, when you was a little boy, he take care of you." And then another lady, the same thing as that. She tell me when I was a little boy she was taking care of me. I not going believe that, but I ask my father, and he say it's true.

VL: So he gave you the horses?
AK: Yeah, he gave me the horses. He gave me horse, he gave me cow. He gave me one cow. All from that, I multiply all that those things.

VL: After you train the horses, what did you do with them?

AK: For our own use. You like ride the horse, get horses to ride around. Whatever.

VL: Were they ever used for work?

AK: Yeah, they work around. You like go Waimanu, you get horse. Something like that. You have to get horse to go Waimanu. Majority, I had my animals only for home use. Come up to Kukihaele, go back for pack all the freight, whatever you have, eh. You cannot beat animal.

VL: And you race the horses too?

AK: Yeah, you just let it free in Waipio.

VL: No, racing.

AK: Yeah, yeah, we have the sports, we race around. Down the beach or in the school park. We do that when we have the Fourth of July celebration or something like that. We had all kind sports.

VL: Were there prizes?

AK: Yeah. We, in the club, we making a Fourth of July program. Before we go, we go out to everybody for donation. One dollar, or whatever. Because, those days, when we go out for this, all the old people, they really wanted to donate. They give a lot, you know. And then, after we make the celebration of the day, then we have a luau after that. We kalua the pig and all that. All the family have all to eat and then go home. If we have lot of extra, every family get something to go home with. So we go out, the clubs, after we hold the meeting. We have whatever money we keep, for our dues. Well, maybe we figure going spend about $400 or $300 for gifts. We go to Hilo to buy gifts. Like, those days, Kress got a lot of cheap stuff, eh. And any kind you buy. We go out buy. See, we hold the meeting, then we elect certain officers to go out to go to Hilo and make the purchases. Then we ask all around, all the people, they donate. They're willing to give anything. But we don't ask them more than what we need. We get all that. Then, when the day come, no matter, you cannot run or just walk, you have something. Everybody get something. When we did that, all the old people turn out, you know. Come out from where they stay. Most, you cannot see where they stay; they all come out. Sundays, we get games, they all come, they enjoy.

YY: What kind of games did you have?

AK: Baseball or volleyball, softball, whatever game. They all enjoy that. When we had that, they used to tell me, the older ones used to tell me, before they have sports, they used to go play cards. They challenge, you know each section, he playing cards. And after that, they make party.
Or, they go swim. Jump—you know they get high place, they jump in the water and challenge each other.

VL: In Waipio?
AK: In Waipio, yeah.
VL: What part would they jump?
AK: You know where Robert [Kahele] was working the taro patch, went on my taro patch? Well, before, in that corner where that big monkeypod tree, that section was very deep before. Up there, and very deep. Well, that's where they challenge. Otherwise, they have to go the other side. Way over that waterfall. That section challenge this section, or the upper section challenge. They jump more like high dive, you know. Them guys, they told me all that. And then dancing. They get that old Hawaiian dancing. Not this other kind dancing, they get old Hawaiian dancing.

YY: Ancient hula?
AK: Yeah, ancient hula. They have that, you know.
VL: This was before you got there [Waipio]?
AK: It was before I got there. When I got there, they didn't do that any more. I learned little bit of the Hawaiian dance when I was in Kona. I did go in the class, we went up dance.
VL: What other things did they tell you they did before time?
AK: Before time, that's the most things they told me about. That playing cards, swimming, high dive. Not they never have any others, but that the most sports they have.

And the only other way they said, like you have a taro patch to clean [weed], then you have to prepare, make a food. You have to make, whatever you think you can prepare. Then, they call those to go over there and clean all the patches. They clean the whole thing one day. After that, they eat.

VL: Now who comes to that?
AK: The one who want to go help. They call that limalau, to get together and work. They had, those days, that one. But, like today, with this younger generation, you tell them, "Oi, come help me clean my side." They no like you come help clean. Well, those days, they told me that they always have the barrel of sour potato. They ferment the potato, that's what they drink. They say, they have one barrel of potato or they buy a salt salmon. All the family, they come help, everyone in the family going work and eat. But the older guys drink potato but the other family eat. They help them clean the place, that's what they do. But I didn't see when I was down there, but they told me that's what they used to do before.
VL: Do you know how much before that was?

AK: I think, about one or two year before I came to Waipio. I almost got it, but I was little bit too late [for limalau].

YY: Even the hula, ancient hula, why do you suppose it didn't continue?

AK: I don't know. I don't know why they dropped that. I don't know why didn't they keep up. There was a lot of good hula dancers in Waipio, those days. I don't know why they give up for. And had a Japanese man, he's good on that. He's a Japanese man, he's really good on that; well, because he has Hawaiian wife, but that dance, I don't know boy.

VL: You saw him?

AK: Yeah. Once in awhile, we get the music for, you know, we get together for some kind of party and he dance.

YY: Who was this Japanese man?

AK: Kawashima.

VL: Suei's father?

AK: Suei's father. Yeah, he's real good dancer. For that, he's good dancer. And he can talk Hawaiian good, too.

VL: How did the Japanese and Chinese and Hawaiian and Filipinos get along, in those days?

AK: I don't know. But everybody get along those days, down there. They all get along. Those days, when the Filipinos, or whatever, Japanese, or like that, Chinese; those days, we never had any trouble with them. Even young girls, all that, no more troubles like that. Today might be different.

VL: Yeah, I notice all the ethnic groups in this picture of Waipio Club. The Waipio Club, who could be a member?

AK: Anybody that wants to join. Whoever lives down there, whoever likes to join the club can join.

VL: Were there any requirements for joining?

AK: No. You want to come in, you come in; you don't want to come in, all right. We just simply organized this thing. You see, we organized the club for something that we need to do in Waipio. Might be, we need to divert the water someplace, or something like that. And then we can hold a meeting, then we can get somebody to, say, go to the Board of Water Supply and give our opinion. We need something to be done in Waipio, we go up there. And we did too. When we had the flood, we did too. We diverted the water, that Hiilawe Stream water.
Before was going right near the school wall; we did something for that. They gave us the appropriation. We go up there, we put our problems to them and then they come out and they see. Then the Waipio people get the job, no outsiders, just the Waipio.

VL: So they give you the money....

AK: Yeah, they give us the money. Of course, they get the money, but we do the work, then they pay. We were good, our club, we did lot of good things.

VL: Did they send someone to direct you?

AK: Yeah, they send somebody down to direct and show you what and how to do the job. Then, maybe one of the County employees comes down as a foreman.

VL: What other kinds of things like that did the club try to fix for Waipio?

AK: Most time, like the water problem, most time ask them to fix. Like that taro patches, sometimes it's little bit too much water, all flooded the patch, all flooded. So we need somebody to go, and work, and divert the water something. Maybe we need bulldozer, or something like that. Before, we just work all by hand by ourself, see. All on our own.

VL: Would you, before you started getting together to do this and asking the Water Supply, were there times when you would just get together and go to the waterhead and fix the waterhead, or something....?

AK: Yeah. Maybe, for instance, flood coming down or road need repairing or something like that. Then we go out, "How about giving us some money to clean certain, certain place."

And they tell you, "What part of the valley?"

"Oh we have lot of bushes and all that."

Then they send overseers, or whatever. Engineers come down there to see.

VL: But before you asked for money, were there times you would go do it anyway, without the money?

AK: No. We don't go out and do it without any money, so we had to. Before we do anything, we have to ask them if we can, or if they give us the help to help us.

VL: So, before time, if flood damaged the waterhead, who would fix it?

AK: Us. We go out and fix little bit. And then, if we see we need something the County can help us do that, then we go and ask the County. Otherwise, the farmers will do it themselves.
VL: Would farmers help fix the waterhead if it wasn't their waterhead?

AK: Every farmers help. Like the sections, we all have sections. The other sections have lot of farmers. And we on this side section we have lot of farmers. Now, when the main stream comes here, sometimes too much water go down this way. Then we all go. Maybe you the first one way up, your patch need water. They say, "Oh, the waterhead broke, you know. Better go up fix the waterhead."

And he say, "Okay we come, what day we going work? We all go up, work." Every farmers just get to clean out.

VL: Even the farmers from the section where....

AK: Yeah, yeah, whatever farmers in this section, we go. So we can divide the water equally. Sometimes they take too much the water that side, then we going get less water this side. So we had to get the water equally for the two sides.

VL: Who decides how much water each side gets?

AK: Oh yeah, you can see how much the water come out. If one flooded, too much water going out. When the water goes down, then you know how much water to come down, how much water go that side.

VL: What if you think this side, this section is taking too much water and the farmers on this [other] section aren't getting enough. Did that ever happen?

AK: No, not too bad, though. We had happen sometime but we go up there, "Eh, too much water, I think, this side, we got to need little bit more water." Then we block little bit so we get water. We block with stones, you know. Pile stones little bit, the water come down this side. Most time, we never had problems.

VL: Then, when you did that, did you have to ask permission from the other side?

AK: No, we just tell them, "Because our side no 'nuff water." To the farmers.

"Maybe you have too much water this side."

He say, "I think so, try look up the waterhead."

We go up look at the waterhead.

VL: Were there ever any disagreements about the water?

AK: No, no. But today is different. You cannot do that or, the next man he get angry with the other man. If you try to do that by yourself, they get ill feeling with you for doing all that.

VL: How come it's different these days?
AK: I don't know. I think before different than now, I think.

VL: You think the people are different?

AK: Now, the majority is young people, eh? We get problems, nowdays. Like before, never had any problems.

VL: The Waipio Club, you folks had meetings?

AK: Yeah, we get meetings.

VL: Where would you meet?

AK: In the school.

VL: How often?

AK: About two times a month, like that. Or, if we going have a special meeting, well, we all have notice that we going have special meeting. So we come.

VL: How many members did you have?

AK: Oh, we have quite a number of members. I think we had about 30 members or 40 members, I think.

VL: So not everybody in the valley?

AK: No, not everybody.

VL: How much were your dues?

AK: The dues was $5 initiation fee. Then, might be, if you miss meeting, you got to pay 50 cents, or something like that.

VL: You had other kind of rules?

AK: No, not too much on the rules.

VL: And did you have officers?

AK: Yeah, we elect officers.

VL: Were you ever officer?

AK: No, I wasn't one officer. Only rest of them, some of them Mr. [John] Thomas, Nelson Chun, Leslie Ahana, all those fellas, they were all officers. We were only committeemen. Committees go out and....

VL: What other kind of activities did you folks do?

AK: Most time, just the baseball, all those other....

YY: I notice in the picture here, a lot of the men are wearing shirts with "N" on it, what does that stand for?
AK: That the team, the initial of the team, Napoopoo, they call that.

VL: Were all the men from Napoopoo?

AK: Yeah, they were most of this section, this side. Where the Hiilawe Stream is, all that section is Napoopoo.

VL: What are the other sections in the valley?

AK: Over the other way to the other pali is Kaau; we call that Kaau. That's all of us [in the photo], without initials. We the Kaaus. Then, they have another team called Hiilawe; you know, under the Hiilawe Falls, they take that as the team. Then we have the Filipinos, the Filipinos have their own team. We had about four baseball teams in Waipio.

VL: Who would be umpire?

AK: Whatever, if our team is playing and your team's playing, the other team's not playing, we just choose whatever umpire from there, be our umpire.

VL: Then how did you celebrate Christmas?

AK: We celebrate Christmas real good before.

VL: What would you do?

AK: Well, kalua pig, then go house to house.

VL: Doing what?

AK: Eating.

(Laughter)

AK: Waipio, they always invite you to come to my house, and then we go to your house. Everybody kalua the pig; we go to your house first, from your house to my house, all the way that way.

YY: It was a big group of people?

AK: Yeah, they all big group of people.

YY: Would the ladies go along with the men?

AK: Yeah, ladies go along with the men. Children and all go.

END OF SIDE TWO

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VL: You were saying about music?
AK: Yeah, we all had music. Every time we making some kind of get together, we always have music.

VL: Who would play?

AK: We all play.

VL: What kind of instruments?

AK: Guitar, ukulele, saxophone and all that. We all have those kind of instruments.

VL: What did you play?

AK: Guitar, ukulele.

VL: Where did you learn that, how to play?

AK: I learned little bit from when I was in Kona. When I was in Kona, some of my uncles, they are musicians. And then I like to, you know. But my father doesn't want me to play music. He tell me that's all lazy men's job that. He was really kind of old-fashioned guy, you know. He always want me to do this and do this. Work, never mind with music. But I like little bit. When you get party, you get together, you always grab something to play, eh?

YY: Did you ever have outsiders come in to play music?

AK: Yeah, lot of outsiders come in; especially when we have luaus, like that. Lot of Honokaa guys come down. They really enjoy to come; they like to go down Waipio. As long they hear having something in Waipio, even the Fourth of July, they always go to Waipio. They don't think they had to stay up here Honokaa. They rather go Waipio because Waipio is better.

VL: Then where would these musical events be?

AK: Wherever, we having a luau here, then we hold that over here. Sometimes we, the club, like get little bit more money, we make a concert. We make open little concert. Get the old people into the program and all that. Get little bit money, maybe $1 a ticket, we make that. Everybody come.

VL: Did you ever have musicians from off-island?

AK: No, no. Majority is mostly from down here, our own local.

VL: Were you ever a part of a Chinese New Year's celebration?

AK: Yeah, in Waipio, the Chinese celebration, they always invite everybody to go there, for their celebration. Every Chinese home down there, all in Waipio. You can go, you go. We always go to Chinese celebration; lot to eat, eh?
VL: Did the Filipinos ever have some kind of celebration?

AK: Filipinos, they had; what they have, they always invite all. They invite everybody up the valley, whoever can go. You always welcome to. We are like family down there, before, in Waipio those days. We like one family. Never had any kind of trouble. We always like one family. Always helping one another.

VL: Did the Filipinos have special holidays?

AK: Yeah, Rizal Day, they had that Rizal Day. If they cannot make it in their homes, they used to put it up in the school, where they have a wider place for celebration, so everybody go to the school. That's where most time we use to hold everything. Because school has four rooms, eh. So we open all the sliding door so we can have the whole room where we can.

VL: Did you have to rent the school?

AK: No, no. We don't pay anything. Only, when we do all those things, then we rent a small electric light plant. We rent that from Honokaa. The portable kind, eh. You want some light so Christmas we get Christmas light too. When Christmas, everybody in the family has a package of candy. The club does that. We go to Hilo, buy lots of candies, fruits, apples and the candy. Then we come back, we get ladies, sort everything, ready for the night. For babies and all, they have everything. We used to go out and make a count of all. If your family you have some visitors coming too, and they stay with you, they also have that.

VL: You would give to people who were not members also?

AK: Yeah, yeah. All, everyone. Whoever comes, they have. Even you live in Honokaa, you come down, we having that thing, you have something.

VL: So can you estimate how many you made?

AK: Well, say we make for 500 packages. Five, six hundred packages, most time.

VL: There were that many people in the valley?

AK: Yeah, there were lot of people, those days. You count, you count with the babies, all that. When the flood start washing Waipio [1941], that's when the people start to move out. We move up to Kukuihaele, like that, whatever. Then plus this [1946] tidal wave, eh? Washed down these beach houses, all that. So they move out from the valley.

VL: So started with the flood?

AK: Yeah, started with the flood. Wash out couple of houses.

VL: How about writing songs, did you folks ever write songs?
AK: No, I never did write songs. We had one old man, he's a good composer. Sammy Lia, yeah, he's a good composer. He writes songs. You know about this Hiilawe song, that song of Hiilawe, he wrote that, the father wrote that. He's a musician too. I think he was a Lahainaluna graduate. Lot of old people, these old people, they play instruments.

YY: Is Sam Lia in this picture?

AK: No, he's not in the picture.

VL: Did women ever play instruments?

AK: Yeah, women too, they play. A lot of women play guitar, ukulele and all that.

VL: Do you remember if there was ever any stealing in Waipio?

AK: Stealing? Not that I know when I was there.

VL: Or any kind of crime?

AK: No. Only I know those years when I was living down there, and no such thing as that. Was just what I say, the Filipinos, they were good. You know, most time, Filipinos, they try to do something, but no. Even if they drunk, they always really good. We all share together. We never did hear anybody stealing.

VL: Sometimes people would get drunk?

AK: Oh, lot of time. Those days, Waipio people used to bootleg themselves. They make their own okolehao. I was one of them too, you know, make all those things.

VL: At your house you had?

AK: Right in the bushes, right behind my house.

VL: Would you sell it, or for only home use?

AK: I know, me and my friend, we sell ours, we get little bit money. We sell ours to the judge and all the lawyers in Hilo. All the big shots in Hilo and we keep some for us. When we come out we look for revenuers, when we bring that out. Sometime we put 'em in-between taro bag. We put the five gallon in the taro bag, and put all the taro around the side, we put on the pack animal to come up. Everytime we send one come up the top the pali, and you look whatever you see any strangers would be around, and then you let us know. If no more that mean the way is clear, so then we leave to deliver. Whatever your order is. We don't wait for our pay, see. We just take in your house; you always tell us where to leave. We just take there and leave. Forget about the money because the money going to come through the post office. They send by post office, they send you the check.
VL: Did anybody ever not send you the money?

AK: No, everybody sent us and we get it. They paid us $5 for a gallon. Those days, very cheap you know.

VL: How much would you get?

AK: Twenty-five dollars one big five gallon. Twenty-five dollars.

VL: What kind of container?

AK: The gallon? Five-gallon container.

VL: Made out of what?

AK: Bottle. Glass. I know me and my partner here, this one (Jacob Thomas) and this guy (Ragsdale), when he came from Hilo, we were partners. He know all the Hilo policemen. So one time we went on one old Chevrolet car. We had about five those kinds, demijohns. So he took he and I right in the police station. We never know what was his idea, so he and I stayed on the car. So, you can smell liquor, you know. But everytime we look, one police come back and go inside the station. Then he and I tell, "Eh, we stay in police station or what?"

"What the hell he no come out?" Then when we get mad with him, we want to go for him, to give him licking over there. Then, afterward, here comes out one big Hawaiian policeman. Coming right up to us. He said, "Eh, what you get over there?"

"Nothing."

This guy tell, "We take two go inside there." Just like that, they fill up all the bottle, we deliver all to the police patrollers, we give all that. And it's his idea (Ragsdale's), you know. Give the Captain, free, for nothing.

VL: Oh, free?

AK: Free. For nothing. We was angry little while, and then we went up his house. You see, he had his house in Hilo; we went up there. The police all came up there. All the liquor we took all free, all give the policemen and we all drink together up there. From that time on, the Captain, the Police Captain tell, "Any time you need." Because they go raiding, the revenue go raid. So they tell, "Eh, you get barrels and cook box and all that and the machine to make like that. Get over there, you know." Then they take down to the police station. Then the Captain, "Eh, you folks get that?"

"No more."

"You folks like?"

I tell, "Yeah."
Then they send, and then we get all everything. Then we get a connec-
tion. Then when we bring out our stuff, we call in. "How about can?"
"Okay, the way is clear." So when we go, we take one for the Captain.

VL: And he never raided your place?
AK: No. Never raided our place till we stopped doing it.

VL: What was the name of the haole guy?
AK: This one? Ragsdale.

VL: It was his idea?
AK: Yeah, it was his idea.

VL: And your other partner was what's his name?
AK: Jacob. Jacob Thomas.

(Break)

AK: We always have people, they goes around, looking if you and I making,
he or they comes around with two demijohns to fill up. For himself
and for the friend. He just demand you do that for himself or the
friend.

VL: Otherwise he would what?

AK: Otherwise, if you don't give us, he report to the forest ranger that
you get. But most of the people give, though. He and I never did give.
I tell, "If you want, you come here, you drink here." So, they never
did get from us. And then when they gets from whoever give them,
and then when you no more, you go to them. Some sell you $1 one bottle.
Waipio was $1 one bottle.

VL: So you say most of these people had made for their own use and for
sell?

AK: I don't know. Maybe they sell. Could be. They were raided, Waipio
was raided couple times. Revenue come down and raid. This guy went
jail, he served sentence. For liquor, you know, distilling that.

VL: Does it take a lot of time to make okolehao?

AK: Yeah. Lot of work. First you go, you dig the ti root. But before you
do that you have to get a container. You know the barrel where you can
ferment the thing. So you dig the ti root, then you cut it. No, you
dig, and dig, and then you kalua the one, like how you kalua the pig.
Then, after you bring 'em out, you chop it, piece by piece. Then you
smash; we have a stick or something. Then you put in the barrel, then
you add water. Then you got to leave 'em at least two weeks before
ferment. And when it ferment, then that when you distill that. You
have some kind of cone like, for putting on that box and then you dis-till the liquor, go out. Lot of work.

VL: Were there some people that only make okolehao for their living?

AK: Well, I guess so, some doing that. But, I not so sure. I know lot of them was making but they were selling someplace. So we sell it to local people in Waipio, those who don't make it buy 'em. Filipinos and all, you know, make. They learn, they make.

(Break)

YY: You were talking about the fishpond.

AK: Yeah, they had three fishpond open when I was staying all this time. But right now, all close up. Ernest's grandfather was taking care of one, that's the Lala'kea fishpond, they call that. It's right in the center, right by Umi, by that heiau. The heiau is right there, the Pakaalana they call, the fishpond was right next to that. And then, the front one was a Chinese man. I forget the Chinese man who owned, the one who keep the pond. And the last pond, the other side is a Japanese man was taking care.

YY: Now, which fishpond was this?

AK: The Muliwai side. What his name? Fuji. I don't know whether it's that but anyway that was Fuji or something. He was taking care of the fishpond. They had lot of fish down there.

YY: So, they would raise the fish and then what?

AK: People help themselves.

YY: Anyone could just help themselves?

AK: Well, you know. Those days, had lot of people, kolohe, they go get the fish from over there (the pond). They [pond caretakers] old. Unfortunately, I tell the truth, I was one of them too, see.

(Laughter)

AK: When we get in the group, we all drink, he [Fuji] drink with us. Then we all drink, then we say, "Instead of we go down the beach, we go down in the fishpond."

He tell, "Who's that?"

We tell, "Nobody." We put something against the door so he no can come out. We grab his net, we set the net and we get the fish. Then we go home. When we go home, we open the door. The next morning he come and tell us....

We call him come eat. Most time, all Waipio, the house is welcome. Everybody come eat, "Come eat, come eat." Everybody come eat so he
comes and we stay over there. I was single yet, I never marry yet, that time.

"Come eat, Fuji. Hele mai e ai." [Come eat.]

"Ae." [Yes.]

"Ai ka ia. Nui loa ono. [Eat this fish. It's very delicious.]

"Nohea ka ia?" [Where is the fish from?]

"Ka ia mo loku kou loko; nui loa ono." [The fish is from your fishpond. It's very good.]

"Oia, nui loa kolohe no oukou!" [You are really naughty!]

You know, we drink and then we go fool around all the old man, we go do that. I was young, but he get some old men too. All rascal guys.

VL: What was those Hawaiian words that you said mean? The Hawaiian words that you said, what do they mean?

AK: What Hawaiian words you mean?

VL: Yeah, the ones you were just saying.

AK: Hele mai ai: come and eat. We tell him, "ke la," that's his fish, see.

Then he tell us, "Nui loa kolohe, do." That mean because we always fool around like that. Bad go do that.

VL: How did he take care of the fishpond?

AK: I guess he watch for, I think he was watching for the Hawaiian Irrigation or I don't know. He was just staying there and take care of the pond.

YY: Did he have to put the babies in?

AK: No, he never did do that. He old, he don't know how he going get the baby. They were lot of fish there. The fish come from the ocean into the stream. The ditch go right through the pond.

VL: And what would he do with the fish?

AK: That's why I say, he might sell some fish, but most time lot of people would just help themselves. Go over there and give him one bottle okolehao and then talk story. He tell us, "You like fish for eat, get fish." We want, we go help ourself. He get the fish.

YY: Was this mullet?

AK: Mullet, yeah. Big kind mullet, though. Even the front pond, lot of people go steal fish.
VL: When you were sick in the valley, what would you do?

AK: Stay home.

VL: Did you take medicine?

AK: Yeah, I usually take Hawaiian herbs.

VL: Like, what kind?

AK: All kind. Me, I tried all kind medicine.

VL: If you had a cold, what would you do, what kind of Hawaiian medicine?

AK: Well, you take the eucalyptus, you steam bath.

VL: How would you do that kind of steam bath?

AK: You get the branch or whatever, you put in the pot, you steam it, you boil till real boiling, lot of steam. Then you bring 'em in front of you, of course you take your clothes out, and cover yourself with the blanket. Then steam yourself up. That very good. The steam bath. Eucalyptus or other plants too. They get a lot of medicines from all kind plant.

YY: How about for fevers? High temperature?

AK: Well, you take, I get one plant up there. It's called wapine, they call that. I have the plant up there. That one good to take.

YY: And how do you use it?

AK: Steam it. Steam up little bit, or you use common lemon. You know, lemon? You can use lemon with honey and whiskey, small jigger of whiskey. Not the big one, the small one. Then little bit honey. Then you stir that thing and drink that. That help, good.

YY: This is fresh lemon?

AK: Yeah, the fresh lemon. But my missus used to make the dry lemon too, the salt lemon. That come always in the store. That one good with hot tea, when you have cold, when your throat hoarse, then you use that lemon, the way my missus used to get it. And she rub that lemon on the salt, Hawaiian salt, rub, rub the outside, everything, all. Maybe you get 'em and then you put 'em in the jar, maybe in one gallon. Then you add salt. Then you dry 'em on the roof, in the sun. One week up, then you turn, then you leave 'em down, then leave 'em couple months. That thing going turn brown, real soaked, black. That real good. I don't know if I still have some.

VL: It's wet?

AK: Yeah, it's wet. [AK says to daughter] Try look way up. I think I had, I used to get plenty. Lot of people ask me and I give. Like medicine,
I know a little bit of medicine, Hawaiian herbs. Why I know this, when I was in Kona, I used to go to see old Hawaiian man. He's good on these Hawaiian herbs. But he used to call me moopuna. Moopuna is grandson in Hawaiian. Every time he see me, he tell, "Come, moopuna." So I go up, talk stories, I ask him. So he was going down there, something like that see.

Then he tell me about the medicine. He has one, was about this size book, like that you know. All kind of medicine. All kind Hawaiian herbs, for colds or broke leg or sprain.

VL: Where did he get the book?

AK: I don't know. I think he must put that himself. So he told me I can have the book, he was almost going to die. He like give me so one time I went back there. He gave me the book and I told somebody I get one book about medicine. Then he asked me, "Let me borrow." They no return until today.

Oh, lot of medicine. Us Hawaiians, some medicines you just can go and pick now. But some medicine you cannot. You just not can go get, you have to go in the night, during the night, just by yourself going to where to get the medicine. And nobody else.

For instance, this is the tree. You know already that's the plant. In the night you going get that plant. After you pick this plant, we Hawaiians, before we go there we going ask. More like we ask God give us the power of that medicine to cure the sickness or something. We thank Him, we thank God for it. When we take the medicine, when we turn and go back, you don't dare turn back. You better go straight, you got to be real strong in your... because when you come back, that's more like somebody going whistle from you from behind, or making some kind that if you turn, the medicine is nothing. You can put the medicine on anything, no work. That's the way the Hawaiians, some way of getting medicine. Some way of getting medicine just easy, just go and get it.

VL: You learned all this in Kona?

AK: I learned that in Kona. Some, I learned the medicine; some, I make too and some I give. Lot of people ask me, I help them with that, whatever Hawaiian herbs. I ask first what kind of trouble they have. If I know that I can, I give. One lady in Kohala, I think they have sheep and hurt here someplace, the leg. So later on, she went hospital, no can cure. So, her husband, the brother works down here, you know George Farm? George Farm came see me for help on medicine. He know that I know what kind medicine, so he ask me if I can go get a medicine. Up the Waipio pali get. So he tell me, for he and I go, so he let me the animals, he get animals for he and me go pick. I tell him, "Why go up the pali?"

I said, "You get car, you pick me up after I work." We go and then Kohala side, down on the roadside, just before you going get to
Puuanahulu one Puuwaawaa. I took him, we pick up one bag, we went to Kohala that same day. So I told him, "When you go, before we go, you got to get a ti root, one piece of ti root, you know that potato part of the ti root; one small piece ti root. But that medicine get to go with the ti root and the medicine. Only those two things with Hawaiian salt." I made the medicine down over there and I took the medicine and I tell them what for make, how to do it, but they said, "No, no, no. More better you help us."

VL: You said with Hawaiian salt?

AK: Hawaiian salt, yeah. So I did, I pound everything, I squeeze the juice from the medicine [the ti root] and I told them, "Either way they want." They want only the juice, can use only or, if they want, with all the fibers everything. That would be good too. When you put and then you bandage. Then they tell me what they want to do. I told them, "If you put with the fiber and everything, this when you pound, with everything you pound, then you put on wherever it place. Then when you feel little bit itchy, that's going heal. No take 'em there, he going heal." I did for them. They offered me money but I said, "No."

VL: In Waipio, did you ever use Western, American medicine?

AK: Well, I use little bit. Like aspirin and all that. But most time we use what you call. We have some other kind herbs too, we use that.

VL: Did you grow these in your yard?

AK: No, outside. You can go see and pick up from any place outside.

VL: Did Waipio have a lot of....

AK: Yeah, Waipio get a lot of plants for use. Use 'em for sprain or all this kind. You can use coconut and morning glory with vine leaf like that. Hawaiian call that noni, that Hawaiian plant, noni, that one. You can use the bark, you can use the fruit, you can use the root, and use the leaves, everything on that tree is good for use. For any kind.

VL: Do you know for women, is there any Hawaiian herbs for not having babies?

AK: He have, but that kind of really be taboo-like for go and get the medicine. Sometime, if you don't need the medicine, you see that medicine. And when you need that medicine, you going find high and low, you no can find. I don't know why, but they always be like that. Hawaiian herbs are very delicate, I don't say I know plenty, but I know some, but too bad, I didn't have the book. If I had the book, I would study lot more of those things. Now they having, sometimes, University of Hawaii, or someboy come out with 'em. You know one, Kanakaole, or somebody else.

YY: Auntie Edith Kanakaole?
AK: Yeah, I think so, sometime they come. Either her, or one time I heard they came to Waimea. I wanted to go Waimea to listen about it. They was going talk about Hawaiian medicine.

YY: And there's another man in Hilo, his name is Moses Ahuna.

AK: Yeah, yeah, the wife is trying to go out and... Moses Ahuna, yeah.

YY: How about for an emotional kind of sick; depression or being unhappy. Do you know of any herbs?

AK: They get lot of herbs, though. They got lot of plant, you know. But I don't know if they got, because I never did try to whatever, get this thing to help any people that. Maybe I can, I know, but I don't want to just tell you and then that's not correct. I got to be sure before I go tell. But for certain medicine, maybe I know something. There were lot of herbs, Hawaiians. Really plenty. Like cold cough, alaala puloa they call 'em, is another good one. Uhaloa they call that, same thing. On Kawaihae Road, on the other side of the island, they have those plants. They call that alaala puloa or uhaloa, can be two ways. See, you pull from the ground, and then you got to get the roots, you wash the roots; either you chew or you boil, same thing. Mountain apple bark, the same thing. The mountain apple bark good for cold. The lehua tree bark and all those. Or the lehua buds, the young shoots. The wild guava, that good for medicine. You know that guava, the young shoots, that, you get sore stomach, or something, you chew that.

VL: Most kind is you make tea out of it?

AK: You make tea out of the kookoolau; you heard about kookoolau tea. Right now in stores, get plenty kookoolau tea. That good for anything, all kind. And you have this mamaki is good for high blood pressure. Mamaki is a really good medicine for high blood pressure. If you can take it the fresh is okay. But if you rather take when dry all right, the leaves. That really good for high blood pressure. If you get real high high blood pressure you take mamaki; you take that thing go right down.

VL: In Waipio, did you or your family ever hooononopono?

AK: Yeah, hooononopono, you have somebody come and pray for us. That always helps it. He had somebody come pray. Roy's [Toko] father-in-law, he's a minister [Victor Hoapili Haunio]. He's good to hooononopono, he's really good hooononopono.

VL: He comes and what?

AK: Prayer. Open Bible and prayer.

VL: And who is there?

VL: Is there a Hawaiian way?

AK: Yeah, he bring his Bible open in Hawaiian. He pray in Hawaiian. He prays in English. He's good, very good. I don't know, I would be one of them, but never did to try that. Well, with everything you do in medicine, you had to forgive yourself in order to be cured.

YY: What do you mean by that?

AK: Like now, if you are sick, you had to forgive. You don't tell me what kind of trouble you have if I'm the one to come to help you. All what you do is you forgive yourself to the Lord, or something like that. Then when you clear yourself, then I give you the medicine, the medicine works right. Smoothly. But if you wrong, anything no can, eh? It's a belief that you had to think to it. Because of doing the medicine, Japanese the same thing. I goes to the old Japanese church and find out what kind troubles, what kind medicine good. They always tell me you have to believe what they do. In order to like what you going do for you, may as well you don't go there and ask for their help. You have to get all that.

VL: Were there any kahunas in Waipio?

AK: None of that I know. I know might be some of these old people, might be they do, but I don't know. I'm not sure. I don't just want to tell about it. Like, my wife's uncle, the wife is something is like that too, but I don't know how they do it. I not going just tell they're kahuna, or what. But in Kona, I know there's lot of kahunas in Kona. Kona is a place famous for kahunas. Really kahuna.

END OF INTERVIEW
VL: This is an interview with Mr. Albert Kalani. Today is June 3, 1978. We're at his home in Honokaa.

So first, I remember you said you trained about, you had about 12 horses in the valley. Where did you keep them?

AK: Let 'em roam around the valley.

VL: Oh, how did you know they were yours?

AK: Well, I had brand made on, eh. I'd say everybody knows their animals, see.

VL: Do you ever have any problems with someone taking your horse?

AK: No. In the early part. They always there. But it came almost to the last part, later years. Then, somebody had to... horse rustlers, I think, take it away.

VL: Where did they take them?

AK: I don't know. Till now, now when somebody missing horses too, they don't know where the horses go to. Some outsiders must be going down there and catch the horses.

VL: How would you go find them when you wanted them?

AK: Well, I have some animal home, when I was in Waipio. You know, right around the house. They always come back around the house. They like feed; grain, eh? Barley. So when I need it, just hit the bucket, and they all come by.

VL: You mean, from wherever they are in the valley?

AK: Yeah, yeah. They always sticking around the valley. Behind, you know. Where Peter [Kaekuahiwi] is. All around there, I go down with one bucket and bang the bucket. But not every one, you know.
Only certain horses. They get used to with eating the grain, barley. They always like eat barley, so they come back.

VL: And the other horses ate...

AK: Well, the other horses I have to go out and catch it.

VL: What do the other horses eat?

AK: Oh, grass. Just turn 'em loose. Then, when you bring 'em back, then you feed the grain. I go out cut some grass, for eating. For a day, or the night, or two days, or something like that. How long I like keep the horse over.

VL: Did you have names for your horses?

AK: Yes. Not all, though.

VL: What were some of them?

AK: Well, simple names, eh? There's Puakea. Then, well, kind of forget my horse names already. Puakea means "buckskin" eh.

VL: Did they have shoes?

AK: Yes, they have. That, I put the shoe on, myself.

VL: Did you have some kind of blacksmith in the valley?

AK: No, no. I buy the shoes from stores like that. Then I go back, then I shoe the horse. I make some punch for punch the hole, for the nail. Of course, the horseshoe they come out, the holes are small, the nails cannot get in, see. So I have to punch it little bit, so the horseshoe nail can go in.

VL: So the holes in the horseshoe aren't big enough?

AK: Yeah, yeah. They're big enough because four on each side. About eight nails to a shoe. So, you got to get the shoe, you have to get the file for file the hoofs down. Chip it down, and you fit it.

YY: What did your brand look like?

AK: My brand was...

VL: Can you draw it?

[AK draws brand]

AK: DU
VL: What does that symbolize?

AK: Like this, this brand belongs to my father-in-law. I don't know what the meaning to it. He left the brand out, so I took back the brand. I went to the, what you call that, Forest Department. I paid again for the brand. Then, that can come under my name. I think the Forest Department, or some place. I forgot already, anyway.

VL: And what about saddles? Where did you get them from?

AK: Oh, the saddles, I bought the saddles. One old man in Waipio used to make saddle. Good saddle maker.

VL: Who was that?

AK: Kala. Solomon Kala. Joe Kala's father, I think. He used to be real good saddle maker.

VL: How much did they cost?

AK: Well, only the original, only the form, the saddle itself, without the hide. Those days, he was charging about $10, I think, the saddle. Whatever person he wants to give cheap, it's up to him. I know, I bought mines was $21. He made the saddle for me. Then, for putting the hide on, I have to buy the hide. Then, Nelson Chun put the hide on for me. Well, they learn the trade, eh.

VL: So where did you buy the hide from?

AK: Stores.

VL: Did they have in Waipio?

AK: No, no, no. Buy 'em in Hilo. Like American Factors, or go all the big stores.

VL: Then, what would you do if your horses were sick?

AK: Well, the horse sick, I don't know. There's no more doctor. We never think of taking to horse doctors. Well, so far, my horses never get sick, though. They die by old age, or maybe....

You know, in Waipio those days, they had lot of horses. Lot of people have horses. And then, some of them, they like go out catch the horses. You see horse are here and there, they hanging. A rope on the tree. Make one loop on the tree. Then you drive the horse. While they all go through that, he choke on the rope. That thing come back, eh. That's only way they can catch the horse. Or sometimes, they catch somebody's horse. They catch wild horse too.
You know, sometimes you do that, you hurt somebody's horse, see. But those days down there, had lot of boys, they go out catch horse. They harm sombody's horse. I know, I had some horses, I lost horses from like that. But, they no tell me in the beginning. That last moment, when they get mad with each other. Then they tell, "You know your horse? We wen hang 'em up." We catch over there, no can hate. See, well, that's too late. No can do nothing.

VL: You mean they hang the horses?

AK: No. See, the rope choke the horse. And sometimes the horse run away with the rope that. Tangle in the bushes. Very dangerous of hanging those things on the guava tree.

YY: Was this because of the way they tied the rope?

AK: Yeah. Just because the way they tie the rope. You had to get a rope loop, and hang on a tree. That's the trail for the horse to go. Then you put that (rope) right over there. And then, you drive the horse, the horse go through there. Okay? Sometime too big the loop, he go right back, catch the leg. You know, sometime catch the hind leg, or something like that. Broke, eh?

VL: Why do they do that?

AK: For catching the animals. You see? The only way they can catch up with the horse. If turn wild running around outside, you cannot catch the horse, eh?

VL: But that hurts the animal sometimes.

AK: Yeah. They hurt the animals. Sometimes you knock the horse down. But if you catch it with the right way, the rope come right through (the neck) here, then you all right. But sometimes the horse fall, or hit something. Maybe broke the leg. And you lose the horses.

I myself get about five saddles. I had five saddles.

VL: That you bought?

AK: Yes. I figured I get family. Everybody like ride horse. Everybody have the saddle.

YY: Did you folks, as a family, go horseback riding a lot around the valley?

AK: Yeah, yeah.

YY: Where would you go?

AK: Right around the valley. Up, up to the top here [Kukuihæle]. Come to the store.
VL: What style saddles did you have?

AK: They call it the regular cowboy saddle. I get one outside there, but with no more hide. I show you that.

VL: Okay. Then, the horses were running wild. Did they kukae in the streams like that?

AK: Oh, yeah. That's right. Everything. Animals, cows, and all that. They do all their waste outside. You see, one thing with those days, lot of animals going out, eh. All their waste stay out. And yet, we people Waipio, we drink all this water in the stream. You know all the stream there? We drink all the water there. And we never had sick at all. Then lately, they stop people from not drinking the water in the stream.

VL: "Lately," meaning when?

AK: Oh, couple years back, already. About four, five years, already. They stop people not to drink that water. Unless you drink regular spring water. Someplaces get spring water.

Say the water is polluted, see. Some kind of disease. I don't know.

[AK's daughter, Leialoha, brings his saddle.]

AK: That's a Hawaiian tree, this. This is made out of guava. This is all guava wood.

VL: One piece?

AK: No. This all, this is one here. Go to here one. This is two. This one. This is the back piece. This go down here and then they have the pin going in here. And this one go over here, the pin piece like this. And this is, what you call, cowhide [covering the wood]. But this one here is the goat leather [leather strips used to sew the cowhide covering together].

The saddle maker always buy the goat hide and cowhide.

VL: And what about this covering?

AK: This is cowhide. This is to hold the cinches, come here.

Now, with this type of saddle, when we put the leather on, we just one complete leather under here. Go as far as here. Then we get one flat form on top bring down this way. Then you get the stirrups going down all the way down here. You get all separate pieces. And going be like this. This, no cover. This only one small piece. And if you like cover, they get one whole piece to cover
That's when he put this in. And this here. So that's why they call this Hawaiian Tree. Cowboy saddle they say. This tree, now, is cost money. Cost lot of money, this thing now.

VL: So, before time, when you bought from Solomon Kala, just this tree would be $21?

AK: Yeah, yeah.

VL: About when was that?

AK: That was about 1939, I think I started getting saddle, I think was 1940, I think. He was doing saddle before that. Lot of people I think. I know, I think I got my saddle 1940.

VL: Do you know how long it would take him to make a tree like that?

AK: I don't know. That, I cannot tell you. See, he goes out in every guava tree. And the guava tree get branch, get two branch like this. That's the one he cut for make this.

VL: What does he do with the other half?

AK: You see, this is the whole tree. The whole tree is this, eh? Then this is the branch going out. When he picks his choice, whatever, he think this is good.

VL: It goes like this?

AK: Yeah. It goes like this. That's when he put this in. And this one, he go down this way. Well, he got to shape it up, make it good.

VL: Yeah. Like an upside down "Y." [The leg of the "Y" becomes the pommel.]

AK: Yeah, is up "Y."

VL: You didn't learn to make saddles yourself?

AK: No, no. I never did learn how to make saddle. Saddlemaking, well, maybe anybody can make. But the idea of making saddle is, when you get everything all done like this. Or, you get everything all completed, and you put on the animal's back. Some saddles doesn't fit.

You know, some horses, they're broad, some horses, they small. And then, when you put on a horse, like around here, this place here, it start eating the horse back. Get hurt, eh. Then, maybe the saddle no good, see. Sometimes the saddle slide on the horse neck when you go down the hill, the saddle go right down to the neck,
you know. Even though you get the hinge on. It goes down. But some saddle doesn't run, you know.

This is my favorite saddle. Lot of people ask me for sell this saddle. I won't sell 'em the saddle. Very good saddle, this.

YY: It's really a beautiful shape.

AK: I could put the hide, everything on. And put 'em, leave 'em in the house for decoration. But I don't get any animal now, see. Maybe someday. Someday, I'll put this on. I don't know, maybe someday, you pass then you can see the hide.

VL: Last time, you were talking about the Waipio Community Club. And you mentioned that the Filipino people had their own baseball team. Do you remember about, at that time, the early 1940's, late 1930's, how many Filipinos were in the valley?

AK: Oh, there was quite a number of Filipinos in the valley.

VL: Did they all live in a particular, one, certain spot?

AK: Yeah. They live here and there, in the valley. And some works at Akioka's, the poi shop. Some of them work for somebody else.

VL: Did most of them live in one spot in the valley?

AK: Yeah.

VL: Where was that?

AK: I don't know if you've been down there. To show you, above the school, further up the other side, toward the beach.

VL: Did they live in and among Chinese-Hawaiians?

AK: Yeah, yeah. They live among the Hawaiian people, and the Chinese people.

VL: Was there any group of people that all lived, mostly, in one spot? Like mostly Hawaiians lived in a certain spot, together with other Hawaiians?

AK: Yeah, in like over here, right along the school there. You know where Peter Kaaekuahiwi lives, eh. We were living there, that time. And below there was another Hawaiian family. Then you come toward this way, coming out this way, where the stream is, there's a big house. That used to be the Ah Puck family. They used to live there. They were the big family there. But the water took away the house. When we had the flood, way back. And where Steve Mochida is, that's the Loo's [former] house. Very big family. Then, next here, Lau Kongs, and the Thomas. Back of it again is another
guy—Lia, Sam Lia family. And then, way up by the rice mill, there was the Chang family up there. And above us is another Hawaiian family, below us is another. Right behind, in the stream there, right behind us, is my wife's uncle. We all were close. You can yell to each other.

Those days, the people know everyone. And the store was right in front of us. Lui Hing Store, where Peter is, and right in the front there. That's where the store is.

VL: Was there any area where only Hawaiian people lived?
AK: No.

VL: Always mixed?
AK: Yeah, all mix.

VL: Were there any Filipinos that were family, had families?
AK: Yeah. Had Filipinos had Hawaiian wife. Andoy Batalona. He has a Hawaiian wife. His children all living. Andoy is living, he's in that low income house. That's long-time Filipino from Waipio. Of course, in fact now, whatever Filipinos were living down there, they all started moving since everything was going away, everybody move. Not much now, down there. Right now, down there in the valley, I think they only have, only one, only Takeo now.

VL: Did any of the Filipinos raise their own taro?
AK: In those days, yeah. Some of them, they get their own taro patches. They lease, you know. But some, they work for all Chinese or Hawaiians, like that.

VL: Did you ever know any that went back to the Philippines from Waipio?
AK: Oh yeah. Lot of them went back. They went back. Plenty. But I don't know their regular names was; they call "Baby" and all kind names everytime.

I don't know what his name was. I think his nickname. We just call him Baby. Some more Filipinos like that. There was a lot of them went back from Waipio.

VL: Did any of them speak Hawaiian?
AK: Yeah. They speak Hawaiian too, you know. Among us and all, they talk Hawaiian.

VL: So you could understand and talk.
AK: Yeah. They understand you. Only we don't understand when they talk Filipino.

VL: Did they have a church?

AK: No. Waipio, we used to have the church up in the school. And the Mormon has the Mormon church. 1938, 1939, 1940, they were using the Mormon church yet. But the Protestant, they were using the school. No more church, eh. That church building was there, right next to Peter. You know where Peter is? That's where the old Protestant church was.

VL: But they didn't use the church?

AK: No. The building was all torn down.

VL: So, did the Filipino people go to a church?

AK: Some. Some comes up to the school. I don't think so they go, because they no care to go to the church. Some, they go, once in a while, when we have something going on they come. They have Catholic church, but the building not so good. Then, they don't want to hold any service down there too.

VL: Was there a Catholic minister?

AK: You look right behind our house there. That's a Catholic church before. But....

VL: No priest?

AK: No priest. The only church was going down there was the Protestant, and the Hawaiian church. The Protestant.

VL: Was there any spot in the valley that was a really popular gathering place for people?

AK: Yeah. Before we had organized this [Waipio Community] Club, we always hang out, you know where that stream is. Right before Steve Mochida, near that stream. Where the concrete, the little concrete piece. That's where everybody turn out to be. Every Sunday, you see people all gathering down there.

VL: What was over there?

AK: Well, they used to have a store over there [Ahana Store]. And, I don't know, that's only good place for everybody hang around. They pau church, they come over there. Then afterwards, then we move up to the school. Because before that, they had the school, but very small playing ground. Then, when they had the FERA [Federal Emergency Relief Act] and WPA [Works Progress Administration] for a project,
that's when we opened up all that. Behind the school used to be all nothing but guava bushes around there. So when we work over there, we opened up the ground, then we use that as, you know. Every Sunday everybody come to church. That's the only time you see all Waipio. They all come down and meet there. Everybody, old and all.

VL: That's the Protestants?

AK: Yeah, up the school. It's the school building. But Sundays, Protestants hold that service there. So the Mormon people go to the church. After the church every Sunday, everybody come there. Sundays, we always having something going down back there.

VL: Mormons and Protestants come?

AK: Yeah. Come. They all. Then after church, everybody get together. They come up see what's going on, what we have up there. Baseball, or something. Or basketball, or volleyball. We always had those games.

VL: Was there any feeling against the people because they went to a different church?

AK: No, no. Those days, no. They were free to themself. If you go to Mormon church, you go to Mormon. If you go to the Protestant church, you go to Protestant church. Members from this organization, they like go there Sunday, no problem at all. But like today, yeah, that's something different. But those days, no. You are free to go. You come to mine, I go to yours. Waipio was very different before.

VL: And then, going back before you had that school yard cleaned up, and you met by the store. That's Chang's [aka Ahana] store yeah? What would you folks do over there?

AK: Sit around, talk. Somebody come, say everybody gather around and talk. Talk about this, and talk about anything.

VL: Did Chang have benches?

AK: No. He got a long concrete wall in the front, you know. But the water bin bust up everything, see. Everybody sit around over there.

VL: On the wall?

AK: Sometimes, Sundays, everybody ride, they go out horseback. Everybody come over there, get. Sit down. That's where we hang out everytime.

VL: Would you folks buy stuff from the store to eat?
AK: Yeah, yeah. We buy stuff from the store. Whatever he have in the store.

YY: You mentioned that Waipio in those days was different. What made it different?

AK: What you mean?

YY: I guess the people may have had a different feeling then, in those days, when there were many people down there.

AK: I think, the people down there, I know before is not like today. Today is very different. In those days, before, everybody they get together. It seems to get together before. They don't snob you, at anytime. Even if you go up there, they always invite you, call you, come in. We were very kind, you know. People were very kind.

Today, you do your own, I do my own. Everybody start to thinking of their own self now.

YY: So, in the old days there was a feeling of laulima?

AK: Yeah. Laulima, they have that. Laulima. They get together. They help one another. That's old days. Well, they come around. They say, "Eh, if you get plenty job, we come give you a hand."

And this guy say, "Okay."

VL: What kind of job?

AK: Most of them they have patches. They go clean their patches. Just clean the patches. The whole family go, like that. But, if you have the patch, well you prepare the food. That's only thing they ask for. You prepare the food. They do all the work, then they get together, have their good time.

YY: Even in food preparation, like for a baby luau, did they work together?

AK: Yeah. They work together. They work to get ready, the food together. Anytime they have something going on, they all work together. They come ask, "You need help?" Then they work together.

YY: That still happens today, too?

AK: Yeah, that still happens today.

VL: When you gathered in front of Chang's store, did children come too?

AK: Yeah, lot of children come.

VL: And women too?
AK: Women, yeah, women folks. We all gather around. Girls, boys, old people. Gather around.

VL: Would you folks talk about news that was happening in the rest of the country, or around the world?

AK: No. We no discuss that.

VL: Did your family get a newspaper?

AK: No. I don't think so everybody had newspaper. Nobody bring newspaper. Everybody had the Hawaiian paper. But later, no more, eh? We never see. They don't publish anymore, I think, over there.

VL: So, how did you hear about events that were happening on Oahu?

AK: Well, on radio. We had radio, that time.

VL: How was your radio powered?

AK: Huh? Battery radio. Like us, I know we had a generator. We had electric plant in our house. So we can have the electric.

VL: When did you get that?

AK: When we start building that house [the Kaaekuahiwi house].

VL: When you first moved there?

AK: Yeah. When we built that house. That was like 1940, we build up that house.

VL: So, did you folks have light, then, the electric light?

AK: Yeah, we had the electric light.

VL: How about refrigeration?

AK: No. Refrigerator, we didn't get any. Only the lights we put in.

VL: Did you have an icebox?

AK: No, no. Nothing. No icebox.

VL: Did you ever need to keep anything cold?

AK: Well, we never did keep anything cold.

VL: How about milk? Did you folks have milk?
AK: Yeah. We get milk. Our own milk from our own cow. But the milk, you cannot leave more than like one day. Good enough, already. I just take enough for the day, or so. The next day same thing.

VL: Every day you milk the cow?

AK: Yeah, everyday I milk one cow.

VL: How much would you get?

AK: Oh, about a gallon. All depend. You could get more, you know. But if you keep too much milk without refrigeration, that's not good, eh. So we only take just right.

VL: Did you process the milk in some way, after you milked the cow?

AK: Just in a bowl, or sometime in a kettle like that. We boil the milk. For breakfast, or something like that. Most of the days, we didn't have any freezer, or that. But we, like our meats, all, we salt those things. Preserve those things by salting. Or, and then jerk 'em out.

VL: How about politicians coming into the valley?

AK: They come down.

VL: When they're campaigning?

AK: Well, yeah. You see, when they come down, they hold the campaign right in the school grounds. They doesn't go around. So when we know, like that, you the one that running for some office, we know when you folks coming down. Tell everybody come down to the school. Everyone come to the school.

VL: People were interested?

AK: Oh, yeah. People interested. Those days, people lot of interest. Why you think they have Republicans and Democrats? They back their party up.

VL: Did both parties come down at once?

AK: Yeah, well if a Republican comes on the first, Democrat come next. But before, quite awhile, they come down together, you know. Like now days too, they come down together. They talk, and then, when you pay, you go and the next one talk. Those days, it wasn't so bad Tike today. Today everybody different, eh. And then, the Waipio people supply them with animal.

VL: For what?
AK: For coming down [from Kukuihaele]. Or if they walk down, they have a horse to go home, eh. They give them horse for go up.

VL: Most people in the valley, were they Republicans or Democrats?

AK: I think was 50-50, I think. I think they had little more Democrat than Republican.

VL: Do you remember any of the speeches that the politicians made?

AK: I forget, already.

VL: For example, did they make promises on what they would do if they were elected?

AK: Oh, yeah. They said when they get elected, they can help us in all those ways. Before, nobody plan to make a big thing like now. Like before, those people in Waipio never thinking of anything going be happen, they can make good. They never know that cars can go down [into the valley]. I think, if they only know that car could go down, maybe they ask for something big, eh. But they never know. They were thinking that they was all. No more nothing, no more car, no nothing go down.

VL: So what did the people of the valley want for the politicians to do?

AK: Most they do, I don't know, they ask for give them work. Some of them, they need work from the County. Every year, they always give them appropriation, Waipio. For cleaning the trails all right around. All around Waipio they cut the trail. Like today, they no do that.

VL: They would give Waipio people money to do that?

AK: Yeah. Appropriation. You work, maybe, three months.

VL: How would they decide who to pick to do that?

AK: Well, they come. If you like work, you go work. If you no like, that's all right. Somebody else can work.

VL: They always had enough jobs?

AK: Yeah, they always had enough job. Get enough job for about three months. Cutting the trail. All that. Do little bit repairing all around.

VL: When the politicians came down, would there be any kind of rally or celebration, or...

AK: Yeah. Those days, before, yeah they have celebration.
VL: What was that like?

AK: Party. Give a little blow-out, make a little party. They always have a party, something. I don't know why they do that, but they do it.

VL: Who would sponsor this?

AK: The Waipi'o people. They get together, they say, "We do this for this." Maybe that's their candidate. Give little blow-out for the candidate.

VL: Was there some kind of leader in the valley? Someone who people looked up to?

AK: In those beginning, when we never did have the Waipi'o Community, I don't think so. Of course, maybe like Nelson Chun is about the big man down there. I think about he was a big man. He like to go out and cheer. But after we get together and form the Waipi'o Community, then we get the elect officers. Committees to go out and ask for certain stuff. Then, but I tell you, we work and we ask for something. Then we get. Diverting water certain place and all that. Whatever damage come out, we go out. Government council voices. Get a meeting with them.

VL: And before you had the community club, would Nelson Chun do that?

AK: Yeah. He was. I guess some of the other people too.

VL: Like who?

AK: Like Loo, and Thomas, and all that.

VL: Why did the community club dissolve?

AK: Well, everybody move away from Waipi'o.

END OF SIDE ONE

SIDE TWO

VL: You said everybody moved away.

AK: See, everybody moved away from the valley. Quite a few went out.

VL: Why did they move away?

AK: The causing of the flood [1941]. The house all wash out. The tidal wave [1946]. Everybody get scared, they move away from
Waipio. They all move Kukuihaele, Honolulu, or another place. So then, nothing left with the community.

VL: You said before that you started to grow your own taro after awhile. About when was that?

AK: That was 1940, I start planting taro.

VL: And was this only on weekends, that you worked?

AK: Yeah, weekends. Saturday.

VL: You had a regular job outside?

AK: Yeah. Job outside.

VL: Can you tell us about how you grew your taro?

AK: Pretty hard work, though. You had to open up the land.

VL: Where was the land that you opened up?

AK: My wife's property, where my father-in-law was. Right, just that's the first, when you get down the road and you going out, the patch is right near the stream where Robert Kahele [now farms], that's the place.

VL: There was no taro there before?

AK: My father-in-law had some. But majority of the place he was keeping, getting lot of taro. He had some extra patch. That's why I get down and start working taro patch.

VL: Did you use any machines to help?

AK: No. Only my hand power.

VL: So how many patches did you open up?

AK: I opened up 1, 2, 3, 4, 5, patches. First time my father-in-law had most of the place. But, he was getting old, and then got sick. Well, he cannot keep up and so I took over the hard work. So, he let me use the patches.

VL: Did you sell this taro?

AK: Yeah. That I sell for my own. My father-in-law was keeping his own. On the same land. my father-in-law was selling. Whatever he do with his, he sell his. And then, whatever I do with mine, I sell mine.

VL: Who were you selling to?
AK: Leslie Chang.

VL: About how many bags would you pull a week?

AK: That all depend on the orders. If Leslie wants 20 bags, or 40 bags a week, I have to pull the 40 bags a week, of taro or so. Sometime 20 bags a week. All depends, what the order calls for. But, Leslie Chang always have the big order, so. Twenty bags a day pull. Maybe I pull two times a week, see. At least two times a week.

VL: What was he paying per bag?

AK: Well, the highest I had when I was working, the bag was three dollar and something more. Was pretty good money then. Was a lot of work, but good money. I know couple years had plenty taro, taro went down to 60 cents a bag. I forgot what year was that. But not only me. Lot of people, lot of the taro growers. The taro cannot go out, eh? That's why, over-flooded. And then, like we, the farmers, if the poi factory sell lot of poi, then we the farmers, our crop can go out fast. But otherwise, you all stuck eh.

Then, maybe sometime the taro rot. We lose out. It's just a gamble. When you get a good chance to make the money, you make the money. Otherwise you got to.... But today, today the taro prices are very good.

VL: What variety did you grow?

AK: When we were planting taro, we plant all kind of variety. But most variety we plant was the white uaua and the apii taro. The two white taros they planting now. But now, they have another. Seiko's Special is Kauai taro, I think, they call it.

VL: You planted mostly the uaua?

AK: Uaua, yeah. And the apii.

VL: Why did you plant those two?

AK: Well, that's the most common taro they plant. Like uaua, you get more than apii, but it's a 18-month taro. Then the apii, you get taro, but they take about 14, 15 months to mature.

VL: So, why would you plant any uaua, since it took so long?

AK: Well, I don't know. Like, for instance, this you have a patch here and you have a patch there. And if you plant uaua, you get a little more of the taro, you get more out of the apii.

You plant the uaua here, and you plant the apii here. Now, maybe
the apii get about 30 bags, and the uaua you get about 40 to 45 bags. They come out little bit more. More plenty.

VL: Is that because they have more keikis?

AK: Yeah. More plenty. Because the uaua, they have lot of keikis. It all depends the way you plant too. Apiis, they have the keikis. But apii, sometime they get about four, six. About average, 4, 6, 8 keikis. But, if get eight keikis, not every keiki going to be big. Maybe four, or six, just right.

And they have their pink taro, they call that lehua. Guys, they call pink poi, eh. They have that too. That about 10 months, they can harvest, the pink taro. But now, they have another type now, from Kauai, that grows about 16 months, too.

I think, everybody only planting apii; apii and the Kauai special [lehua].

VL: Why did they stop the uaua?

AK: I don't know. I think only Nelson Chun upkeeping with the uaua.

VL: What was your favorite kind of taro to make poi, that you liked?

AK: Well, apii. That's good poi taro.

VL: Where did you get all your different varieties from?

AK: Well, before you farm and go into planting, like now, you get to open up a place, you get no more the seeds. You go ask, they give you the seed. They say, "Well, when I pull, then you come get the seed." But today, you get hard time get seed from all these other farmers, they no give you seeds, you know. Unless they finish with their place, they think they all right. Then they give you. Before, you help yourself. So I said, before is really different than now.

Now, maybe even they tell you they sell you, 15 cents one seed. Well, you had to pay. Before, you never do that. You don't pay anything. Before you get 'em, and nothing.

You help, you ask, "You using your seed?"

I said, "No." Because sometime we pull we no use the seed. We break it, just break it and throw it. "Why, you like seed? Yeah, you come. You can get all the seed you like." Then, he gets the seed.

VL: Were you interested in growing lots of different varieties?

AK: No. Because I rather plant apii. Better. I did plant some other kind varieties, but very hard, you know. They produce taro. But,
when the pulling part, oh boy, hard. If you don't dry 'em, you pull 'em just like that. And you don't dry the patch up. Oh boy, you turn the whole thing upside down. It's very hard. The roots, the hair very long.

VL: What variety is that?

AK: They get haakea. Then the black uaua. Some more yet. Those really hard taro to pull.

VL: Can you tell us about how you regulated the water? From the time you planted it.

AK: Well, my way of keeping my own taro. If I plant the taro today.... Somebody, they dry the patch. When they plant, they leave it dry. But me, I plant my taro, I put little bit water in there. Of course, if little bit too much water, the birds come in, they knock down the seed. Then, every now and then, you got to go put 'em back.

Then, you grow the taro. Let's say, when the taro come out to three leaf, you know, about three. I don't know, that's about one month, two months, like that. Then I push the water little bit more. When the taro is little bit more strong, I let the water come in plenty and go out plenty.

Get about seven, eight months, I slow down the water. Then, you get about 8, 9, 10 months, I shut the water. Now, the water come down regular only just to go inside. Kind of getting down to warm. By 11, 12 months, you can tell ready to harvest.

But somebody, they get their own way of keeping. Some guys, they just let the water gradually go till they harvest. But me, I make mine this different.

Because, taro patches easy. But if you have less water, in the beginning you go, and sometime no more water, that give you lot of work. When the grass come up inside the taro patch. But if you get water everytime, never work hard because only the banks [have grass]. So long you don't let the one from the bank go down inside the taro patch. Lots of work, but today they have poison. Before never had. Like me, when I was keeping my taro, I go around eight times. Now, if I clean all around my patches, just one time, right around. Take me about three months, little over. To come back again. Do the same thing. I go eight times, then I harvest.

VL: You mean, you clean around the same patch eight times in a season?

AK: Yeah. I keep the grass down. My way of cleaning the taro patch, I making mine all bald head. You know what that mean, eh? The grass, I keep it all bald head. The grass no come down fast, eh.
If somebody, they clean the grass, they just pile 'em on the bank here. Like some, they do yet today. Clean the grass from here, clean here, then pile 'em on here. Next time, you just keep on piling. Then, gradually, your bank going be little bit small or something like that.

VL: Then what did you do with your grass?

AK: I throw all my grass away. Because, on the side of my place is wide place to throw, eh. I pack and throw. Now, all smooth like this. So you take about good three months before the grass come up that high. Like, if the grass is this high, no touch because going give you more work because everytime you cut, fall down inside. And the small pieces go in the water, they going grow here and there. Leave 'em about (one foot) the grass come about that high.

VL: About a foot high; and then you sickle?

AK: Sickle. I used to only sickle. I never did use poison.

VL: Did anybody use poison, back when you were farming?

AK: Yeah. Quite back about 1950, someplace. Or 1960. They were using Prenite.

YY: What do you think about other people using poison?

AK: Not bad. Because, might be little too hard for them to work. More easy to clean. That's true too. You put poison, easier. I had to go sickle.

VL: But, you didn't use poison?

AK: No, I didn't even poison.

VL: How come?

AK: I didn't care to use poison. I always get my grass down, that's why. Then, any spare time, if I pau work early, I go, I stay down the patches. I come back about 7:00, 6:30 [pm]. It's right near [his patch was near his house in Waipio].

Sundays, in the morning, maybe get church or, maybe if I don't go any place around, or go down the beach; in the afternoon I go down the patch. And I walk around, and I look if there's enough water, or not. If I see some grass, I clean the grass. That's why I didn't work too hard.

That's what I say, as long you have the patches with water, you never work hard. But when no water, that's when you going work hard because the grass going grow.
VL: Did you always have enough water?

AK: Yeah, I always had enough water. And every now and then, you have to go look at your water head. When we have rain, the river flowing over the river, you got to watch your water head. Maybe no 'nough water, broke someplace. The water run away, and your water coming down, no 'nough. So you got to go fix your water head. No depend on the next man to go fix. Because maybe he going wait for you, while you waiting for him. So you might as well go do it.

VL: Did you ever get together and go do it?

AK: Yeah. I know, for my part, I always check if we have our water. Lau Kong, he and I always go out look for the water. We have somebody below us, but we always fix the water head. We above so....

VL: Did you ever feel that the person down below should be coming up to help you?

AK: Well, yeah. But, no can help. Maybe they busy. Someday they can go, eh. If you not there, they doing it. No problem.

But today, no. Today, "Eh, our water head broke."

"Ah, I no more time. You go fix." They grumble each other. Before, no.

VL: Did you ever hire somebody to help in your taro patch?

AK: No. We never did.

VL: Did you have family members that helped you?

AK: My wife.

VL: Just you two?

AK: Yeah. My daughters. Once in awhile my daughters come down. When they not busy, my two daughters come down.

VL: Did you use some kind of fertilizer?

AK: No. No fertilizer at all. I never did use fertilizer.

VL: So after you harvest the patch, what did you do with the haha?

AK: Leave it there. Leave in there. But if you have enough time, you have seed. Well, if you don't have enough seed, you have to get seed from somebody, they harvesting. Then, I take away the haha, I throw away the haha. Just throw 'em over the bank. Then I get a horse, go in for turn over the soil and level 'em up.
VL: Did you ever wait before you planted the next....

AK: Yeah. Sometime I wait. Sometime I wait a month, sometime two weeks. All depend. All depend, if I don't have to pull, I got to wait for seed. Now, I got to wait for somebody that pull the seed. And I come around, I say, "When you pulling your taro?"

"Oh, maybe next month." Then, I have to wait, you know.

VL: You wouldn't try to always cut huli, and replant right away?

AK: No, I do. That I do. Later on. In the beginning, I used to get huli from outside. But, later on I keep. Then, you pull half of your patch. Half. Then you start to cut your huli then you plant.

VL: Did you have a certain way of cutting the huli?

AK: No, no. Everybody have the same way.

VL: Would you cut it thick, or thin?

AK: About even. Sometime the knife go little too deep. Thick, sometime thin.

VL: How about the spacing of the huli? How would you plant them?

AK: Mine is line-to-line; space between line and line is two feet wide. Then about one huli from here to here. And now about like that. [Gestures with hands.]

VL: Oh, I'd say about 16 inches?

AK: About that.

VL: And then, the next row, how would you plant the next row?

AK: Same way. Only the space of this row, to this row is little wider. This is the first row. Then, from this one to here, I space 'em out little more wider. Of course, you lose so much if you [don't] put the line near, you would have lot of more taro. But, see, my way of going, no. I feel the sunlight, sunlight get lot to do with plants, see. Now, you crop up the whole thing together, no more sunlight. And they not going produce you good material. You have to get space in-between where you have sunlight.

VL: If you had three plants like this, where would the next row go?

AK: Like now, this is the first line coming, eh? You put one here. The first one you put here. Then you come over here, you put the next one. And then, one more not too back. They call that a "double line." You know what I mean?
VL: You want to draw it?

AK: Now, for instance, this is where you going plant. This line here. You put your first huli here. Then you count your space of your foot when you walk. Maybe one, two, then you plant here. You put this other huli here. Then one, you put right here. Then one, two [steps], you put another one over here.

VL: You take two steps in-between?

AK: Yeah, yeah. Then you get all this. Then, the next, this line, you come in, you put this over here, here. Then this one going come here. So, when you go on the taro patches, this line all go even like this. And, you go this way, all different. But somebody cannot plant. Now, some of them, they cannot plant this. Only few of the people down there can plant this way. Now, they plant all just come down like this. Go straight. But this is okay, but this is only for fancy.

VL: You mean this space is two steps...

AK: Two steps, yeah. One, and then two steps.

VL: And then, how many steps, one step?

AK: One, and then two steps. I think Robert [Kahele] plant that way too. I think Joe [Kala] plant that way, too. But somebody just start go, go that. But this way, you know why I learned this? The old folks, you know old people that come there, they tell us, "This rice way of planting." You plant this way. Or go this way. [Rice way of planting has even spaces between plantings.]
VL: So what is the good of planting with the two-step, one-step?

AK: Well, they say, they plant this way, the looking, the line double line. See, the line all this way. Any angle you go, the row all even. And all, in other words, even.

VL: But, they didn't just do it for looks, did they?

AK: Well, I don't know. Some of them, they go for looks. They walk around your taro patch, they tell, "Ah, you plant rice style." Some, they kind of criticize you, the way with the oldtimers. Then they teach you what good.

VL: You learned how to plant taro from....?

AK: Some old people. My wife's great-grandfather or what, how you call that.

VL: Her grandfather?

AK: Yeah.

VL: Did he teach you anything else about planting?

AK: No. He told me that's the way to plant that.

VL: Did he teach you, or did you ever plant, at special time of the month only?

AK: No. That, I did it by myself. When I started planting taro, then I think what month. I plant January, February, like that. Those months is the good months to plant taro because you got lot of babies. To me. Now, in the month of October, to me, apii only get one, only the mother. No more keiki. Maybe one mother get one keiki or two keiki.

VL: If you plant in October?

AK: I plant in October. That's the only month I don't want to plant taro. But I cannot help, I got to plant if I get the huli, I have to plant. But the taro is big, real big. But no more babies. But somebody, they plant in October, they get lot of babies. Well, you know me, eh, how many years I try. Same thing.

VL: How about certain day of the week? One day better than...

AK: I never did plant that, certain day. Somebody said you plant Thursday, you get oha going come up plenty. But I never did try that.

VL: How about by the moon?
AK: On the moon is good. Like, full moon time, the best time to plant. You get the full moon, and the early part of the moon. Between the early part of the moon, and the full moon, best time for plant.

VL: Is that the time that you used to plant?

AK: Well, sometime you miss, yeah. But full moon really good time to plant.

Like Hawaiian calendar. Not easy, though; sometime you forget yourself just by counting it. That good for fishing, anything. Like, when you, for fishing. Certain nights you can go out fishing, good. Certain time of the day, or whatever moon is good. And then, like for plant, whatever plant good for that day. Not every plant. In the Hawaiian calendar.

VL: Did you use the Hawaiian calendar when you were living in Waipio?

AK: I use. Remember sometime I forget. Sometime I know what moon come in, sometime I forget all about it. Really hard, though.

VL: Did you ever have any diseases, or pests on your taro?

AK: No. Ever since I plant, I never did get. But we did had the leaf, come rotten. That's all. But, every year that thing happen. I don't know what caused that. That's only, when I was planting taro. But today, they got a lot of diseases.

VL: What did you do for that leaf?

AK: Just leave 'em like that. And they going grow back. Just rot the leaf. Not every leaf, you know. More like ripe, kind of yellowish and then, after that, they pau. All the taro patch used to get that. They call that "hapala." The leaf part ripe.

VL: Do you have any ideas why they're having so many problems with disease today?

AK: To me, it's the poison that they are using. I'm for sure it's poison. You see, like before we use, they were using Prenite. Prenite never did do lot of damage to this taro. Or, on to the patches they used. No more disease too. You never hear taro get sick. But today, they get all kind problems. After they bar out the Prenite, so you cannot use Prenite anymore. So they come out with diesel oil. Then they come out, now, they have Paraquat and they have all kind poisons.

Those poisons are good in one way, some not. Maybe someplace for something. I think Waipio, for kill grass. [Tape garbled] But I think for the taro patch no good.
VL: But they don't spray it on the taro patch, do they?

AK: They spray on the bank. And then, in the bank, if they have lot of grass, then they go spray in the grass, in the bank. You see, the poison, the acid can go down with the dirt. Me, for sure it's poison, the one causing the trouble.

Everytime you dry one patch, you poison that patch. Then you put the water in there. For time being, got to hold the water in that one there. And then, after that, you let the water go and then going flow down to the other patch. And that patch going get the disease from there. From there continue. But then, they say it's not the poison. But it's the poison. Me, I say it's the poison.

Right now, they talking about the marijuana plants. Plantation, they spray Paraquat. And then, the guys who smoking all that, they going get sick, they going get cancer, eh. Like Paraquat, anything, like sugar cane, you spray, never affect the cane. But the weeds, they going fade away more fast than the cane. Paraquat very strong poison.

To me, I think they should stop using poison down Waipio, where everybody go back their old days. Sickle.

VL: You think that would be possible?

AK: I don't think so. Everybody wouldn't do that. Too much hard work. Well, they got to have to learn to get something more easy to do. But I think it's poison that causing that trouble.

VL: Did you folks pound your own poi?

AK: Yeah, we pound our own poi. When I was living with my father-in-law, we get pretty big family. My brothers-in-laws and sisters, we pound bag a week.

VL: Hundred pound bag?

AK: A week.

VL: Wow.

AK: We eat lot of poi.

VL: How often would you pound? How many times a week?

AK: One time a week. One bag.

VL: Can you tell us about that?

AK: Well, you pull the taro, you come back. You put in a, whatever
container where you going cook. Then you cook 'em for about four hours.

VL: What kind container?

AK: Drum. But, like us, when we were cooking down there, we were cooking in the tub, you know this basins? The big kind wash tub. That one, we buy those wash tubs for cook taro. We buy the big one, then the old tub, we cut half the old tub, and then put on top. Of the other tub. Where the place you cut, you put one piece iron or something. We use one bag in the big basin. You had to go little bit more high. But, if you get the other kind drum, you know, the 55-gallon drum, well, that's all right. Two bag going down easy. But, you only have the tub, you got to use all that. A lot of work cooking taro. Now you got to sit down and peel.

VL: Who does the peeling?

AK: My wife, myself does the cooking and peeling till my father-in-law comes. Then, sometime my father-in-law come back, he and I pound together. Otherwise, I got to pound, my wife got to pound.

VL: Where did you get the poi pounders?

AK: They had poi pounder, did have poi pounder. Every house in Waipio used to get poi pounder.

VL: Did someone in Waipio make poi pounders?

AK: Yeah, somebody was making poi pounder down there. But, I know, when I married my wife, they already had that.

VL: And the board?

AK: Board, yeah. We had ohia wood. Heavy. Somebody use breadfruit wood.

VL: Where would you do the pounding?

AK: Our house. I had made a stand. I made one shade, eh, and then stay under there. Put the stand, put the board, and here we stand up and pound.

VL: Stand up?

AK: Stand up. Before my father-in-law had 'em on the ground, on the floor. Tired, you sit down like this, you pound. Tired, you sit down. You bending. More better you stand up. I rather stand up and pound.

VL: So you put the poi board...
AK: Yeah, something like a table like this. You put like this, you stand one side, you pound. Easier.

VL: Did you ever used to do any oli, when you pounded?

AK: No. Only we sing some songs, the boys come around, we play around. Tapping the stone, we sing something like that.

VL: How would you do that?

AK: Just you tap the stone. The stone, you tap, then you sing. You slap the poi. Make noise in the poi on that.

VL: What would you sing?

AK: Well, anything you think you like sing, eh. We do that sometime, with the boys, they come down. They used to get lot of young boys down Waipio. Then, instead of they going home to their place and live with the parents, they live with me and my wife. I been keeping lot of them. I take them look like my children, you know. Because my brother-in-laws, they were young, eh. They all come play. But they all stay. They can take us like father and mother. Or they call us "Aunty" and "Uncle." Stay with us. Oh, everyday. They no go home. (Laughs)

VL: Did you feed them?

AK: Yeah, we feed them. Like I had, 1, 2, 3, 4 of the boys used to come with me and my brother-in-laws. We would go down the beach. Before we go down the beach, I tell them, "Before we go any place, we all would get down the taro patch, pull the taro, come back, cook the taro, pound the poi. Then we get everything ready, then we go down the beach." Take kaukau, we stay about three days down the beach. Go fishing. Whatever fish we get, they young, they can come back. Bring back whatever we catch. For the house, for their family, and then for our house.

VL: Would these young boys spend the night at your house, too?

AK: Yeah, they spend the night. That's what I say, they stayed over the night with me. They stayed. Some of them staying in Honolulu [now], some around. But, most of them all staying out now. When they come up, they come up see me, they come up here. They never forget what my wife and I did for them.

VL: Why didn't they want to stay at their parents'?

AK: Well, I think they rather come with us. Since my brother-in-laws young yet, they get along. They go out movie. Only when they go out movie or something like that, I'll give them some money go out. For spending money. They were nice to me, so I treat them nice.
Everytime. They come around, do this. Helping, this and that. I treat them nice. They really good, though.

YY: So, they had meals with you folks?

AK: Yeah. Every meal we had, they always have meal with us. More like a family. And then, we stay home together.

YY: And you folks all eat together?

AK: Yeah. We all eat together. So, when we sleep, all boys in one room. All the boys stay together, they all sleep together.

YY: Did everybody sit around the table? Mealtime?

AK: Yeah. Everybody sit around the table, mealtime.

VL: It must have been big table.

AK: Oh yeah. We had a big dining room. It's a big, long table. Everybody sit by the table to eat. Or sometime, they go and eat first, or something. But most time, in the evening, we all have dinner together.

YY: Did you folks have a one poi bowl?

AK: No, we had so many big ones from the side. Might be in the table, we put about four big bowl poi, rice, whatever you have.

I had that time, when I was in Waipio, those years I don't care too much for poi. I never cared for poi, but lately all right now, now I like the poi. I never cared to eat poi. I don't know why, but. Everytime I eat poi, after I get pau, I sit down, I just throw 'em out, everytime. Everytime if I eat poi, I have to have some candies, you know. Something sweet backing. Then, it would be all right. Otherwise, other than that, I cannot hold poi. I try, but everytime I keep trying, keep trying. Today all right, today. I can stand with poi.

VL: Back then, when you were living down in the valley, did you sing Hawaiian songs when you were pounding?

AK: Sometimes. If only by myself, I don't sing. If the boys around we sing. But if the boys around, they do the pounding. I teach them how to pound poi. They like to learn, so show 'em how. But pounding poi, it's not in the matter of just pounding the poi. You smash the taro. And then, you pound it good. But otherwise, if you put lot of water and the thing all going be all haywire. You got to take it easy. Pound. And then, when everything is good, then you use water. Only use the water, just to wet your hands. That's
all. And then, you wet the stone, you use the water to wet the stone. That's why, when they pound the poi, they make like that [claps hands] and they pound the poi. I don't know why they do that, you hit the poi. The water just to get your hands wet, not too dry.

VL: Do you remember anyone in the valley oli when they pound the poi?
AK: No. I never did.
VL: How about in Kona?
AK: No.
VL: Just going to Kona for a second, how would you folks get your poi in Kona?
AK: Like we in Kona, I know my grandparents and my father work for the ranch, we get the poi from the ranch.

END OF SIDE TWO

SIDE THREE [Tape No. 4-42-2-78]

VL: So, you would get the poi from the ranch?
AK: Yeah, from the ranch. Those days, the poi was cheap. It was big. About 24 pounds a bag, I think, those days. Poi real plenty. And then, my grandfather always buy the hard paiai. It's a poi paste, you know. Something. We just smash the taro, just that, never mix the poi yet. We buy that. They were all wrapped in ti leaf.

VL: That's the pai ai?
AK: The pai ai, yeah. My grandfather always have that. And they use that as something, more like cracker for them. Piece of bread for them.

VL: Oh, they didn't mix it?
AK: No, no. That is his pai ai. They don't mix that. When they go out in the ranch and take, or cut a piece, and wrap it up in the ti leaf. They eat, they use that more like a sandwich to them. That's the way I see my grandparents do it. They never did try to mash it up again, that pai ai. They just left the pai ai alone like that.

And that pai ai, you wrap in that ti leaf, it last you long. You don't have to get freezer. And that never get spoil. And don't
get ferment, sour, too. They like, the cowboys, really they like those things, though, pai ai.

VL: Did they eat regular poi too?

AK: They eat regular poi, too. When their meal, they eat poi; when they go out, they take the pai ai and eat for their lunch. They take pai ai.

VL: Did they take something else to eat for lunch too?

AK: No. I see my grandfather. I say, "Why you take only..."

"Ah, 'nough. Only this 'nough." They said that 'nough. And my grandfather cannot go without poi, you know. Yeah, cannot go without poi. Have to have his poi. Or pai ai. The poi not going come in early, he eat the Irish potato. They eat it cook and no cook. Cannot eat. He have to have his poi somehow.

I know way back us in Kona, majority of the family, they get poi and they mix the flour with the poi. You know the flour? They boil the water, they mix the flour. Just turn around with the stick inside the pot, or something. Then they mix that with the poi to make it more plenty.

VL: Did you try that?

AK: Yeah, I did.

VL: What does it taste like?

AK: Good. Really, something like poi. But if you put more poi, then you taste more of the poi. But you put less poi, then you'll taste little bit different. Kind of, taste like the flour, something like that.

VL: Was the flour cheaper than poi? Is that why?

AK: Yeah, flour was cheaper. Those days flour was cheaper. But I know every home they make that for poi. But somebody, they pound the flour like poi. They mix the flour, put in bag and then boil it in a can or drum. Boil it. When cook, then they can put 'em out, they pound 'em. Then mix 'em with the poi.

VL: Did they do that because they were poor, and couldn't buy enough poi?

AK: Well, I guess so. Maybe that's the way it is. Because cannot get more poi, so in order get more of the poi, they mix with the flour. Some, they mix starch, cornstarch. Cornstarch, two starch they got our English starch and the Chinese starch. You know how you mix
the starch, in two separate bowl. Your hot water supposed to be real boil, you know. Then, whatever pot you have on the fire, you stir the two starches in it. And he come out like one poi. Then that, you get your poi, you mix it up. You stretch your poi little bit more.

VL: Anybody ever did that in Waipio?

AK: No. In Waipio no, because Waipio, they get lot of taro. And I never did see they could ever mix the poi with flour, or like that. I know in Kona, that where they don't have any much taro. Waipio we get plenty taro, that's why.

VL: How about in Waipio, did they make the pai ai?

AK: Yeah. When I was working for Akioka, we did too. The Parker Ranch order plenty. We do that.

VL: So for home use, after you pounded your poi, what would you do with it? Where would you put it?

AK: In the crock. You know those big kind crock.

VL: It's made out of what?

AK: Clay. That's clay, eh that, that regular crock. That's the best place to put poi. Like some, they put in a wooden barrel. But you use that, we got to clean the barrel, wash the barrel, all that. The barrel, you no can use right away because you got to soak it in water, and all that. That's why, the air is not good, inside over there. That's why the crock is the best one.

VL: So at the end of the week, did you ever have any leftover poi?

AK: I know, like us, we pound Thursday. Well, that's why, before Thursday come, we got to get ready. Maybe, we have some still left before the day we pound. Like my father-in-law, he like have some of the little sour poi to mix with this new one. Now, we pound the new poi. Too fresh to eat. Somebody likes real fresh poi, somebody doesn't want fresh poi. They like one day old, or little older poi. Or, whatever you have rest, mix 'em with that, the other poi. But you don't mix the whole thing because only whatever need, you take little portion for mix. The rest you leave. Because the poi you pound today, tomorrow it's already fermenting eh. When it's start getting sour, the longer you leave it, going to be what you call, sour poi.

YY: Waipio has Kona wind sometimes. Can you talk about that?

AK: Yeah. Most time come in February. March, February they have Kona wind coming in. Come down from north way. Or either south way.
Sometime come gust, from the ocean way. Pretty strong, the wind. But, everytime we get Kona wind, nothing damaged, though. Maybe couple trees fall down, like that. But houses no more roof and go fly out. In Kona, had. Kona terrible. Strong. Lot of time houses fall down. No more roof, and all the iron roof go fall down. I don't know why. Kona, strong though, the wind. We have Kona wind in Waipio, but not too bad.

VL: Did it ever damage the taro?

AK: No, no. It never did damage the taro. Maybe little bit, when they hit the leaves. Just more like something dropped. Then they pau. Nothing wrong with the taro.

YY: Can you talk about how the Hawaiians held their funerals in the old days?

AK: Well, I think the funerals, theirs about almost the same like today. About the same. But like before, like in Waipio, whoever dies, they don't take 'em up to the mortuary for embalming, all that. Just leave the body. But the next day, they have to bury 'em. They never did bring 'em out for embalming.

But every time they have anything like that, everybody turn out to go see and pay respect to the family. But Waipio, the burial ground is very... but no more place. They bury most, in the family plot, right next to the house. The house here, and the graves out there. At least, if you happen to visit any houses over there, they always get graveyard. Where my brother-in-law, Peter [Kaaekuahiwi], is living, you see, the big stone wall there? That's a burial ground. Is underground burial ground.

VL: What do you mean, "underground"?

AK: You see, they put more like a pit. They build up, underneath all that (is hollow), build up the wall, and all flat with stone. And the bodies all under there. They get a special door to get in.

VL: You can walk inside?

AK: Yeah. You can walk inside. And they get lot of body in there. That only good for the parents, and only for relatives. Like my wife's great-grandmother and all that. Or maybe the owner of the land. Before, my wife's grandparents had that.

VL: How big is it underneath?

AK: It's wide. I see some of them. But I never did go in there, but I think some about like this big [size of the room we are in; 12 by 15 feet, approximately]. I know, I did, I went to someplace. Yeah, it's big. You go in there, all line up, the coffins in
there. Like in Kona, I did go and I see some all wrapped up in the
lau hala mat. You know this lau hala mat. No more coffin, you know.
Just in the mat, roll up, fold up in there. Place in there. Some
I see, never embalm, but the body, the skin stay on yet. No spoil.
I don't know how they preserve that. Really, though, that's true.

I know, in Kona, I was very mischievous. I get around with boys,
and we all go by the graveyard. You know why we do that? Because
they bury everybody with a gold dollar on the eye. So, we like the
money, we go look, we take. We go by the grave, some down the
beach, now. They build a stone wall only, and put little iron roof
on. And then, set the coffins inside that. Pile up, one on top
another.

VL: Inside the stone wall?

AK: Yeah, inside the stone wall. Something like stone wall. Like now,
she or he wen die, they stay put the money on top the eye. One
dollar. We go there, we go look, eh. Broke down the stone wall,
or whatever thing. We did that how many time.

VL: And you'd open the coffin too?

AK: Yeah. We broke the coffin, sometime we pull the leg. The leg come
out. With the shoes and all. (Laughs) The head, the hair come
out. No more money. I know I did that, but foolish idea to do
that. You know, the mischief we get around with boys. I see lot
of them, olden days before, I think most of the time, they put the
gold piece money on the eye. Some silver, the silver dollar.
Some, the $20 gold piece, $5, or something. I don't know whether
they bury that with them, but. Maybe they do bury that because
they have that on the eye. And lot of old people there see that.

VL: How about Waipio? They did that?

AK: Waipio, I never did see they put that. I know old folks died, just
come like that. Waipio, only one place I saw was that....I saw one
old lady. Well, she had lot of money, though. Lot of money. All
the gold pieces. I don't know where that money went to. One
dollar, 50 cents or that.

YY: Did a minister or someone else preside?

AK: Yeah, yeah. Minister. They always have minister preside. They
have minister. Mormon elders. Or Protestant, they have the....

YY: And then, the Hawaiian people, did they cry a lot?

AK: Oh yeah. They cry. And today, I think all funerals they don't
yell. All Hawaiian they yell. The funeral here, they coming down
there, they yelling already. They cry, "Oh, what my sister did." You
know? They tell, "I need my sister." Oh, I don't know how
they tell all that. Only Hawaiians, they yell.
VL: They're actually saying words, then?
AK: They say words, yeah. They say words. They tell you, more like, they tell, "Sister, why for you leave us." And this and that. And then, "The children nobody." Maybe only she pass away, and only got the children going to stay. They all count all that. That only the children going stay by themselves, and all. Oh, when they yell their top off.

And after that they all come in. Everybody sit down, talk, talk about the history, talk about the other. That's when we hear them talking about, maybe you talking about somebody or, you know, way and how come. Then, just before they started going, they start cry loud again. Today, everybody don't do that, eh. Quietly, they go and see and then. Maybe your tears come out. But those days, they don't care who you are. You hear the yelling, they cry already. I don't know why they do that. I think that's because their love for it, I think.

YY: Do you remember the heiau down at the beach, Pakaalana heiau? Did you ever visit it?
AK: Yeah, I did visit that. But the entrance, to get inside, you have to crawl to get inside. And then, when you get inside, then you can stand up. You walk quite a ways inside. When I went in there, I had see a canoe was in there. I saw a canoe. I never like go more in. Kind of get scared. I never did touch nothing. I just look and I come out.

Nice place. Good place. Too bad they never see it. Tidal wave had damage the place too. Otherwise, they might have keep the place good, and all that. Now, it's all covered up.

YY: How large was it?
AK: Oh, pretty wide. Real was wide. Outside, in the ground like this, just about a small place. Well, maybe the whole place is heiau. It's a small place but, when you crawl in there inside, it's pretty large, pretty wide. I think can go more in, but I never did go more in. At least you can see in.

VL: Was there somebody that took care of the heiau?
AK: No, no. That time, never damage nothing. That thing was just like that. Whoever like go in, they go in. They no care. But, only the old people said, "Whatever you do, whenever you go inside, you better not touch around and take anything from there."

VL: Did anybody use that canoe?
AK: I don't think so. I don't know. Maybe before but I don't know. They never did try and bring that out.
YY: What kind of a canoe was it?

AK: Hawaiian canoe. Koa canoe. Maybe, if somebody would try to bring 'em out, maybe could. But nobody would ever try bring out. Maybe they have something else in there, but I don't know. Most likely, every heiau, everything like that they have lot of stuff in there. All kind of stuff in there. I don't care to touch things.

Only now, I say, whatever those things you touch, all those things, you going get into trouble. Sometime, when you think it's superstitious, the way they tell you. But it comes out true.

It's good to have those things when you can go in. Everybody can go and visit, eh. Could see, something to look at that. Too bad. Anybody can see.

Did you ever go down to Puna side? Keau side? Did you two go over there? I tell you, this is a rock, something like a leg here. It stay in the ocean. It flaps this way in the ocean. Only small. More like a swivel stay holding this. If you ever go, I think the only way you can go and see that, you go down to the Shipmens, at Keau. You have the permit from them. Maybe they let you how to get in there.

Fortunately I was lucky to see that. It's a legend, you know. It's Uha o Hopoe. It's a leg of a woman. That's very important to go and see. Have the legend of that. I don't know the legend of that. That legend come under the Pele legend. Maybe someday, you two might come across somebody who knows the legend.

I think, the way the story goes, the lady supposed to.... The story coming back to Hilo, I think. Pele got mad, or something like that. See. And the leg stayed there. Just hanging on the shore. This one side of the shore and the other side. And the leg stay here.

VL: It's a rock that moves?

AK: Yeah. The rock stay move. When the waves hit, the rock stay move. I never did believe that, you know. I said, "Eh, how you think the rock can move in the water like this?" Going broke, eh? So I went down, I was curious. That's right.

VL: What did you call it? The name of that.

AK: Uha o Hopoe. Uha means this part [thigh]. Hopoe, that's the name of the lady, Hopoe.

I don't think so lot of people don't see that, because it's in the private property. But you could see if you going go get a permit from the shipmens. It's the legend, it's long legend, it's the story. But really, I did see that.
VL: The [1946] tidal wave, were you down in the valley when that happened?

AK: Yeah, I was down the valley.

VL: What were you doing?

AK: We were having breakfast. And this Sonny Ah Puck came riding by. He said, "Eh, Ah Hoy [Nelson Chun] house, all the wave wen take 'em away."

I said, "Eh, a lie."

He tell, "Yeah." Then, so we wen look. That's true. That was big kind waves. He's the only eyewitness that saw the tidal wave. Ah Puck. If you try ask him, he tell you. Because he went down the beach, when he saw that. He saw this waves, big waves, eh. He no want to go out. He take his family, run. The family, he came by my house.

And then, Robert Kahele was. The uncle, Solomon Kala, was. And two of the nephews, I think was. One Filipino. That's the one was wash out from the tidal wave. And one Japanese old man.

VL: Did it affect you in any way, the tidal wave?

AK: No, no. They never did affect us our way. Because just came below us. Only the down side section. The beach and all the other. Wash out their house and everything.

VL: Why did you folks move out of the valley?

AK: Well, we did move out of the valley because we were down in the valley when my father-in-law got sick. And my father-in-law got paralyzed. So I brought him up and took him up to doctor. So, the only way to go to the doctor is live in Kukuihaele. More near, eh. Then, my daughter had sick, too. I had to stay in the hospital two months for my daughter. My number two daughter. She had appendectomy. Without knowing, she had appendix in Waipio. But she always complained, said she get pain, sore. Everytime you get stomach ache, you give her Ex Lax or you give 'em something. That went out to four days, I think, she had that pain.

Everytime I ask her if she was suffering, she say, "No. Not bad." But everytime I see that she not seem to be good.

So I told my wife, "We better take her to doctor." And so, just to bring her up to the doctor I had to go find my horses. And the day for those kinds, you got to go far, and find the horse. Get the horse. Then bring 'em up, get a car. I call up my brother-in-law, for the car. So, he brought up the car, so I brought up my daughter to Honokaa. Going to hospital. And half-way, the car humbug (trouble).
And my daughter was on top here, in the car, still suffering, you know. Take to the garage, the mechanic fix the car. By the time we got up to the hospital, almost 4 o'clock. I think I get out [of Waipio Valley], the pali, about 9 o'clock [am]. Start all the way and reach hospital 4 o'clock. And she was suffering.

So the doctor came look. He tell me, "Eh, bad case emergency. She had rupture." The appendix had bust already. So the doctor told me that's only about 50-50 chance, whether she going pull through or not. My wife and I stayed two months in the hospital.

VL: You stayed with her?

AK: Yeah, in the hospital, Honokaa hospital. My wife stay everyday, day and night, up there. But I go up there in the evening, when I pau work. I stay up there, and then go back, go work in the morning. I come back nighttime.

VL: Was that the time you moved out of the valley then?

AK: Yeah. From that time, we moved. Because she missed school all that time then. And I had to rent that place in the Kukuhihaele for housing. So we moved Kukuhihaele. Then, from that time, we stayed Kukuhihaele.

VL: What happened to your taro patches?

AK: I going down. I work in the County, and then I go down there.

VL: So, how long did you continue raising taro?

AK: I continued until about 1960, I think, or something. About the 1960's. And I gave 'em to my brother-in-law; he took over, Ted [Kaaekuahiwi]. Somewhere, 1960's or was 1961, my brother-in-law took over. Then, after that, I had Joe and Robert take over.

VL: Can I ask you, what does Waipio mean to you?


VL: What do you think the future of Waipio is?

AK: Well, maybe the future is going to be different. But I think it's going to be good, still good. Even now, they like leave Waipio how it is, but it will be all right.
VL: What would you like to see happen?

AK: I think it's good to leave as it is. You know, getting something else coming in. The only thing now is the bushes right around. That's the thing that keeping the place down. Come like a jungle. If they do clean up the place and open up, where people can see. You come down, you look, all this, all vines, bushes, all that. That only good for only the back part of the valley. But other part of the valley, they should at least open it up. Like how Waipio was before.

VL: Before, who used to keep it open like that?

AK: Was just plain that way. That time never have all this other pests come in. You know, in those time, that's why I say, that time they never try get something to do with that. Instead of letting it grow. Before, no more guava bush Waipio, like that. Then all kind vine now.

Before, you going Waipio, as soon as you going down, you see everything. All plain. You go down the beach, you look up, all. Now, even down the beach, you look up, you see tree, you no see anything. It's good to preserve the thing. But I don't know how long going take.

VL: Can you tell us your favorite ghost story, or ghost experience in Waipio?

AK: (Laughs) Waipio is not so bad. My ghost experience in Waipio is not very bad. It was down the beach, yeah, I saw 'em. When I go out fishing, I see another man poling up in front of me. Just when you get near, you lose 'em. That's all.

But in the Kona one, really, that I did see that. Kona, I seen 'em with my own eye, and I talk to the person. That darn thing wen disappear right in front me, like this. That terrible, no. That thing came out as a human being, like you and I. And I did see it with my own eyes. And I follow, right behind, right next to 'em. I can touch, you. But my hand never touch the guy. Just come just around the corner, it disappear right in front of me. "Where you?" Not there no more. Oh boy, my hair went up that way. And then it come dark, I run. I run.

VL: In Waipio, did you ever see lights at night?

AK: Yeah. Get. They have that. Yeah, Waipio have. And they get that flying stars, eh, something like flying stars.

VL: Yeah, where does that go?

AK: I don't know. Hawaiians, they call akualele. Well, they say,
that stuff, when they come already, I don't know. I asked lot of
the olden people, "How come get that thing like that?"

They say, "Well, Hawaiians they are famous for keeping all those
things." Maybe, you die, or something like that; they keep,
maybe your fingernail, or some part of your hair, or something like
that. They keep that, they worship that. And then, maybe they
get ill feelings, certain party, or something. Then they start
commanding for go them. And that thing fly. You see 'em, one
ball-like coming. When you yell, that thing all fall down.

Before plenty, but now, I think, not. More of the old people all
gone. When they used to have lot of the old people, they all like
that. Most of those things, more like kahuna. That what they call
that, kahuna. I don't know what power they have, but I see some, I
see. I know, I go with some of my relatives that like to be
cured about something. They go to this old lady. They ask you all
the kind questions; they put one glass of water, and they ask you
to prayer, or something like that. I think that's some certain
ways. And if they talk Hawaiian, I understand some Hawaiian, when
they talk. They don't know I understand.

VL: What is the water for?

AK: For blessing. Like, Hawaiians today, I don't see they do that.
Hawaiians, if you have little bit trouble, something is in your
home here, or something happened. They come back, you get a glass
of water. They put little Hawaiian salt. They say word of prayer.
Then you sprinkle in the house, every room. Then the rest, you
throw on the top the house. That clears out all the devils, or
something like that. Hawaiians used to do that.

And then, whatever funeral you go, then when you come back, they do
that to you too. Take away all the bad. Cleaned away all the stuff.
Majority of old Hawaiians do that. But today, they don't do that.

VL: What has been the happiest times in your life?

AK: I don't know. To me, I think, that's all the time I was happy.

(Laughter)

VL: You have anything more you want to say about your life or Waipio?
Your taro? Kona?

AK: No. I don't know. Maybe next time maybe I get something.

[Taping stopped, and then began again.]

YY: Can you talk about that?
AK: Oh, you mean that pond? They call that Ulu. That's the one you mean, eh? The one that has sea urchins, all that. That stuff on the beach up there. Yeah, it's the pond. I never did go there, but they say it's the place, stay up there. Way back. You know where you went Kawainui [back of Waipio]? Then you follow the stream up. He go further ways, then you cross the stream, you cross back. And you keep going, till you get the place to go up. You have to follow the stream till you reach there. And the last place, they say, when you reach there, you got to climb up. The water drops down, the high fall into pond. Then, from that stop there, it's a pond right in there. Big pond. That's where have all that sea urchins.

VL: Sea urchins. What else?

AK: I know something else. I never did see, but they said they have that, those thing over there. I think till today, though. But it's good to have somebody who knows the place, eh, you go. But I never did go there.

VL: Who told you about that?

AK: My wife's great-grandfather. They been there, and they know all that. He says it's a nice place to look. "I know far, but you have to. If you have to go, you go there spend the night." Like they said, they go out, they spend the night.

VL: Is it salt water?

AK: No, it's fresh water. But, to me, how come those things stay up there? But surprise, "Yeah, they have it up there." And nice pond to swim in.

YY: Is this pond where Waipio and Waimanu meet?

AK: No. Waimanu and Waipio meet right above, you know where Kawainui is? Right above there is, that's where they call the kapuai ekahi. You know, right above Kawainui, the place in Kawainui? Right above there, and Waimanu is right on the next side. Like that, they said one step, and you can go through Waimanu. But it's not one step, kind of far. But that's the end where Waimanu come in, and then, Waipio come in.

They wanted to take the water through all that Waimanu water come through there, and come through here. I don't know why they never did put the tunnel. You know where from Kawainui is? Just put tunnel, I don't know. Might be, I don't know how many feet get inside. Not too long, eh, go inside. The way I think is good to get that water in, and make a walkway for pass. Anybody like to go up there, and let 'em just walk in and walk out. But they never did do that. But then, they get all the water, the Waimanu water. All wasted for nothing. Going down the beach. Lot of water there.
I think, they bring all the water, make a dam someplace, they get enough water to supply all. I think you can send the water all the way Kona, I think. Lot of water.

You see, Waimanu is deep, big, eh. But they end up to one small little spot. But where that pond is, I never did go there, but my wife's grandfather told me. Lot of them say one nice place to go, go visit. We planned to go, but never. I don't know how come we never make the trip. I guess I'm too old now, to go up there.

END OF INTERVIEW