BIOGRAPHICAL SUMMARY: Cecilia Makaena Kaupu

"He [Harry Apo] was a good man, a good man. That I can say. Very kind. Of course, he drinks a lot, but he was nice. . . . He share what he can share. Well, you don't blame him. He had to pay rent for his pond, eh? And here we naughty kids go in and pick up all his crab. How can he make money? But then when we used to ask him for clams, why, we just pick up enough to eat, eh? And we had that limu 'ele'ele *in there and the* chop-chop limu. *Had plenty, but I don't think so there's anymore now."*

Born in Lahaina, Maui on December 17, 1916, Cecilia Makaena Kaupu is the fourth of five children of James Kimoha'i Makaena and Ann Pauole Makaena. James Makaena was a laborer for Pioneer Mill Company in Lahaina. When Cecilia was ten, the family moved to Kualapu'u, Moloka'i, where James Makaena worked for Moloka'i Ranch. The family later moved to Kīpū.

In 1934, James Makaena moved to 'Ualapu'e to live with his father. Cecilia resided in Ho'olehua with an aunt so she could earn money working in the pineapple fields; she visited her father's family in the East End frequently. She attended schools in Kualapu'u and Ho'olehua.

In 1937, Cecilia married Edwin Kaupu, the son of Edward Kaupu, a longtime East End minister and teacher. The couple raised five children in Kalua'aha.

Cecilia worked a variety of jobs. Besides pineapple picking, she worked as a waitress at the Midnite Inn and as a cafeteria employee at Maunaloa School and Moloka'i High School.

Today she and her husband reside in Kapa'akea, Moloka'i. She is an accomplished lei maker.

Tape No. 19-15-1-90

ORAL HISTORY INTERVIEW

with

Cecilia Makaena Kaupu (CK)

June 13, 1990

Kapa'akea Homesteads, Moloka'i

BY: Warren Nishimoto (WN)

WN: This is an interview with Cecilia Kaupu on June 13, 1990, at her home at Kapa'akea Homesteads, Moloka'i. The interviewer is Warren Nishimoto.

Okay, Aunty, you can start—first, tell me when you were born and where you were born.

CK: I was born in Lahaina, Maui. What year?

WN: Yeah. Your birth date.

CK: December 17, 1916.

WN: So that makes you . . .

CK: Seventy-three.

WN: . . . seventy-three.

CK: Be seventy-four this year.

WN: Right, okay. And what was your father's name?

CK: James Makaena. James Kimoha'i Makaena.

WN: Mm hmm. And your mother's name?

CK: Ann Pauole.

WN: Pauole?

CK: Uh huh.

WN: Pauole is her maiden name?

CK: Yeah.

WN: And what was your family doing in Lahaina?

CK: My father was working for the plantation.

WN: Pioneer [Mill]?

CK: Uh huh.

WN: What was he doing?

CK: Probably, laborer, I think. I'm not too sure.

WN: And your mother?

CK: My mother was a housewife.

WN: Taking care how many kids?

CK: Five.

WN: Five kids, uh huh. So what was your childhood like growing up in Lahaina?

CK: Well, actually, I don't know how old I was, but I think I was about seven, and then my father left to come to Moloka'i. And later on, I don't know how many months, he came to get my sister and I. And we came over to live in Moloka'i then. Of course, I was about—I can't remember how old I was. Stupid, yeah?

(Laughter. Dogs barking in background.)

WN: Well, last time we talked, you told me you came 1926, to Moloka'i. So, about ten years old?

CK: About that.

WN: Why did he come to Moloka'i?

CK: Actually, I think he came to see how the place was. And I think while he was here, sometime he must have applied for the ranch. That's when the ranch were at Kualapu'u. And then he applied. And then later on he came to pick us up.

WN: This is Moloka'i Ranch?

CK: Yeah, that was Moloka'i Ranch.

WN: So he came to Moloka'i to work on the ranch.

CK: I think so. I think that's what his plan was.

WN: Do you remember how you felt about moving from Lahaina to Moloka'i?

CK: Well, when he came to pick us up, my sister and I, well, we just left. We figure something new, eh. So, we left, we came. So had my brother and two sisters back home. So, we enjoyed staying with him. And we kept house for him while he went to work. And grew up over here until today.

WN: So first place you lived on Moloka'i was Kualapu'u.

CK: Kualapu'u.

WN: On the ranch?

CK: Yeah. I think that was all ranch property, where they call now is Del Monte.

WN: Right, right. And then who was watching your brothers and sisters in Lahaina?

CK: My mother was there. But then, actually, I think my mother must have been going with somebody else, I think. I don't know. You know, we were kids, so it never bothered us. So maybe that's why my father came to Moloka'i. I'm not too sure. I think that's the reason. And so my grandfolks had my brother. My sister, my mother had her, and then they moved to Honolulu. And we didn't see her until—I don't know how old I was then, and I saw her again. So actually, I was brought up on Moloka'i from then on.

WN: What kind of work did your father do?

CK: They were cowboys. So then we lived the life of. . . .

WN: (Chuckles) What was your house like? Your first house.

CK: Oh, it was good. We had a big bedroom, a big parlor. You know, those days, when they built the houses, everything was all large, eh. And then we had a kitchen, we had a bathroom across—outside, you know, house one. And then we had hot water, the ranch used to give us wood free. The stove, we had wood stove. We had meat free, poi. Everything what the ranch had, everything was free. And then still the ranch people got their regular pay. But how much they had, I don't know. You know, we don't ask questions, when we were kids, to our parents. So, we did good. Those days, things were all cheap. You can do it. So that's how we were brought up. Then we had a friend next door. Mr. and Mrs. Burrows. They were the ones that were looking after us. And . . .

WN: *Haole?*

CK: No, no, Hawaiian couple. Sam Burrows, Mr. and Mrs. Sam Burrows. They had one adopted son. And we were more like one of their children. So they kept us. Watch over us, rather. But we stayed right next door. During weekends, we used to go down to the beach and camp. That was at Mo'omomi, those days, when the ranch used to own. So we had a nice time. We enjoyed.

WN: Besides camping on the beach, what other things you had to do as a child to have fun?

CK: Oh, we had neighbors. Our neighbors were good neighbors. We used to play baseball, basketball. And we had a store next—oh, not even fifty feet away. The store, the garage, and our neighbors. So, we enjoyed everybody. We were kids that were brought up, you know, as one, big happy family. They had the Kualapu'u School over there. And that went up to, I think, eighth grade.

WN: That's where you went?

CK: Yeah, for the first. Then they moved the school to Ho'olehua.

WN: Your neighbors were mostly Hawaiian?

CK: No, Hawaiian, part-Hawaiian, Japanese. I'm trying to think. Korean, but, of course, they marry Hawaiian, so that's why. . . . I'm trying to think. Oh, there were Japanese and Hawaiians most, over there. But the community was small. Not as large as this, you know. Houses were right across each other, so we always get together as children. They were disciplined. We were supposed to go out certain times, after doing all the housework, and then in the afternoon we can go out to play, but we have to get back at certain times. So, that's how my life was.

WN: What kind of chores did you have?

CK: Well, we had to clean the yard, we have to help cook, wash. We had a big pear tree where we picked up. That was our fruits. Or we go to the mountain and have guavas or whatever. But, gee, I can't remember way back now.

WN: What about food? What kind food did you eat mostly?

CK: Well, we had poi. Poi was free from the ranch. They used to have poi come in from Honolulu. Poi was free, the meat was free. Everything was free. Majority of the things were free. And so we have to learn to cook and we have to learn to, you know, do. So this couple, Mr. and Mrs. Burrows, were the ones that taught us how to cook. So that's where we learned. Then we used to go to the Japanese next-door neighbor, taught us how to cook rice and all that. So that's how we were brought up among neighbors.

WN: You know, with your mother not being around, you folks did most of the cooking . . .

CK: Mm hmm.

WN: . . . for the family.

CK: Yeah. There were only three of us: my dad, and myself, and my sister. Things were easy, so we learned the easy stuff, how to cook, and what to do. And on Saturday or Sunday, my dad used to go hunting. Look for birds or whatever. Or catch deer and then that's the food that we have. They were always allowed to go out at any part of the ranch to hunt, or fish, or whatever. The ranch used to plant corn and then we used to have the corn. They picked up

and then they bring it over to the house. And pigeon peas.

WN: Pigeon peas?

CK: Yeah.

WN: Well, no, I don't know what that is.

CK: It's almost like the—gee, I don't see them anymore. It's almost like the sweet peas. They're round. They're in a pod. And then we had that. The ranch used to plant for the turkeys, I think. And the horses used to eat and the cows used to eat that. But then, we humans used to eat that, too, so it was food, you know. And then, what else?

WN: What about flowers and plants around your house?

CK: We had flowers. We had the simple kind like gingers. . . . Oh, gee, I forgot what else we had. We never used to have this kind.

WN: You mean *'ilima?*

CK: Yeah, we never had that. But we had, most of the time, it was ginger. That was . . .

WN: You mean torch ginger?

CK: No. The regular white and yellow ginger. So that was the one we really used to make leis out of.

WN: I see. Was your life—I don't know if you remember Lahaina too much—but was your life on Moloka'i a lot different from your life on Lahaina, in terms of . . .

CK: Right.

WN: . . . your house and everything?

CK: Right. On Moloka'i, we had only one parent, at least we had to learn to listen and do the things that my dad wants, not what we want. And then get home at a certain time, and go to beach with our friends and nobody else. So, that's the way we were brought up. So far I can think, we were brought up real nice, even with no mother. Then, we moved at Kipū Camp.

WN: When was that?

CK: Gee, I can't even remember what year.

WN: So you moved from Kualapu'u to Kipū.

CK: Kipū Camp. That's when the ranch had the homes all moved that way. The ranch people were supposed to move to Kipū Camp. That's when Del Monte, I think, were coming in.

WN: Oh, I see. And Del Monte took over Kualapu'u [for pineapple growing].

CK: Kualapu'u. Uh huh. And then after that, I think my father retired. I don't know how many years of service he had. Those things, I tell you, we weren't inquisitive, so, you know, we kids, we didn't know what is what and what is what. But he retired. So we were staying there. Went to school. We walked. We never had bus or whatever it is.

WN: How far away was it?

CK: That's a good—you know Kalaupapa?

WN: Yeah.

CK: As you're going to Kalaupapa, there's a camp on your left-hand side as you go to Kalaupapa. They call it Kipū Camp. That's where we were staying. And we walked in the pineapple field to go to school.

WN: What school was this?

CK: Moloka'i Intermediate.

WN: Oh, wow.

CK: And that's an old school. It's not where it is now. I don't know if you've seen the old school in the back. There's a church and there's—I don't know if there's any more buildings. I think there is. That's where the preschool is now. So that's where we went to school. I got out of school at 1934.

WN: What was your last grade?

CK: Ninth.

WN: You finished ninth grade?

CK: Uh huh. And then, oh, I don't know, my father could never afford to send me to school. Even my sister. So we stayed and took care of the house while he went to work. Then we moved with my aunt. Actually, to work in the pineapple field. That's when they had—now, who came over to the homestead and had that pineapple field? I think was Libby's, I think.

WN: Which one's that?

CK: Ho'olehua.

WN: Libby's, yeah [i.e., Libby, McNeill & Libby].

CK: Libby's, I think, the first time. Uh huh. So, they planted the pineapple, and that's where I worked.

WN: You were still living Kipū at the time?

CK: No. I moved with my aunt at Ho'olehua.

WN: Oh, okay. You moved with your aunt. And what about your father?

CK: He moved back at East End. He moved back at East End then.

WN: What part of East End?

CK: At 'Ualapu'e.

WN: Oh, okay.

CK: Now 'Ualapu'e or Kalua'aha. Which? Kalua'aha is this side where the school was, right?

WN: You mean Kalua'aha School?

CK: Yeah.

WN: Yeah.

CK: At Kalua'aha. And 'Ualapu'e is right below, right?

WN: Right, right.

CK: Below Kilohana.

WN: Your father had land over there or family over there?

CK: Family.

WN: How come you didn't move with your father?

CK: He wanted to stay by himself while his dad was still living, when he moved up there. And then we wanted to live at Ho'olehua so that we can work pineapple field. That's why. So we thought we might as well work in the pineapple field to earn some money, what little we could get.

So, same time, we went to church over there. And we learned a lot. On Sundays we went to church. After church, then Kualapu'u had a theater. And whoever the young people, we used to get together. After that, everybody goes home and eat, and come back. They meet. And matinee used to start at two, so we all meet by [Moloka'i] High School and we all go to the theater. And that was a big group, you know. When they used to have dancing over there, the same group used to get together, the boys and girls, and we all go one time. We walked. No such thing as riding. So everybody walked, and everybody meet one place, and then we all go together. After everything all *pau*, we all walk back. But we weren't too far from the high school that time, so the rest, whoever have to walk all the way, they walk all the way home,

wherever they were staying. So, I enjoyed life over there.

WN: Did you like working in the pineapple fields?

CK: Well, there was no choice, but learn. You learn to work.

WN: Mm hmm. What did—picking?

CK: Yeah, we were picking, *hō hana*, and fertilizing, and all that. So we learned the hard way, but I think life was good.

WN: Those days, did they have the harvesting on the big [boom] or did you work in the bag?

CK: No, no, it's the bag.

WN: Hoo!

CK: It's the bag. There was no such thing as machine. It was always in the bag. And they had the crates, eh, where the truck come and pick it up, and put it on. That's how it was.

WN: So how did it work? You go into the—you were assigned a line?

CK: In a line, yeah. You chose how many lines. If you can make about four lines, you take four, and then you walked. And then the next one, how many. And then you keep on going until the day is done.

WN: And when you fill up one bag, what do you do with the bag?

CK: Walk out.

WN: Oh.

CK: And come back and pick up the others.

WN: And how many pineapples did one bag hold?

CK: Well, that depends how, you know, how big. And they were quite heavy, so.

WN: I think, before, the pineapples were bigger, eh, . . .

CK: Yeah.

WN: . . . than now.

CK: So, in order to learn how to pick, well, we used to pick and just pile up, pile up, and then, you know.

WN: On your shoulder?

CK: Yeah. And walk out. And it's quite some distance, you know. You have two middle roads, so you pick one side, you go on to that. And then when you come on this side, you pick and dump this side. Then you have to box it in the little crates. They didn't have those big crates. They have all those little crates where you have to put. And then you have to know how to set it up. And then the big ones, sometimes, you set up only six below and the rest on top. That depends how big the pineapple.

WN: I see. So this is after you finished school then?

CK: Yeah.

WN: So 1934 on, you worked pineapple field.

CK: Right.

WN: Yeah. So by then had Filipinos, Japanese, Hawaiians working out there?

CK: Yeah. They had. Libby's had Japanese, Filipinos. But then, like, the Filipinos used to work where the other homesteaders don't pick up their pine. They work on that side. And if, like, my cousin wants only her family, then only family picks up in her [field]. She don't have to pay any extra expenses, because it's only the family there, picks up. But they pay the family, but the expenses are not that. . . .

WN: Oh. Does the family take care of one plot?

CK: Mm hmm.

WN: You mean like . . .

CK: The whole, whatever her acreage of the pineapple. A lot of the families used to come. So we used to work from early, about five-thirty in the morning until about four o'clock in the afternoon.

(Laughter)

CK: Well, I think that was a good life.

WN: You worked for your aunty, then, actually.

CK: Mm hmm.

WN: She got paid by the company . . .

CK: Yeah, by the company.

WN: . . . by the weight.

CK: Yeah.

WN: Oh, and then she paid you folks.

CK: Uh huh.

WN: How much did she pay you folks?

CK: Gee, let me see. It was really cheap, but, you know, (chuckles) it's something that you enjoyed, you know. The thing is to enjoy and we work hard. Of course, we worked hard. But I think the happiest thing is, we enjoyed. And we knew how hard the work was. Of course, the money was cheap, but we had the food all, you know, given. Gee, I can't remember how much we were making then.

WN: By today's standards, probably not too much, huh?

CK: Yeah. That's right, because now it's so much tax and this and that, eh? And those days they hardly paid tax. Was only poll tax, right? Five dollars?

WN: Yeah, yeah, yeah. Right.

CK: And that's it. They never did pay any more tax. So, the rest was yours. And I forgot how much. Actually, we never even think to make the money. We were kids. We only think of having fun and get together. But now, you have to (chuckles) earn money in order to enjoy yourself. But those days were really good old days. And then on top of that, after pineapple, they had the tops, you know, where they have to clean the tops, and then whoever wants, they come and pick it up. They call it *pulapula,* a thousand of the tops, were, I think, five dollar-something, you know, for a thousand. So, in order to make all the money you want, you better make more than a thousand a day. So, that's how it was.

WN: It's the tops or the slips? The crowns of the pineapple or the slips below the . . .

CK: Wait, wait, I'm trying to think. I think it's below. The babies on the side. [CK is talking about pineapple planting materials: crowns, slips and suckers.]

WN: The slips.

CK: But some, they had the tops. And then they had the slips on the side. They had slips, they had suckers, right?

WN: Yeah, yeah.

CK: And hoppers.

WN: And what?

CK: Hoppers. Hoppers were the big ones. The hoppers and the suckers. That's why I say, I didn't learn what was slip, what was sucker, and what was hopper. But before we say, "Oh, pineapple is pineapple." But they said, "No, the hopper is a bigger one," and the sucker was right on the side, there was always two, the suckers, with the mother plant in the center. But

the hoppers, it's way down, right below the mother plant. That's the hopper, they called it. And then the slips is in between of the suckers.

WN: And that's what they used to plant.

CK: Yeah. Used to plant that [slips]. And then if they don't have enough, then they take the hoppers. But then, those days, we had to go in the field and cut it. That's why. So, I think I learned a lot.

WN: Yeah. So you had *luna* or what?

CK: Yeah, we did.

WN: Was it a good *luna?*

CK: Oh, well, they were good. After I worked over here and I got married, then I started to work at Del Monte. But then I moved at East End when I got married. And about four o'clock in the morning, we used to catch truck and go to Del Monte to work.

WN: From East End?

CK: Yeah, from East End. They used to send a truck, and then we used to. . . .

WN: Wow, long way.

CK: So we used to get through working at three o'clock [p.m.] and then they bring us home. So, actually, I was working Del Monte and Midnite Inn. That's when I had my kids. My girl [attended] Kamehameha School. So I worked at Del Monte and Midnite Inn.

WN: Oh, okay. Doing what?

CK: Waitress.

WN: Oh. Okay, so in 1934 you finished school. And then you moved in with your aunty, you and your sister. You worked pineapple fields, and lived Ho'olehua, yeah? Okay, now 1937, you got married.

CK: Right.

WN: And then you folks moved to . . .

CK: East End.

WN: . . . 'Ualapu'e?

CK: Yeah.

WN: Oh, okay. So, how did you meet your husband [Edwin]?

CK: They were at Kalua'aha.

WN: Your husband?

CK: Yeah. So that's where I met him.

WN: Oh, because your dad was living out there, too.

CK: Yeah.

WN: Oh, I see, I see.

CK: So, I got married '37. And we have five kids. Two girls and three boys.

WN: So, then when you got married in '37, you moved in with your husband and his family down Kalua'aha.

CK: Right.

WN: And then you worked Del Monte.

CK: Yeah.

WN: I see.

CK: And, I think that's all.

WN: Well, how was life in Kalua'aha?

CK: Was all right. Good. And, actually, I don't know too much about what was what then. All I know, it's a fish pond. And, of course, we used to go to the mountain, but nothing much. Just to visit to see what's what.

WN: So the fish pond itself, 'Ualapu'e Fishpond, how far away was your house from that fish pond?

CK: Not too far. We were close to the beach. Right close to the pond, anyway. So, all we did was to walk right through the taro patch and down to the pond. I was asking my husband who was that Japanese man. He said it was a Japanese man taking care of the . . .

WN: Oh, Sakanashi?

CK: Yeah, yeah. He said he remember that man. So I told him [husband] come talk story.

WN: Did you do any fishing in the pond yourself?

CK: No, we used to go get Samoan crab, though. (Laughs)

WN: How you caught Samoan crab in those days?

CK: Well, they used to go in the *mākāhā*, they call. You know where the water go out and then they all swim in that *'auwai*, where the water go out. And they get stuck in there. But then Mr. [Harry] Apo used to catch us. (Laughs) We were kids. But we wanted so much to eat crab, and he won't give, eh? So we go early before he (laughs) come to work.

WN: What he used to tell you folks?

CK: Then after that, we used to ask him. He said, "You folks take just so much and that's it." But then sometimes we ask, "Can we have?" He give, you know. So we were satisfied. But we used to be real naughty, going get the crab.

WN: How you catch crab in those days? With the trap or . . .

CK: Yeah, and net.

WN: And had clams, too, eh?

CK: They had clams over there. But now, I don't think so, they have any.

WN: No, I don't think so.

CK: Even up at Buchanan's [i.e., Kūpeke Fishpond]. I don't think so they get . . .

WN: No, no. I don't know. So . . .

CK: And mullet, Buchanan's, you know, their tails were always crooked?

WN: Oh yeah?

CK: I don't know why, but.

WN: How come?

CK: I don't know. I think there must have been a story. Every time you catch couple mullet, there's always a crooked tail. A couple of them. Always a crooked tail.

WN: The Buchanan's pond?

CK: Yeah. And I don't know why, but they said there was a story to it, but we never got to it.

WN: Yeah? What kind of a man was Harry Apo?

CK: He was a good man, a good man. That I can say. Very kind. Of course, he drinks a lot, but he was nice. His wife was a nurse, head nurse for 'Ualapu'e Hospital. But he was a nice man. He share what he can share. Well, you don't blame him. He had to pay rent for his (chuckles) pond, eh? And here we naughty kids go in and pick up all his crab. How can he

make money? (Chuckles) But then when we used to ask him for clams, why, we just pick up enough to eat, eh? And we had that *limu 'ele'ele* in there and the *chop-chop limu.* Had plenty, but I don't think so there's anymore now.

WN: So had *limu 'ele'ele* inside in the fish pond?

CK: Uh huh. And *chop-chop limu.* But now, I don't know. It's been so long, I never been up there anymore. So, he was a good man. Harry Apo.

WN: Do you remember any other caretakers besides Harry Apo? Anybody else?

CK: No, not that I know. After we moved away, then we moved down here [Kapa'akea]. So, I don't know. I never went back anymore up there.

WN: Do you know when you moved over here? Forty. . . . Forty-six?

CK: No, no. Couldn't be '46. I wonder. Gee, I better ask my husband.

WN: We can ask him later on. After the war?

CK: Yeah, after the war it was. Been so long, I forgot.

WN: Forty-six had one—had tidal wave that year.

CK: Forty-six. We were [living] down here [Kapa'akea] already.

WN: You were down here?

CK: Yeah.

WN: Okay.

CK: We were down here.

WN: So in 'Ualapu'e, what do you remember? Like, do you remember other families? Who some of the other families were?

CK: Over there?

WN: Yeah.

CK: I remember the Lima family. Now I'm trying to think. I'm trying to go back now, who I remember. Oh, but they all died.

WN: Had Ah Ping Store, yeah, out there?

CK: Yeah. Of course, the Ah Pings, the Iaeas, the Places.

WN: How do you spell that?

CK: P-L-A-C-E. Now who else? I don't know the old, old folks. My husband would know them. Of course, the Kalima family.

WN: Do you remember Kalilikane?

CK: Jack Kalilikane?

WN: Yeah.

CK: Yeah. I'm trying to think who his mother and father now. I think his mother and father was living when we were there. I can't even remember. Of course, the Mersebergs I used to know. That's Jack Kalilikane's sister, I think, married a Merseberg. And, now, I'm trying to think of our family over there.

WN: What was your husband's family doing? His father and mother? Oh, the father was a minister, yeah?

CK: His father was. His father [Edward Kaupu] was a minister and a teacher. He taught at—his last teaching was at Hālawa School.

WN: Do you remember, like, stories, or, you know, legends associated with the pond? People told me there was like a story about the *mo'o*.

CK: Oh that, (chuckles) I better not tell you such things. *Bumbai* I don't get it right. And then—you know what I mean?

WN: Yeah, yeah.

CK: Or then the *kama'āina*s might read something like that and say, "Oh, where the heck they get that bullshit from?" (Chuckles) But, you know, it's one of those things. You don't want to put stories if you don't know. So . . .

WN: Yeah, that's right. I understand.

CK: I know they did say there's a *mo'o* in there, but I don't know how it was. I don't want to tell you things that. . . . Lucky no more the old-timers. Well, they read such things, they say, "Oh, oh." But there are some, you know, some—still old-timers. You never meet Mrs. [Esther] Lin Kee?

WN: Not yet, not yet. But I'm going to.

CK: The only time you can get her is when they go for the senior citizens.

WN: Do you remember seeing people fishing in the pond?

CK: Oh, yeah. Mr. Apo used to lay net and then drag it out. But other than that, I never see other

people, you know. Maybe that was his own group that lay the net. Unless somebody used to go in the night and (chuckles) lay. That I don't know. But he was the only one I remember laying net over there.

WN: So, as you were living down there, and you had to work Del Monte, you were raising children, too. How did you manage?

CK: My mother-in-law used to—well, they were all grown up already, you see.

WN: Your children?

CK: Yeah. Because my daughter was going to Kamehameha School. So, in order to help out with tuition, I went to work.

WN: So while you were raising your kids, when they were small yet, you didn't work.

CK: No, no, I didn't work.

WN: I see.

CK: I was home. But after they grew up, and whoever was home, my mother-in-law watched them. So. Especially during the summertime, because during the weekdays, they all go to school, eh. It was during summertime and she stay watch them.

WN: Your children were born at home?

CK: I had two at home, three in the hospital.

WN: And who helped you at home?

CK: My mother-in-law. That I can say. And she was more frightened than I was. (Laughs) I can remember her saying, "Oh, no."

(Laughter)

WN: So she actually helped deliver the two babies?

CK: Uh huh [yes].

WN: No midwife or anything?

CK: No, no, no. Well, I delivered my own and then she came to cut the cord. That's all.

WN: Oh, yeah? Oh.

CK: That's good experience, though. Well, not today, though.

WN: So you delivered all by yourself.

CK: Yeah. And after I delivered my daughter, then I called her, she came in. Cute, she was cooking, you know. That was afternoon, about afternoon. And I had my baby. So after I delivered, I called her, she dropped all the pots.

(Laughter)

CK: Poor thing, she was more excited than I was. But I told her, "That's all right. It's okay." She cut the cord, everything. And then I stood up. So, was, you know, good experience to learn things, eh. So I learned that much. And my other boy, during the wartime, blackout, eh? Well, before I delivered him, I had to—I remember they always say you make hot water and all that. So I got everything all—and they were all sleeping, my in-laws. And so I had the hot water going, and getting the scissors, and the cord, and everything set up, all ready. So after I deliver, and blackout you cannot put on the lights, eh? And then blackout all the windows. After I deliver my boy, I called her, come cut the cord. And my husband was still sleeping. How you like that? Stupid, yeah?

(Laughter)

WN: So you knew, all the time, that you were going to deliver them yourself?

CK: Yeah.

WN: But 'Ualapu'e had hospital, huh?

CK: Yeah.

WN: Yeah, but you didn't want to go?

CK: No. But when my last girl—I told my husband, "Either I go hospital, or I stay home and deliver, you going watch." Go hospital, because I didn't want to have any more children. So that's how I went to the hospital. My first boy was in the hospital, though. My oldest boy. 'Ualapu'e Hospital.

WN: So what? You thought it would be better if you did it by yourself?

CK: After that? No. My second boy was hospital. My girl was the third. And then, I figure, shucks, I try stay home, and I took a chance. So, my third and my fourth. My fifth I went hospital. I told him, 'nough, having children. So we had only five. Two girls and three boys.

WN: You had one *hānai,* too, eh?

CK: Yeah, that's the one I adopted. Oh, after that, when I moved here. He was two days old when we took him. His mother gave birth Tuesday. Thursday I picked him up. So I adopted him. So, actually, I had six children. And that's it. And now I have five cats, ten dogs. (Laughs)

WN: Let me turn this over. I just have few more . . .

END OF SIDE ONE

SIDE TWO

WN: So after you got married and you moved to the East End, how was life different, between West End and East End?

CK: It was almost the same though. Only the living was different because I had a family. And this other side [East End], I had family, but we were all, you know, with other people. That was very different from the other side. The other side, it's more my in-laws, they were all church people, so we all had to go church. But . . .

WN: Did you like that?

CK: . . . I enjoyed. Yeah, I enjoyed. And then, of course, during those church days, we used to have—they call it Christian endeavor, you know. And we used to go church. Every three months, we used to have getting together, Christian endeavor, young people. Sometimes it's two days of camping. And they had contests, song contests, with different churches. And then every six months, some other churches from Honolulu come over. And we used to have getting together. And knowing everybody, you know, and staying together. So, probably, maybe that's why I enjoyed life. Meeting people, going to church, and getting different environment, and you meet different people. Like, I met you, so I'm more talkative than anything else (chuckles). I enjoy. I really enjoy.

WN: How many churches were there out there?

CK: There were. . . . Hālawa had one, Waialua had one. Kalua'aha had that big church, but now it's all. . . . Of course, that's three Protestant churches and a Catholic church. No, Hālawa had one more other church. And coming down the line here, that's all I remember of the little churches.

WN: I would say—I would think West End was more crowded, yeah, more people.

CK: Right.

WN: East End was more isolated, yeah. How did you feel about that?

CK: But, up there [East End], when you meet everybody, you meet them more down at the beach, you know. Then you meet people who go fishing. There were people that you enjoyed. Of course, there were more Hawaiians, where they go out to fish, eh. And then we enjoyed. And you learn to do something else different from this side. So, that's how when we were kids, we used to go down the beach, catch crab. That small, they call it the *'alamihi. Limu,* you know. And then my mother-in-law used to—we used to go pick *lau hala.* Pandanus. And then she used to weave all that. I used to help her do this, do that, you know, clean up. And clean *limu.* We used to go pick up *limu 'ele'ele, chop-chop,* or whatever, whoever wants. And then that's what we would do. So, maybe over there I think I enjoyed that life, because you learn

what to eat from the beach and you have to get it yourself.

WN: What kind fish did you folks eat a lot out there?

CK: They had the *manini,* they had that *kala,* mullet. What else? *Uhu.* So, you know, there were things that we really enjoyed.

WN: What about gardens, vegetables?

CK: Well, we used to plant vegetables, just so much. Not too much, you know. We worked in the taro patch, too.

WN: Oh yeah, you folks had taro patch?

CK: Yeah. We had taro patch. My father used to work in the taro patch, too. That I can remember. And cooking the taro and pound—making into poi our own selves. So that was it. And then when there's a *lū'au,* we used to have our own taro, our own *lū'au,* you know, the tops, and the poi.

WN: What kind occasions did you have *lū'au* for?

CK: Church, in the church. So, that's where the *lū'au* was. And if they want my mother-in-law to help out, then we all help out.

WN: What about like—we were talking about childbirth, but actual medical care, was it all the hospital?

CK: Yeah.

WN: What about your mother-in-law? Did she have, you know, any kind of home remedies or anything like that?

CK: You mean, for childbirth and all that?

WN: Take care of you folks, yeah.

CK: No, no, not that I know. But she knew what to do, you know. But those days, the hospital, I don't know if we had to pay hospital. I think we did, but not much, I think.

WN: 'Ualapu'e, yeah?

CK: 'Ualapu'e [County Hospital] and Shingle Memorial Hospital.

WN: Shingle?

CK: Yeah. It was a *Haole* couple.

WN: Where's this? Kaunakakai?

CK: No. At Ho'olehua. I think someday if you should drive by, you should ask. If you had somebody who *kama'āina* of the place, all right. And ask them where was the hospital and they'll tell you and how it was built. The best person to ask is—I think I should let you know, Harriet Porter.

WN: Harriet Porter. Okay. She's from Ho'olehua?

CK: Yeah. She's from Ho'olehua. She's a good friend of mine. The 23rd she's having a wedding party for her granddaughter. Oh, she cannot talk story then. I tell you what, I better ask her. And when you call me, I can tell her to. . . . But she has to know ahead of time so that she can set her day.

WN: Well, for now, we're doing more 'Ualapu'e side, eh? So maybe the . . .

CK: The next time.

WN: The next time we want to do one the West End.

CK: Yeah, that's right. That's the hospital, the first hospital was on Moloka'i. It was in memory of Robert Shingle, Jr. I don't know if there's any book about that hospital. I don't know.

WN: Maybe we'll look it up.

CK: Yeah, you try.

WN: Shingle, eh?

CK: Yeah. I think it's Robert. It was the good old days. So, what you like know about 'Ualapu'e now?

WN: Oh, yeah, we were talking about 'Ualapu'e all this time, right?

CK: Yeah. But no more story, the kind *mo'o* now. I don't know. (Chuckles)

WN: No, no, no. It's okay, it's okay. No, I find though, most people don't want to talk about that kind of stuff, you know. I don't blame them. (Chuckles)

CK: Well, I think because, well, to my friends, I think they want to talk about it because it was those days, you know what I mean?

WN: Yeah.

CK: They used to worship those things, eh?

WN: Yeah.

CK: Well, I know for our side, we were shark family and, you know, that's what my great-grandmother used to tell us when we were small. She used to tell us stories of Maui. She said

our family's side is the shark. She always said, "If any of you folks should go on a boat and the boat is in trouble, and you're swimming, and you cannot swim, there's always a person that come pick you up." It's a shark. She said, "It is a shark family outside," because she said when they used to miscarriage, they used to take the baby down to the ocean. Well, that's what they said, but I never see, you know. And then the baby would turn to shark. And that's the one that would help. But then, my grandfather always used to say there was a story about my aunt. But this aunt of ours, she was only married to my uncle, but this lady was a very mean, mean, mean lady. And so she went to pick *'opihi.* All right, when she went to pick *'opihi,* she fell in the ocean, in the water. And then she said, she seen with her own eyes, the shark came up and took her out. But I think those days they really believe in that. And then my grandmother said that was family of ours that took her and didn't want her anymore, because she was very mean to my uncle. To my dad's brother. Very, very mean. And so, this woman went to the beach, eh. So, I think my grandmother must have—maybe did a prayer or whatever she said. When she go to the beach, she not coming home anymore. And sure enough. . . . So, I don't know, yeah, but maybe it may only be a story or what, but she said our family is a shark family. But I don't believe that, you know. I no like believe that because *bumbai* you think, oh, you'll be having that thing in your mind all the time, eh.

WN: Yeah, yeah. People were saying with, like, the fish pond, if, you know, women . . .

CK: Menstruate.

WN: . . . menstruating, you're not supposed to go in the water.

CK: Yeah, that's right. I heard that too. Even my mother-in-law said that. They said because you're dirtying the water. So, they always say, "Anybody of you who are menstruating, don't go into the pond."

WN: So did you listen to that? Did you follow that?

CK: Yeah, yeah. We never used to. . . . We always either outside or standing on the stone wall. Never go in.

WN: You cannot go in the water.

CK: Yeah.

WN: But you can stand on the wall.

CK: You can go in, but then they said you're dirtying the water, because they don't allow that. I think that's why. I think they believe in that, you know. Probably whoever first built the fish pond must have taboo that, you know. I don't know.

WN: What about like Christmas, holidays? You folks get together?

CK: Oh, yeah. We get together. Family get together, friends. We used to go serenade.

WN: Oh, yeah?

CK: We used to go serenade East End and all that. We used to have good fun. Go serenade, maybe, from seven o'clock.

WN: You mean Christmas songs?

CK: Yeah. You know, the Hawaiian Christmas songs. And we used to go serenade everybody's house. And then, of course, they call you go eat. Everybody had pig, eh? All around. You sit and eat. And we no come back until about the morning, five o'clock in the morning.

WN: It's Christmas Eve or . . .

CK: Yeah.

WN: Oh, yeah?

CK: During Christmas Eve. That's when you go out (crying in background) for the serenade. And you enjoy, you enjoy. I forgot about that.

WN: Sounds like fun, eh.

CK: When we were in Kualapu'u, too, the same thing. We used to go serenade. We used to go up at Mr. Cooke's home and all that.

WN: Oh yeah? George Cooke?

CK: Yeah, George Cooke. Sounds like a baby crying, yeah?

WN: Yeah. I think it is a baby. This side. Yeah, so, Christmas—any other holidays you folks did get-togethers?

CK: I'm trying to think. But Christmas and New Year's is the only holiday that everybody get together. On East End. But we used to go to Hālawa and camp.

WN: And the families in East End were mostly Hawaiian?

CK: Mostly Hawaiian.

WN: And I guess the church congregation . . .

CK: Yeah.

WN: . . . was mostly—was all Hawaiian.

CK: Yeah, that's right, uh huh. Of course, had Japanese families, you know. And they used to join all—the *kama'āinas,* you know.

WN: They didn't go church, though, with you folks.

CK: No, no, no. They go to whatever, you know.

WN: So after you raised your family, then you went to work Del Monte fields, and then you said later on you became cafeteria worker?

CK: Yeah.

WN: School cafeteria worker.

CK: Nineteen—what? Sixty-one I think.

WN: You told me '64.

CK: Sixty-four?

WN: That's what you told me last time.

CK: Yeah, yeah, yeah.

WN: Okay. At Maunaloa School?

CK: That's right, yeah.

WN: So you came all the way from East End to . . .

CK: No, no, we were here [Kapa'akea] already.

WN: Oh, that's right. Okay.

CK: We were here. And, that's right, I worked at Maunaloa, that's right. I even forget that. Terrible, yeah?

WN: (Chuckles) Well, you still. . . . And what did you do in there?

CK: When I was at Maunaloa, I used to help the manager. Used to cook everything for the kids. But then [in 1973] I moved to the Moloka'i High School, stayed there for six years. And I became the baker. And then I retired after the boy that I adopted graduated. So I retired after that.

WN: Okay. Now you know they want to fix up the ['Ualapu'e] Fishpond for commercial—how do you feel about that? Is it a good thing?

CK: Well, it may be a good thing. I can't give an opinion. Well, anyway, when Apo was keeping it, he made it as a commercial, you know. Tried to earn money for himself. So, probably may be good. But then, I wouldn't be a bit surprised once you make commercial, you put fish in there, there are going to be a lot of thieves. It's true.

WN: They got to have people watching.

CK: Well, when you fall asleep, you know what it is. But Mr. [George] Peabody spoiled the pond, I think. He break the pond [wall] to let his boat go in, eh.

WN: Yeah. Well, I was just over there. I think they fixed it, you know.

CK: Yeah, yeah, I know they fixed it, because he moved out [Peabody's lease ended]. But he didn't want anybody going in that pond, you know, after he moved there.

WN: They're doing this as a pilot, you know, experimental project so that maybe eventually they can develop more fish ponds for aquaculture, you know. In terms of the future of Moloka'i, how do you feel about—what is your opinion of the future of Moloka'i?

CK: For what? For the fish pond or something like that?

WN: For anything in terms of—what do you see in twenty years, thirty years on Moloka'i?

CK: Oh, by then I'm gone. I not going see nothing.

(Laughter)

WN: Okay, how about your grandkids then?

CK: They not going see nothing, because they'll be moving out, eh? I don't know. To me, I think Moloka'i is—if they stay this way, I think we'll be much better. But you can't help it. They must develop so that people get job, right? But then when you think so many new faces coming in, anything can happen. But whoever is going to develop and everything, they're thinking of the future. But when you think of the future, there going to be more robbers, and more murders, and, you know, people be stealing or. . . . And then if they don't like this, they don't like that, they shoot you. Right now, I think Moloka'i is comfortable.

WN: Yeah.

CK: Right now, the way I see it. Because I feel I'm comfortable. But now there's so many new faces. I don't even know who they are. Not like before when whoever we used to see, meet and we say hello and, you know, talk story. Now you see so many new faces. Well, you cannot help because they buying the land. They're trying to develop. So the future lies ahead for whoever's going to live. That's the way. I think one way it's good, one way, I think, a majority don't want that, too much develop. Well, to me, what really going happen is going be more people stealing, kids starting to, you know. But so far, the kids are not getting too much dope as they used to. The first time it happened, you know. When you go baseball, hooooo, these kids. Especially East End kids. They used to come down the ball park and they stay maybe not too far away from you and you can smell it, and it's these kids. But now, you don't smell it as it used to be. The kids all come out, play baseball, but still you don't smell it. Even the older ones. Well, I hope they stop it.

Oh, I think it's good if they develop, but then it won't be Moloka'i.

WN: Yeah. Do you think tourism is an answer or do you think it would be good to get into more

agricultural kinds of things?

CK: I think good in agriculture, though. At least the people—somebody have work to do. I hope they get the welfare people go work. Right? Look, they're [planning on] having these Mexican people [arriving on Moloka'i to work]. Why don't they use—my opinion is, this welfare office should get these welfare people, who's on welfare, get their husbands go work, you know. Instead of bringing in these Mexican people. Because I heard, last week, I think, a couple of our own boys beat a Mexican up, you know, from getting too cocky. So that's where the *pilikia* is. Maybe it's their ways, you know, the Mexicans. The ways that they live in their place, so they come out here, they don't mean to be sassy. But it's just their ways. So I think our local kids no can stand, I heard. So, that's where the *pilikia* going be. But then, there's so much of these [local] people not going to work, you know. So you cannot help when they bring these [Mexican] people in, because they want to work. I think we should bring in our own. If they don't want to work, then you bring in these other people, that's too bad. They have to take it or leave it. That's the way I feel. But I feel these welfare people should go work. Especially now, they're having the watermelon, eh. Watermelon open to workers now. I had couple nephews, "Chee, we're trying to find other kind job, summer job."

I said, "Eh, go work watermelon." Honest money.

They said, "Ho, hot."

I said, "Well, you have to earn your money. But hot, you know. You cannot just stay in the house and don't do nothing. Then you don't get hot." So I said, "Well, if you folks don't go to work, Mexicans come here, you folks don't like the idea." I said, "You folks don't go to work, that's why. You kids don't like that kind work, so the Mexicans, they take it." So now they working Maui, eh?

WN: Yeah, yeah.

CK: See.

WN: They're not here yet to work, right? Not on Moloka'i.

CK: No, not on Moloka'i. But they came to visit.

WN: They came to visit, yeah.

CK: Yeah. Came to visit. But I don't know what happened last week. So that's where the trouble will be, you know.

WN: When newcomers come in, yeah?

CK: Yeah. So newcomers come in and they kind of cocky. And anything can happen. That's how the trouble comes up. So I don't know. I heard—my husband said one of our friends beat that Mexican up. But then sometimes you don't blame these people. They want to come visit. They don't mean to be cocky, because we Hawai'i people don't live the way they live. The

Mexicans, probably, they enjoy what they do. Maybe they laugh—maybe when our Hawaiian boys see that—oh, this and that, they think they cocky, eh. Because maybe they happy-go-lucky people. You don't know.

WN: Well, a lot of it is culture, eh? People have different cultural backgrounds. And when sometimes they don't agree, so there's going to be fighting, eh.

CK: Yeah, that's right.

WN: I'm sure long ago when, like, your parents and grandparents—when the Filipinos and the Japanese came in, they probably was that kind too, little bit.

CK: Maybe they wasn't too happy.

WN: Yeah.

CK: But then when they see there's no choice, they are the ones that working, you know. So they think twice. But now, they don't think that way, these young kids of ours. The young kids of ours, they want this, they want that. And they don't want other people, but they don't go to work, you know. They don't do the things that they're supposed to do to keep. . . . Hah. So that's enough.

WN: Okay, well, thank you very much for your time.

END OF INTERVIEW

'UALAPU'E, MOLOKA'I

Oral Histories from the East End

Volume I

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