

BIOGRAPHICAL SUMMARY: WALLY KULOLOIA, plantation cowboy

Wally Kuloloia, pure Hawaiian, was born in Makena, Maui on July 4, 1911. At age 14, he went to work at Ulupalakua Ranch where his sister was a maid in the home of plantation manager, Angus MacPhee. The MacPhees encouraged Wally to go to school but he refused.

He continued to work for the Maui Agriculture Plantation for 50 years until his retirement in 1977. He held a variety of jobs including stable hand and trucking department driver. In 1946, Wally was chairman of the union organizing police at Paia.

He married in 1923. His wife worked for Kula Sanitorium and later, for the Pineapple Cannery. They are the parents of four children and 14 grandchildren all of whom live on Maui.

Wally is very conscious of his Hawaiian heritage. The family clan has been holding annual get-togethers since 1930 and uses the get-together to keep abreast of the family genealogy.

Tape No. 2-12-1-77  
ORAL HISTORY INTERVIEW  
with  
Wally Kuloloia (WK)  
April 28, 1977  
Kahului, Maui, Hawaii  
BY: June Gutmanis (JG)

(NOTE: Also present is Inez MacPhee Ashdown, (IA), aged 77, who is employed as a Maui County historian and Mr. Kuloloia's wife (MK).)

JG: You were born and raised up in Kula?

WK: Not raised. Born up there. Till I was about one month old but I hurt my mother (i.e. mother injured by birth.) Then we moved down Makena. So that (moving to Makena) was in the year 1912, anyhow, someplace around there. 'Cause I was born in 1912, fourth of July. So went down Makena. So we grew bigger, I and my brother, Bill. So from there, well, we had our grandparents down there. Was those days, that was Kauakani, Nuuai, Muloa and Haihai. So they (grandparents) wanted to make a fisherman out of me and my brother.

JG: Your grandfather was a fisherman?

WK: Yeah, was a fisherman. So that was, well, was way back, and I think was somewheres around the year 1918. So we used to go, we fish canoe, me and my brother and my grandparents.

JG: Now by 1918 you were, what, about seven?

WK: About six or seven, somewheres around. I mean, I was young. So anyway, we had two canoes going to Kahoolawe at that time, see? We went over in two canoes and one flat bottom boat. And this flat bottom boat is about 17 footer, I think. It was used to pack the nets. We'd leave Makena early in the morning when the star comes out, and go to Kahoolawe just for fishing.

JG: You know the star that you waited for? What was the name of the star, or was it just when the sky was bright?

WK: Yeah, well. That, I remember 'cause I understand pure Hawaiian. So my grandparents, oh, we wait, we don't start until morning star come out.

JG: What did they call the morning star? Do you remember?

WK: Hokuao, morning star.

JG: You went over there in an outrigger and a flat bottom boat?

WK: Right, two outrigger.

JG: How long were those canoes, do you remember?

WK: Well, I think one was about, I'd say about 18 foot.

JG: Who built them?

WK: My grandparents.

JG: What kind of wood was it?

WK: Well, that time was, gee, I really don't know. I think some of them was made out of koa and wiliwili for the outrigger.

JG: Do you know where they cut the trees at that time?

WK: Ah, no. I don't know. So we used to go back and forth, we get kala (fish) whatever fish we catch. So on the next morning, we follow on the same thing, the star, but they tell us to wait. Certain time when the boss (person in charge) coming back again.

JG: Did you follow the currents?

WK: Well, I was young those days, you know, my grandparents was following to that.

JG: How did they go about teaching you how to fish?

WK: We just do whatever. The nets we get, "Oh, come on, let's gather the net. Take 'em to the canoe, cause we going out for...." They don't say "fishing." "We going holoholo." They used that word, holoholo. And was up to us to know what they meant. Us, we were children in those days. "We're going holoholo." And started saying in Hawaiian, net and all. See "They're children helping."

IA: How long it take you to go across Alalakeiki channel?

WK: Those days was, well, I remember, I think somewheres about, when we used to oar to go down, the water was just clear. See, it all depends. They knew the channel is calm. That's all. But I was so young those days...

JG: You had a sail?

WK: No, just paddle oar.

JG: How many people in the canoe, two, one?

- WK: Well, see, when our canoe, waa, that time when we went down, I think was three of us. Three, and plus with this other boat, Daisy, 17 footer, I would say about, 'cause it's shaped this way (i.e. like the tip of a surfboard). At the back it's kind of wide. I'd say about, oh, about six foot, I think. Six or seven foot at the back. It comes streamlined.
- JG: In other words, the nose kind of came to a point?
- WK: A point, that's right. And squared out at the end.
- IA: How did you use the oar, the stern oar? What do you call that in Hawaii? Use to call it a beaver tail. My father did.
- WK: Well, we used to use that word tiller. That's the one that holds, you know. You know, you just directs it for straight. You go out according with that. You just hold, see? 'Cause they had something right in the back of this boat, for instance, here. And this fellow (like a coxswain), he just stand and watch and tell all what to do to turn with the keel. Work it flat and light. And the rest, just away and light.
- JG: What kind of paddle were they using on the flat bottom?
- WK: Oh, just one they used to go that way.
- IA: The oars.
- WK: That's on this boat now.
- JG: Did they use the Hawaiian paddle or did they use the long, flared out kind?
- WK: No, no. They used the Hawaiian.
- JG: They used the curved one.
- WK: Right.
- JG: The leaf-shaped one.
- WK: (Nods agreement).
- JG: How often would you go out fishing like that?
- WK: There's a time, see, when we go down Kuai, then we come back, and then all of a sudden we stop a while and we get this family gathering, right in Makena. We go to the nearest port from Makena. We come out towards where Maui beach is. I mean Wailea. So we go there for certain type of fish. The family all comes out. Maybe when we go for certain kind of fish, they start in announcing, "Okay. We go for this here." Well, they just mention we go for only one type of fish. We don't go for, any other type. Okay, we go home with the canoes. We have, actually these two canoes, all full of fish. When we reach home, start in dividing

the fish with the family and whoever they had for the whole community of Makena.

JG: How long would that fish last?

WK: Well, if that fish was not enough today or whatever, that's all what they were doing, see? In my grandparents' day when they (un)loaded at house they say, "How's everybody?" "Okay." Maybe two, three days later, go for another type of fish. Catch. That's how we been going on in Makena.

JG: Two or three days that fish would last?

WK: Right.

JG: How did they use that fish? How did they cook it? Or did they dry it?

WK: Well, see, when come home, we do that, some of that, and boil 'em. Get a great big can, just my grandparents and all. So all the children, and the maku and our mothers and all that, see? Every home bring whatever they had. But we took these fish. Somebody's boiling. They call that pulehu. Somebody's doing that, and somebody's making raw. And then, they says to us by the side, "Oh, do whatever you want." So actually, the family gets all its fish here. And they go and dry 'em out. They dry part of that fish, you know, some of that fish. But everything's going on.

JG: How long would that dry fish last?

WK: Oh, that is a good question.

(Laughter)

WK: Right there, when my parents used to do that, my mother, all them, not my grandparents, but my grandparents, my grandmother's over there. Mother and all whatever generation was that time. See, they do their own and their cousin go out and they do their cutting of their fish and they dry 'em out. Maybe only about hour or something, you know, that fish dry. So, they bring 'em out.

JG: Did they dry them on the rocks or...

WK: Right. On the rocks. They take 'em close to the beach. And where is the beach, you don't see no flies down there. So, actually when that thing gets through, they bring 'em back, so they had those bags. Gee, I really cannot recall those bags. But those bags had plenty holes in the middle.

JG: What you call it? Cheesecloth?

WK: Right. And those bags, they hang 'em up with all those fish. And that fish

stays there for the month.

JG: Who repaired the fish for drying?

WK: Oh, all our mothers. And of course my uncles and all, you know.

JG: But mostly was it a man's job or a woman's job?

WK: Women and men, and children, too.

JG: Everybody?

WK: All hands got to pull together.

IA: Everybody kokua.

WK: The children got to do something, too. Otherwise you wouldn't learn. That's how we were taught. All children got to come there and help. Actually we're (children) not going do starting the cutting, you know what I mean, to dry. But at least we are participating inside there.

IA: Did you use paakai?

WK: Right salt.

JG: When you were drying fish, did you rub it down with salt?

WK: Right, you just rub it. And afterwards maybe it stays just for a while and you take 'em back in the salt water. You rinse that thing all out. Don't let it penetrate too long, the salt. Then you rinse 'em out, and from there, you cut 'em and dry 'em. That's the reason why we take 'em down to the beach.

JG: When you salt them, then you don't put them in the sun right away?

WK: Right, just for a while. And then afterwards you take 'em back in the salt. Then you put 'em in the salt water and then you rinse 'em out.

JG: That while would be what, like an hour...?

WK: Well, yes, I would say about that.

JG: And then you rinse 'em off and put 'em in the sun?

WK: Right, you rinse 'em out in the ocean.

JG: Now you must be doing this in the middle of the day?

WK: Any time. Any time of day.

JG: You said when you came back--two canoes and a flat bottomed boat--that the whole of Makena would share. About how many people was that at that time.

WK: This canoe, I'd say maybe about, close to three ton of fish.

JG: Oh, my. That's a lot of fish. Did you sell any of that?

WK: No.

JG: That was just for Makena?

WK: Makena and whoever comes from Kula, Makawao, and Ulupalakua. They all come down there. They pass by and my grandfather and the ones that control it say, "Oh, come on, bring your bag over here." Share together.

JG: Were there other outrigger canoes in Makena?

WK: Oh, yeah. We have some others. My grandparents there.

JG: How many canoes were there in all of Makena at that time?

WK: Well, I really don't know, because those days, this was the most important one that they wanted to take.

JG: That flat-bottom was the most important?

WK: Well, that's the one that takes the net.

JG: Oh, I see. You put the net on that flat bottom and when you let it out, you let it out from....

WK: Right.

JG: Did that belong to the whole community?

WK: No, just to my grandparents.

IA: He was the head fisherman, wasn't he?

WK: Kauakane.

IA: Uh huh. That's Grandpa.

WK: Yeah.

JG: Was he the chief fisherman?

WK: Well, he was, he was.

JG: If he was the fisherman, were there other people down there who did the farming, or did he grow his own taro and things?

WK: Oh, no, those days, we didn't have such thing as taro down Makena. But we used to come at Kihei. We had our taro from Waihee and a Chinese used to go down Kihei, and we all come from Makena. The whole community of Makena come with maybe I'd say two horses. Or two donkeys. In those days it was donkeys, see. Never had horses. So we come up, come in, get whatever supplies for the whole community. We go down, get orders from all the families. Go right to La Perouse (Bay). You know, instead of everybody come, two person go out and bring all the poi back. And then every house had their own, the whole community of Makena.

JG: Did you get raw taro, or did you get poi?

WK: No. Not made poi.

JG: Pai ai?

WK: Yeah, sort of pai ai. So, see, every weekend, every week, we get these here dollar bag poi.

JG: How big a bag was that?

WK: Well, gee, I know is not a hundred pounds.

(Laughter)

WK: I would say somewhere, about 20, 25 pounds.

JG: And that was enough for a week?

WK: Right, for each home. It's what they put in, the amount. Every individual home, see.

JG: Was it the same person every week that went down?

WK: No, we were children, see. The children, elder ones, did it, the one to come in. Before they leave, they supposed to see all the orders are there. Then my grandparents all start to say, "Come on. Go get this poi at Kihei."

JG: Was this sort of a business with these people?

WK: No, just to help one another, get work together.

IA: How about vegetables?

WK: Vegetables is, well, same thing. We used to get our vegetables. Well, we were planting some amount of them.

IA: Onions and stuff?

WK: Well, was kind of real little, see, but like sweet potato and pumpkins and all that.

JG: You were growing both sweet potatoes and pumpkin at Makena?

WK: Yeah, right. In all that area.

JG: You remember what kind of sweet potato you were growing?

WK: No, no. So our vegetables, used to get 'em from Kula. See, that's when the boat, the Mikahala (freighter from Honolulu) used to come in before. When they Teave Honolulu, they come Lahaina. Then they come Makena, then towards the Big Island. But they didn't come to Kahului at that time.

JG: So the Kula people brought their produce?

WK: Right, they bring all their goods down. Like, I see the pig, whatever stuff. Chickens, they bring it down. They come down with their donkey. Maybe the boat is coming maybe Saturday morning, early in the morning. So the bring all whatever they got to bring here to Honolulu. That's chicken, vegetables and pig...

JG: What kind of vegetables were they bringing down?

WK: They bring down onions and all that. They bring it down to ship 'em down Honolulu. Was all the Chinese (farmers) from Kula. Then, whatever come from Honolulu, salt, they start in bringing, that's what they ordered from Honolulu. All Kula, and Makawao. When this ship, Mikahala use to stop over there, it's bringing everything that goes to Kanaio, Kula, right up to Makawao.

JG: And it was all off-loaded at Makena?

WK: Right.

JG: How did they move that stuff out of there? Did they come down and...

WK: They walk with these hogs coming down.

JG: They didn't bring in wagons or anything?

WK: No, walk.

JG: How did they bring the hogs down? On a leash?

WK: No, they just coming down. But they have a corral down there, close for these hogs. They come down early.

JG: How many pigs might somebody be bringing down at a time?

WK: Well, those days I know was a great group of them to bring down those hogs. You know, to manage to bring them down. Every individual doesn't bring, you know. It's a group in order to help bring down their hogs.

JG: Were they herding them just like they would herd cattle?

WK: Right.

JG: I bet they made a lot of racket.

WK: They made your journey so simple that today cannot even make it out.

(Laughter)

WK: You know, how they navigated now with these things.

(Laughter)

JG: The stuff that they off-loaded, how did they take that back? Did they carry it on their back or did they carry it in a buckboard, or donkey or what?

WK: No, see, like now, in this boat that they had, when they get 'em on the wharf right in Makena, in there was a big net. It just lay. Then from there they start passing pigs on while they're walking there, see, inside there. So this boat goes out, they take one at a time. And on top this one, this has a sling. So when get out there, just put on slings. Then they hoist 'em one time fast and just spread 'em down, that's all. Just running away. That's how they operate that.

(Laughter)

JG: Did you buy your stuff from the ship when it came off, you know? Like, did you buy any sugar or flour or stuff like that?

WK: No, we didn't because we had a family over there. Was Chun Wai Ing. That's the Anna Store. Anna Chang. Well, as our family (by marriage), anyhow. See, that lives over there, too. So all the family had to go over there. Whatever, you know. So we go over there and then, those days, we used to charge our food over there. And he was just making good enough to take care the family, too. But the family had to pay for 'em. Every item what they had.

JG: What kind of things did you buy at the store?

WK: They have what we having today, same thing. Well, I don't think so we have lots of this other stuff. I'd say flour, cracker, rice. We didn't care very much about rice, but flour, yeah. Flour and that baking powder? But they had rice in there. But we were living on either sweet potato or poi, taro.

IA: How about coffee?

WK: Well, coffee, most time, we had our own coffee. But we were young those days. Certain homes, they have their own tea. You know, and this is

the tea we go pick outside that grow with that black thorns.

JG: Kookoolau?

WK: Yeah. No, no, we got it. Kookoolau. Different, but this other one was young.

IA: We used to call it lauki.

WK: Lauki.

WK: So we goes out of there. We come home. And then our parents make us go gather this one here, see. Come home then we rinse 'em and then dry 'em out, and then we preserve. When we have like hot water, then we just dump that inside.

JG: And is that what you kids drank?

IA: It was not a milk country in those days much.

WK: Well, in our family, too, we had. Because, in the family, this store, you know, Anna Chang had that milk. The only milk for everything that we use, we had condensed milk, you see.

IA: Eagle brand condensed milk.

JG: With sugar in it? Very thick?

WK: And that thing was so rare, when my mother used to go buy, get one of that can, and we childrens hide behind. See, we no want our mother know. We go over there, we go ask father. Those days got no spoon, too, eh. We go over there, we look. We wash our hands (in the condensed milk) put 'em in our mouth and runaway. (Laughs)

IA: All us kids love that.

WK: Then we had our pancake, too. We make our own pancake. Sometimes we just gonna eat this pancake without no baking powder at all. And we used to get our lard from, maybe, from a pork or a cow. You know, after a kill, they save that.

JG: You rendered your own lard out?

WK: Right. Made your own, or you want to go buy, or whatever it is, but we used to. The family, the whole community used to make their own.

JG: What about soap, did you make soap?

WK: No, we didn't make no soap. Because, you know, my parents them, they must have bought the soap. But salt, we don't buy our salt. The salt we get. Right around that whole area of Makena had.

- IA: That's that other side of Puu-olai.
- WK: Puu-olai on this side, right in Makena, the home on this side towards Kihei. But Kihei no more.
- JG: Was the salt making a special kind of occasion?
- WK: No. That's the salt we used for our fish.
- JG: Did you just go and gather whenever you needed it or was it a special project?
- WK: Right. Just you go get whenever you needed. For the home use. And that's always get salt.
- JG: Was this Anna Chang's the only store in Makena?
- WK: Right.
- JG: Was there a school there?
- WK: Right, we had school.
- JG: From what grade to what grade?
- WK: Well, it was from first to the fifth grade.
- JG: What about kids that went beyond the fifth grade, where did they go?
- WK: Oh. It all depend on our grandparents. See, some of them, they send them to Lahainaluna. And some, the parents get hard time to send their children here and there, too, so they make 'em go out to work.
- JG: When did they usually start school? How old?
- WK: We should start at the age of six.
- JG: And had nine months school?
- IA: I had some five years old over at Ulupalakua. Do you remember Mr. R. Levison Ogilvee?
- WK: Right. He was my teacher down Makena.
- JG: How many teachers did the school have?
- WK: One.
- JG: About how many kids in the class?
- WK: In Makena in my time, the highest went was 52.

JG: So you had one teacher for 52 (students)?

WK: Right.

JG: How did they break up the class work?

WK: Well, something like this. For instance, now we have the class in there. So the elder classes, I'd say like the fifth grade, the fifth grade takes out maybe whatever class, and go read 'em a poem out under that tree. Right around. So the other grade do that, you know, take the other class. So the other class stays back with our teacher.

JG: In other words, about a fourth of the class would be doing something else?

WK: Right. With the teacher take so many (students). The rest of the young ones go out and read 'em a poem. While he's attending to the other ones.

JG: When you were in school, were you allowed to use any Hawaiian in your classrooms?

WK: Not with our teacher that time, but we speak Hawaiian. We children, we starting to speak Hawaiian to one another in there, see. But when we go to class, well, we speak English. We had to use that with our teacher.

JG: Were you given any kind of Hawaiian history or anything like that in your class?

WK: No, Ogilvee didn't give us.

JG: What about at home? Your parents, grandparents spoke Hawaiian?

WK: Right, we speak, yeah.

JG: Did they teach you any kind of history or legends or anything like that? Or did they do any story telling of Hawaiian stories? Maybe at night or something?

WK: When we got home, they want us to do something, they always speaks in Hawaiian when we're small, and we had to abide. We had to do a lot of this. listening to know what they are saying to us.

JG: You mean they might be speaking kind of in parables? Can you remember any of these?

WK: Yeah, just natural like the way, you know, they wanted me to go get something, like, and prepare it, see. Like for instance, now this group of boys like the whole family get children. They come home from school, they go out, go swimming. See, I cannot see the other ones stay swimming. And that, ooh, me, I'm doing yard, see. You know, here when they come, I'm talking now about my side, yeah, my parents, my mother.

Oh," she say, "Oh, no, no, you cannot go swimming." Saying this in Hawaiian, see. "You better go and gather wood. At least do something in the house. Go gather wood. You know, you done something to, get prepared." Before go out, go play, you know, go swimming or do that.

JG: Did they ever tell you stories about, like Kamehameha or Umi?

WK: No.

JG: Or any of the ancient people?

WK: No.

JG: Never? What about church? How many churches were there in Keanae?

WK: Well, was only one in Makena.

JG: I mean, sorry, Makena, not Keanae. Only one, and what church was that?

WK: Makena, Kealae.

JG: That was what, Episcopalian? Congregational?

WK: Protestant.

IA: Kalawina. (Calvinistic, Congregational).

JG: Kalawina. Was there a minister stationed there?

WK: Right.

JG: What was his name, do you remember?

WK: Well, we had a lot of ministers over there. And they went past. I know one, Kaiiaa, Lukela and many more was the head of my church.

JG: Were most of your ministers Hawaiian?

WK: Right.

JG: In the community, were there other racial groups besides Hawaiians? Chinese, Japanese, haoles?

WK: Down there wasn't so much, I don't think so. Had Hawaiian, but Chinese. Chinese and Hawaiian. Part-Chinese, yeah.

JG: Chinese and Hawaiian. How did you folks celebrate Christmas?

WK: Well, our Christmas in those days wasn't much. I don't know, but the way how I look at it, look like the New Year's was more for us.

JG: What did you do on New Year's?

WK: Was something that every home is supposed to do something and celebrate. They go more on the New Year. But I think my parents and them, they was in a very you know, about this Christmas and all that. But they (WK's parents) always favor (Christmas) more, like 'as the way we look at it when we were young, see. And when we get on, when comes New Year, that's where all we get what we want. And we wait for that day.

(Laughter)

JG: Because that was a party, or because you get presents or what?

WK: No, it just something that we felt. When they say "Happy New Year," gee, we know this means that one New Year when new life coming in. We know we have a good day you see, gee that's one new day, that one New Year.

JG: What kind of things did you kids do on New Year's?

WK: Well, whatever candies, we have our candy that time, see. And apple, when we had these apples or oranges, ooh, that's something so valuable to us. It's true, those days was. Even we had one orange, ooh, we just go sleep with that orange. We no want to take a bite of that apple. Maybe even that New Year lasts one week.

(Laughter)

WK: So valuable. We wait for the other ones to eat the apple, you know. That's how we going to share the apple. One apple per person. When the others say, "Where you got this apple? The same apple," oh, they like the apple, but I kept 'em that's why.

(Laughter)

WK: So valuable, it's up to you to make use of this apple, you know. If you want to eat it right away, you eat it.

IA: That was very hard. Real treasure.

JG: Did you get that New Year's Eve or New Year's Day?

WK: Well, it started from New Year's Eve. So every home was supposed to get prepared. Maybe this home has an apple or orange. And make sure you get plenty stuff, because maybe the other families don't want to come to my mother's home. And so it needed the rest to prepare right around the community. Had to prepare for that. See, when they (visitors) start off from one home, if there's twenty homes over there, go right through, go down through for the whole.

JG: And they just sort of knew who was going to have the first party and the next party...

WK: Right, And you just go right down. And different houses. After this, we going to my home, and the next one to my home, so everybody follow from house to house.

JG: When they got there, what did they do? Eat, play games, sing, or what?

WK: No, they sit down, the old folks start in talking. But we children, we don't care to listen but all one want to get there and whatever they get, apple or those grapes, you know. Not the one that hangs, you know, the dried grape. All what we like, we like our share quick, so we can go play.

(Laughter)

JG: Did the old folks drink awa in your time?

WK: Yeah, yeah, they drink, they drink.

JG: Where did they get their awa from?

WK: Well, in Makena, I don't know about awa, but they used to have their panini.

JG: Panini, how did they fix that?

WK: They get 'em, this red panini so they go out and they bring it home or whatever they do, but I think they preserve 'em, see. I mean ferment.

JG: Was this cactus? What did you use, the flower, or...

WK: No, no, just the fruit, the fruit itself. Then plus they have when Kula comes down, you know, the Chinese, they had this ng ka pi (Chinese rice wine). Ng ka pi, that's a Chinese drink.

WK: And mukailo. Some of them, they used to make swipe. But actually, the panini is swipe. They make their own.

JG: Do you know how they made that? Did you ever see anyone making it?

WK: No, I didn't see. But I only see my grandparents, they do it. They make that.

JG: Did they just make that for the holidays, or...

WK: No, no. That's for ordinary.

JG: Just keep it around?

WK: It's for that.

IA: Asing made the best one when I was young. Asing he was good.

WK: Oh, yeah, up that side. Down Makena Lono was making good one. This Lono, Lono, do you know?

IA: David Lono.

WK: Yeah, that's...

IA: His father.

JG: Was he the official swipe maker?

WK: Well, everyone used to make.

JG: Everybody. So you had it all for your house. Now, you started going out with your grandfather fishing when you were about six?

WK: Yeah, about that. Started.

JG: Oh, one more question, I want to kind of back up on. You were talking about buying stuff at the store. How did people earn their money in those days?

WK: Those days, some of our parents was working for the road, county (Maui County). There was the county (base yard for the road equipment) near.

JG: Did they work year round just in the Makena district?

WK: No, and some of them they were rancher, too. They was working for the ranch.

JG: Up in Kula?

WK: Ulupalakua, all that way.

JG: When they worked at Ulupalakua, did they go up there and stay?

WK: Oh, no. they go on horse every morning.

JG: How long did that take?

WK: Well, maybe to them, I don't know, but they goes up. They started working.

IA: Only about three miles. Along the trail.

WK: Yeah, about three or four (miles).

IA: I used to ride to school with the teacher at Ulupalakua when I lived at Makena.

JG: Then that wasn't very far. Now you started going out with your grandfather when you were about six years old. Fishing. Do you remember the first time you went fishing?

- WK: Well, we used to fish. Right around, too, we used to go out and our grandparents would make us go dive, too. Right around we started from home. Right in the (Kahului) wharf over there. They surrounding the net and make us go dive.
- JG: Were you diving for fish?
- WK: Right, that's the net.
- JG: To place the net?
- WK: Yeah, place the net or whatever (so) the net, it doesn't tangle on the rocks. So they come around. "Okay, you go down." We go down and ooh, we go down there kind of deep, and we like to come up and they looking down.
- JG: How deep were you diving at that time?
- WK: (Laughs) So we started going down and we dive. Hey, we cannot. Auwe! Come back. So how my dad, he gonna make us go way down. We go down. We try, try our best. We take 'em (the net) off. That was our special experience. See, our first experience. So we go down. Oh. Then afterwards we can! That's easy!
- JG: You're saying "we." Was that a brother or sister, or someone in the neighborhood?
- WK: No, me and my brother and get plenty more young ones over there, too.
- JG: Was your brother younger or older?
- WK: No, he was older.
- IA: Did you ever see the shark there at Napuna place? I look and look for that for an hour, I never see 'em.
- JG: What was the story of this shark?
- WK: I don't know about that shark.
- JG: Was he the akua for that area?
- WK: Ah, that I don't know. That I don't, because my grandparents, they don't...
- IA: They are Christian, you remember.
- WK: They don't tell us those things. We just go, that's all. We never had no intention of, "What is this shark?" We don't know about those things.
- IA: They didn't care.
- JG: Did your family ever talk about your aumakua?

WK: No.

JG: You didn't know what it was?

WK: No, never. Children or not. Only what they used to tell us. Every Sunday we have to go church, you know. They say this in Hawaiian to Us. "If we love God it's because God is all around." And telling that to us, oh, we were young, those kids look around, we don't see God.

(Laughter)

IA: You see everything He made.

WK: So then that way after they started send you know "Aloha Ke Akua / Literally, "God loves." Could also mean "Love God." / So that, they were trying to keep us in that mind, you know. There is God.

JG: So they didn't talk to you about...

WK: No, no.

END OF SIDE ONE

SIDE TWO

JG: Do you recall the first time that you went to Kahoolawe?

WK: What you mean, at the beginning when I start...

JG: Yeah, when you were a little kid time.

WK: Oh, yeah, I told you already.

JG: Yeah. How you went with the two canoes and the flat boat.

WK: Yeah.

JG: Did you ever get off and go onto the island?

WK: Well, we went up there to fish. We goes up there, then we got ready with our net, and we come back on the boat many times.

JG: Did you ever actually go onto Kahoolawe island?

WK: Yeah.

JG: What was the island like?

WK: Well, to me was just as good as Makena. We could go fishing. All I know is the shoreline.

JG: Did you ever camp up there?

- WK: Well, we just stay overnight, that all. And we don't do any more, just only our grandparents, that's all. We just stay there and over Sunday we stay and come right back. We just wait for the tide.
- IA: Where did you stay, Kuheia, yeah? By the house? You know where the house was? (House in which IA and father Angus MacPhee lived while on Kahoolawe).
- WK: Yeah. The house. Most of the time we used to come up, sometimes we come up to Kanapou.
- WK: And then we used to go way down to Hanakanaea. Hanakanaea. And then we go down there, catch our fish, and we'd wait for a while, then we comes right back.
- JG: What kind of fish were you most liked to get up there?
- WK: Moi.
- JG: Was that all year, or were there certain seasons that they were running good?
- WK: Well, that part, I don't know, but when we used to go down Kahoolawe, we used to go for moi. And then for ahole. That's one of the fish I remember what my grandparents and all went down to get.
- JG: Did you ever gather limu there?
- WK: When we used to go down, we didn't go pick up no limu. There's certain time, and the elder folks, I think, go down just for gather.
- IA: Opihi, I guess.
- WK: I mean, opihi, just for opihi only.
- JG: You got that at Kahoolawe, too?
- WK: Yeah, they had some over there. So opihi. On that journey, when they go, all the elderly persons, they go Molokini. They gather opihi, then they come back. Just near, see. Just for, I'd say for a party, or for a church gathering. When they come home they got pans of this.
- JG: They'd leave you kids home then?
- WK: Yeah, because, where is this opihi stays is kind of little bit rough. And they didn't like us small children go around. May fall down and get hurt. But only just for go out and diving help, you know. Dive, that's when they take us on da kine. On that journey.
- JG: When you first went out there, it was about 1918?
- WK: About then.

JG: Do you remember Inez's father (Angus MacPhee) and them running the ranch up at Kahoolawe?

WK: Right.

JG: Did you ever go visit them up there?

WK: Well, they always come down. I know the father used to come down. Everytime they used to come down was the father, the mother, Harry Baldwin, Frank Baldwin, Sam Baldwin, they used to come down. Yamaichi used to wait. Yeah, then the boat uncover.

JG: Did you ever visit the ranch on Kahoolawe?

WK: Oh, yeah, then, on the later part, then...

JG: When you got older.

WK: Yeah, so we went up and that's time they working up in their company that time. I start in the year 1927.

JG: What company was that?

WK: I started working for MA (Maui Agriculture) Company that time.

IA: Paia.

WK: Paia.

WK: Yeah. So Mr. MacPhee was in charge of the animals of that hitching, for haul cane and all that. So we went up there. So we started working. Was me and my brother and my two cousins. MacPhee wanted us to go up there.

JG: About what year was that?

WK: 1927.

JG: Were you a cowboy up there?

WK: No, I was working for a truck department.

JG: What did you do on Kahoolawe then?

WK: No, see, and then afterward he (Angus MacPhee) need some labor to go down and go help to bring these cattle, to bring back, help Yamaichi and to bring 'em up Maile.

JG: That was on the...

WK: Grove Ranch.

JG: You would go up on the sampan?

WK: Right. We go right on Kahoolawe on this boat. Then we go down help Yamaichi to bring these cattle.

JG: What were you doing, loading it?

WK: Right. What we have over there, we have person by the name (Jack) Aina, plus all these cowboys from Grove Ranch. Silvene, Abreu, and many, Joe Medeiros, and all them. Goes down.

JG: How many men went over each trip to help? The three of you, your brother, your cousin and you.

WK: (Nods yes) See, our duty was just to work, you know. Whatever the boat came out, just to give a hand on the deck. And then we reach over here, then we have the plantation truck to come down. Then that's where we come in. And we haul these cattle out to Grove Ranch.

JG: When you went on the sampan over to-Kahoolawe, did you ever go walking around the island...

WK: No, no, you cannot, you were under the control of Mr. MacPhee.

(Laughter)

WK: You cannot. You went there to bring cattle home, not to walk around.

JG: You didn't stay overnight or anything?

WK: No. We just go down and get these, and then that certain time of the year, another group go down, same boys. Go down, plus with a few boys from the ranch. We go down there, then we go get turkey for Thanksgiving from Kahoolawe.

JG: Were they running wild up there?

WK: Well, those days, we used to be up on the top of Luamakika, you know.

IA: Luamakika (literally mosquito hole).

JG: Did you go hunting up there?

WK: No, we don't go hunt, because we have Aina over there. He knows the spot and the time. So he communicates to MacPhee, Frank Baldwin and all them. So, send his man. When we get there, right by the (MacPhee) house, there they get horses wait for us. So during the evening, we goes up on the hill. We wait till dark. Then we started marching every one of us, marching to the trees. Then we shined up this light. Here this turkey is coming right down. Come down just right there. He (anyone who was along) goes over there, he grab, maybe then I come, so then go help the other fellow. Okay, then we tie 'em. And we leave 'em, then another one coming down. Everybody doing their part.

JG: How many turkeys would you bring back?

WK: Well, I'd say somewheres about a hundred.

JG: God, that's a lot of turkeys.

IA: Told you Papa worked hard over there.

WK: So, we used to bring back. See, we have a loading horse, you know, we pack. So before we got home, just throw 'em on these horses. Tie 'em in back during the night. Then we load on the boat and bring 'em back. We take 'em to Paia. There was a meat market owned by Clark.

IA: Bill Clark.

WK: Bill Clark, yeah.

JG: Was this for Thanksgiving, or...

WK: Thanksgiving. Every year.

JG: Now how long did it take you to catch that hundred turkeys?

WK: Oh, well, just that, during that evening. You know, that night.

JG: Half the night?

WK: Well, I would say about that. I remember, few hours.

JG: And then early the next morning, you'd come back?

WK: Right. 'Cause the same night, we coming back.

JG: Uh huh. Was that trip just to get turkeys, or were you getting cattle?

WK: Just only turkeys.

JG: So, in other words, that was supplying Paia and all that area with turkeys. What else did you bring back besides cattle and turkeys at different times?

WK: Well, that's all that I knew was going there. The only thing that we brought back (that) was from there (was) some horses and mules. Mules was for haul cane.

JG: Were these mules bred over there?

WK: Right. Kahoolawe.

JG: And the horses were bred over there?

WK: Right.

JG: Can you remember about how many you'd bring back at a time?

WK: Well, the boat used to bring, but those horses, oh, they working horses but these working horses was imported direct from, I don't know where this at. Wyoming or someplace. But they're working horses, you know, big horses. But we used just the cowboy horses.

JG: Riding horses?

WK: Riding. Cowboy, for this cattle.

JG: How many could the sampan carry at a time? Do you remember?

WK: Well, like now, a cow, I think she (the sampan) brings around about 25 (cows) or something like that. It all depends on the size of the horse or the cow.

JG: Were they tied on the deck or below?

WK: Below in the hold.

JG: Did you carry anything on the deck?

WK: No, no.

JG: And how long did that trip by sampan take?

WK: All depend when they catch the weather coming up that tide. You know, it's really rough if it comes up. Oh, takes time. I'd say about two hours, two hours and a half. Three at the most.

JG: That was usually a good channel (between Kahoolawe and Makena) or usually a bad one?

WK: It's a bad one. We had to cross right through coming home. That's the same channel that we are talking about.

IA: They sold two, three thousand head of goats.

JG: Did you ever carry the goats back and forth?

IA: Not by this time.

WK: I was in that time, too. But had goats was going on. But, actually, all the time we was going there, that's when Mr. MacPhee was so important about the horses and you know, the mules. As I said, the turkey, and all that. That is for something, just for us. It's working for the plantation, the two plantations, the H and S and Maui Agriculture Company.

JG: When you were a little kid, did anyone ever tell you any stories about Kahoolawe?

WK: That I don't remember.

JG: You don't remember any?

WK: I don't remember.

JG: When you were fishing, and went to Kahoolawe, where else did you go? Did you go to any of the other little islands?

WK: No.

IA: Go to Molokini, eh?

WK: Yeah, just Molokini.

JG: What was Molokini like?

WK: Oh, no, we just pass by, that's all. But only the ones that go close to it, because, you just go down, just by the side for opihi. See, that's it. Maybe we have a party going on, or church. Then they go there. No matter what, one or two hour...

JG: You say for church. What was that occasion?

WK: Oh, you know Hawaiians, they say that, Sunday School or gathering, you know, for all the churches.

JG: Conference.

WKL Conference, right.

JG: You had an annual conference?

WK: We had. Right, so we had to prepare food.

JG: Where did the people come from that...

WK: Right from Kula, Makawao, Kanaio, Ulupalakua...

JG: That whole district came down...

WK: And Kihei and a couple of others.

JG: Did each of those churches have ministers or did your minister serve their churches?

WK: Our minister. We had minister, those days.

JG: They went up to Kula and Ulupalakua?

WK: Kula had their own, too. Ulupalakua had their own, too, on that day. But when they used to come, when the church big occasion going on, they invite all others to come down.

JG: About how many people would come to one of those conferences?

WK: Ah, I was too young, those days, so...

(Laughter)

JG: Just lots of people?

WK: Right.

JG: How long did they stay down there? How long was conference?

WK: Well, we were young, too. I don't know, they started coming, maybe, a day before to prepare all this things, see. So that, I don't know. I really don't know.

JG: Where did they stay?

WK: Well, family had some of them. Come overnight from Ulupalakua, Kanaio, when they go back. Next day they come right back on horse. Just travel.

JG: Who prepared the food for that?

WK: Well, it's my grandparents plus with them. And some of them used to give something in order (so that) everybody get together. And bring whatever they had.

JG: What kind of things can you remember eating at those?

WK: Well, 'as right now, how we were eating now. Is opihi, kalua pig, or cow or whatever it is, those days.

JG: Did they all eat together, or did they just eat with each family they stayed with?

WK: No, no, no. Everybody eats together.

JG: After church?

WK: Right, after church.

IA: They still do it.

JG: Did they eat breakfast together?

WK: Right. They had their own breakfast. They prepare breakfast for these people coming down. Had breakfast in the morning and then they start in doing another job. To prepare this thing here for the main event on, maybe, I'll say Sunday.

JG: To wind it up they had a big party?

WK: Right.

JG: Who were the musicians at that time in Makena? Do you remember anybody that was especially well known as singers, or...

WK: Well, I know that part, my grandfather.

JG: Was he a composer?

WK: Well, yeah, he...

JG: What were some of the songs that he wrote?

WK: (Laughs) I really don't know. Kind of for...

MK: Moi Ke Kula Kauwai o Ke Kula.

WK: Yeah.

JG: What was that?

WK: Moi Ke Kula Kauwai o Ke Kula (NOTE: Mr. Kuloloia is uncertain about the song's name.)

MK: You know that song I mean, Moi Ke Kula Kauwai Ke Kula.

IA: I don't know if I do (know) or not. I'm not a singing fellow so I don't remember all the old songs.

WK: Well, I heard that, but, of course, I didn't see my father. My father was with my grandfather. My father is Ai Kalena Kuloloia. So he was one goes around and sings.

IA: Was that David's (Kuloloia) father?

WK: Uncle, I mean, brother. David was my uncle. He was the youngest. My father had four brothers.

IA: David was our best bucking horse trainer.

WK: He was the youngest (brother).

IA: David was great.

JG: Did they have any kind of parties or any things down there besides Christmas and New Year's?

WK: Oh, yeah. Maybe, when we have child's birthday, all in the area, invite all everybody from Kula, everybody just come down.

JG: Where did you get the pig? Did you go hunting for it or buy it?

WK: I know those days, my grandparents, they used to raise their own pigs. When they raised this pig it's for that certain time, it's for a certain person. You know a child....Every home done that. Prepare it, you know, for this person. They get them (pig) small. They used to raise hogs, see. Get this month, so they had this year. Well, this is for the time.

JG: What else did you raise down there besides hogs? Did you have a cow?

WK: Well, many of us didn't have, but we had, I know my home had. My mother had. This pork was from my grandfather, my grandparents, the old man gives us. He always give us a cow. Everytime. Just to go out and milk. And then after he take that, he sends us another.

JG: In other words, when she goes dry, he took her back?

WK: Right. And then he gives us another. So out of my family, now, the only one who was raising cow, cattle, was this Kauakane, John Kauakane. He was doing that, and him the one was supplying whatever for the church. The church, Makena church. He just do that. And plus with the family, big occasion, he gives that.

JG: You raised sweet potatoes?

WK: Yeah, and pumpkin.

JG: Did you raise any other fruits and vegetables?

WK: No.

JG: What about breadfruit?

WK: No. Not in Makena.

JG: What about hala? Was there much hala growing down there?

WK: At Makena, no.

JG: Was there anyone down there that made things out of lauhala?

WK: Well, maybe they were making, but they were getting this lauhala out of from, you know...

JG: They had to go up mauka or someplace...

- WK: You know, some of the family bring 'em down, those days. They make, from maybe, say from Kula or maybe in Hana side. Oh, I don't know, but they had to do this weaving.
- JG: What about Hawaiian medicine? Did your family use any kind of Hawaiian medicine?
- WK: That part, I don't know.
- JG: When you had a cold...
- WK: Oh, oh, oh yeah. My grandmother had that. See, she was using some kind of herb, but I don't know what kind of herb that.
- JG: What did they do with you kids when you were sick?
- WK: Well, whatever we were sick, she just cure, I mean, go out and get the medicine. We just took this medicine. We don't know.
- JG: You don't remember what it was?
- WK: Right.
- IA: What was her name? Did I know her?
- WK: Yeah. Maloa. Mrs. (Mary) Auwelo.
- IA: Oh, yeah.
- WK: The one (WK's aunt) was staying down there was Maloa and Haihai. And Luai and Kauakane. John Kauakane. They were the fishing tutus that I got that estate from down Makena.
- JG: Now were they kamaainas of that area, or...?
- WK: Right.
- JG: For many generations?
- WK: Right.
- IA: Remember John Makaiwa?
- WK: Yeah, John Makaiwa, I remember him.
- IA: He still has a place over there.
- WK: Well, I think he got his place Tavaras, somebody, Sunny.
- JG: When did you leave Makena?

WK: Well, I left Makena when I was 19, 22, or 23, but anyway I was coming out for Kihei to go school.

JG: Where did you go to school?

WK: To my grandmother's. I stayed with my grandmother down Kihei. Then from Kihei, I come up to Puunene.

JG: You went to live with your other grandmother. Now that was your father's mother?

WK: That was my grandmother's sister.

JG: Oh, I see, it was your tutu.

WK: Tutu.

JG: Okay, and what grades did you go to school at Kihei?

WK: Well, that's over there at Makena, was six. I mean, Kihei was sixth. And from there I came further to Puunene. Then I finished my grammar school there. Then from there, I had to go work.

JG: And how old were you when you got out of grammar school, about?

WK: I know I came out of there, was 1927. Well, I actually was 15 years old, because on the Fourth of July I was 14 years that time. So June, I came out of there June, so, 15 (years old).

JG: Where did you get work at that age? That was pretty young.

WK: Well, actually I went for work to Mr. MacPhee.

JG: And you're only 15.

WK: And the company.

(Laughter)

IA: Papa (Angus MacPhee) went to work when he was 12. Fifteen was big for these boys.

WK: I'm still working for HC&S (Hawaii Commercial and Sugar). Two month more, I work fifty years. Sugar is my business in Hawaii.

JG: They're gonna have to give you a gold medal.

(Laughter)

WK: Yeah, Fourth of July coming, I make 50 years.

JG: You're gonna retire?

WK: Yeah. I make 65, so I call that pau hana for real.

JG: Now, your first job was working for MacPhee going over and bring cattle?

WK: No, I started working at the stable. I work on there for about a few months. Then I went as a truck helper.

JG: Where was the stable located?

WK: Right in Paia where Mr. MacPhee's house used to be. Paia.

JG: And you were what, responsible for the horses, or what?

WK: No, I was just a young kid, helping hand.

IA: Helping work.

JG: Just feeding and shoveling and cleaning up paddocks.

WK: Right. Right. We had supervisor by the name ("Sloppy") Atai and all that. And then I was staying with MacPhee. When I up there, MacPhee had his own quarters at the back there. So I and my sister was staying there. My sister was the maid there. So I stayed there. This was quite long, I think was about a month. So everytime MacPhee comes back and the mother (Mrs. MacPhee) comes back and everytime yelling at me, "I want you be in that dining room." And, you know, I be in the kitchen, yeah, while they're having their dinner. So, "You better come and sit down." When they're having dinner, then I comes in there. The mother tells me, "Come on, Wally, sit down. Hold your posture." They had me sitting down this way. But they were trying to ask me that they wanted me to go school and further school, see. You know, education. So, they say, "Wally, you too young to go to work. I think you better go school. You go to Lahainaluna." But I say, "No, I don't want." My auntie says I'm going. I say, "No, I don't want." "What's matter?" "No, I rather go work." Say, "Oh, no, no, no, no." Yeah, Mr. MacPhee tell me, "Oh, no, no, no, no. You better go home and you better think about it. And I want to say the same thing tomorrow. You come back and sit down and you give me another answer." I been doing that for two weeks straight.

(Laughter)

WK: Sit down and soon, "Oh, you better get your education. What's wrong now?" He asked me, he finally asked me, "What makes you no want to go school?" I say, "I got no father, no mother and I been staying all the time what with my aunt and my grandmother, all that." So I tell that I want to go out and seek for myself. And then he say, "Oh, no, no, you better think." So the following day, he ask me about it. Same question. "Okay, are you really going back to work? Are you going to

work?" "Yes!" "Tomorrow you go right down to the stable and see him and tell Atai your going to work." Then from there I had my brother and Lono and a cousin was down Makena. They was taking charge of the alfalfa patch that time, see. He didn't released that. He was still hanging on that, preparing down Makena, the alfalfa patch. By Puola. When MacPhee start (to) close that place. Then my brother come up.

JG: How much were you getting paid at that time?

WK: Oh, that's a good question. When I started, I went down there, I started fifty cents a day. And that was for ten hours and 12 hours.

IA: Ukupau.

WK: And I was happy when I have the fifty cents.

JG: If I ask you any questions that are uncomfortable, don't answer them. What did you do with your money when you got paid? Did you get your room and board with that?

WK: No, no. Because my room and board was with Mr. MacPhee. You know, I was living there.

JG: So your fifty cents a day was clear?

WK: Right, clear. Then when I stayed there for a while, then my sister stayed there and when my brothers come up, so he (MacPhee) went in the camp, the Hawaiian camp, and he got us a house, a single-boy house.

JG: What was that like?

WK: Well, there was five us. So we go over there. Then we start in making our own.

JG: So you had to buy your own groceries and stuff?

WK: Right. You have to buy your own.

JG: What kind of things did you guys cook yourselves?

WK: Well, we cook up whatever can cook for ourselves. It's maybe rice, poi and whatever. We just make a meal out of it.

JG: Who were all these boys, these men that were living with you?

WK: Was my brother, my three cousins from Makena.

JG: And yourself, so that's five.

WK: Right, yeah.

JG: Then you were all good friends to start out with?

WK: Yeah. We all family. Anyhow, we were in our young kids (days) and we knew one another when we were small until we got big.

JG: How did you divide up the house work and stuff? Who decided who was gonna do what to keep the house up?

WK: Somebody in the house had to share some. "Oh, this is your turn." Or otherwise, "Oh, yeah, yeah, it's okay." So everybody just...

JG: You didn't have regular turns?

WK: No, no.

JG: You just kind of kept track?

WK: Yeah.

JG: Did you have any kind of a garden or anything at that time?

WK: No.

JG: Get your beef from the ranch?

WK: Yeah, we go to Makena and we get.

JG: What about your other foods, where did you get...

WK: In store and MA Company, they had a store. See, we had a store over there MA company, Paia Store. See, every employee used to work over there, they comes out with the coupon. Maybe if that month I'd been working in there, and my total amount for the month was ten dollars, so, when I go over the office over there, the main office is a door over there. So I just tell 'em, you know, I want a coupon. Okay, they're allowed to give me one there about five dollars, or seven dollars. So, out of this coupon, I cannot go out and go down to Paia (non-company) Store and buy. Whatever we earn in those days, all the plantation employees, you spend your money right there. You cannot go out. Maybe want something else, Chinese food or whatever it is, you cannot.

JG: They wouldn't give you cash?

WK: No. No. Just the coupon. And that's the only way you can go spend your money among all the little stores in all MA Company.

JG: Did you get any cash at all?

WK: No, No cash. Just food coupons.

JG: What about your clothes and stuff, did you get that at the store, too? Your boots and your pants and jeans?

WK: Oh, yeah, yeah, we had.

JG: From the store?

JG: Do you remember what a pair of boots cost at that time?

WK: Oh, no, I don't remember.

JG: Did you wear cowboy boots, or lace-up boots...

WK: No, when we were working for MA Company, we were buying clothing and our shoes according to what type job we are working.

JG: What kind of clothing did you wear?

WK: Oh, ordinary clothes, something like you see here.

JG: Blue shirt, jeans, lace-up boots?

WK: No, no. Just maybe shoes, just like that's all.

JG: How long did you work up there?

WK: I started up there, I think I worked that MA Company was for 25 years. Then they start in merging. MA Company with HC&S.

JG: Well, you certainly didn't stay in the stables all that time. What did you do after that?

WK: No, no. And from there I was a truck helper. Stable, I stayed about six months, then I was a truck helper for about a year. 'Cause I was young, see.

JG: What did you do as a truck helper?

WK: Gee, I and the driver go haul this fertilizer. Go down, they have this fertilizer plant over there. We used to get from the railroad. The railroad used to come out with this big car, so they just have a little (fertilizer). They just dump on the cement floor. Just to open this thing up. Otherwise it would get hard. Just loosen 'em up. Then everyday they have a certain laborer come down and bag this thing up. Put it in a bag. Then we come to help with the truck.

JG: Gunny sacks.

WK: Yeah, the sacks. Then we come there. Then we started loading the truck and take 'em out. They had irrigation out there. Make a pile. I would say about 50 (bags) in one pile, you know, where the irrigation goes on. So that's how we do it.

JG: When they were fertilizing then, they just went around spread it along the ground by the cane, or what?

WK: Right.

JG: You never worked in the field?

WK: Oh, no. That's all I was doing. Then I started working the truck department. They starting to merge then. From there I went under crane operator.

JG: Lifting up the...

WK: Yeah, I goes to the mill. That's a utility. I didn't go out harvesting. Just go out and (man) whatever utility going out. Those planters (i.e. cranes).

JG: Lot of work.

END OF INTERVIEW.

Tape No. 2-13-2-77

ORAL HISTORY INTERVIEW

with

Wally Kuloloia (WK)

June 5, 1977

Kahului, Maui, Hawaii

BY: June Gutmanis (JG)

(JG has just asked if WK has any memories of World War I.)

WK: Well, I was too young, too, and I was going to school, and well, then my grandparents was staying together, but they don't tell us about those things, you know. You know, what can happen way back and all what was going. Even my parents, great-grandparents, living those days, but they don't even talk to their grandchildren, great-grandchildren, well, what had took place, see.

JG: Then you're too young to have remembered the first World War very clearly?

WK: Well, the first World War, yeah, I remember, but I was in Paia at that time. I knew that it is. But I was at Makena. But I was married, so, all of a sudden the War came in, so we were on that, what they call, that special police that, you know, the plantations, they just put us. All the labor to go out as special police to watch the reservoir and all that, yeah?

JG: This was in the first World War?

WK: Oh, no, that's the second. I'm talking about the second. But the first one I don't know nothing about it.

JG: You were too young?

WK: Too young.

JG: Do you remember anything about when the Hawaiian Homes Commission was established?

WK: Oh, no, no, that I don't know.

JG: What about any of your family? Did they ever later on get homes through the Hawaiian Homes?

WK: Well, only right now, recently two of my children is in there. They had applied recently.

JG: Have they been able to get land?

WK: Well, yeah, they got a home down there.

JG: Molokai or Maui?

WK: Maui, Maui.

JG: Okay, I'll come back (to that topic) because that comes a little later then. Oh, and the other thing I wanted to ask you was do you have any memories of the Depression? How that affected people's lives and what people went without or what they might have? I know that generally speaking, Hawaii didn't feel the Depression as much as the Mainland did.

WK: Well, as far as Depression, well, we didn't earn much, but look like we--- share, you know what I mean? People in Hawaii, they share, you know, together, see. Whatever we get, we just share, see. Like about in my family now, we are Hawaiians. (If) we usually need certain items, the rest, we go down the beach and go get whatever we have, see.

Most of our fish and lot of stuff, seaweed and all that, that's what we eat from the beach. And plus we whatever we buy. Now, maybe, I'll say rice, see, we buy rice and poi and then flour, then all what we make. The rest of all whatever, we have, most actually comes from the beach. Oh, maybe some of them, our family used to work for the ranch, you know, where we can buy cheap there, too. I know my stepfather was working for 'em, so maybe they was getting (meat for) ten cents a pound, I think, or something that time. But he works for the ranch, see. That's for the labor he (the ranch) charge, see. So once in a while we had that.

JG: The other time we talked, you said that you had started out working for Mr. (Angus) MacPhee (Manager of Maui's Ulupalakua Ranch.)

WK: Right.

JG: You're still working for the same outfit, so I guess that somebody bought the ranch and then, in turn, that became HC&S (Hawaii Commercial and Sugar). Or just how did that work?

WK: See, he was in charge of all the ranch and that used to be the Grove Ranch, they called it. See. So actually before he started off, he was at Ulupalakua (Ranch), see. Then from there, then they had Edward Baldwin who took over (Ulupalakua Ranch). Then he (MacPhee) came on this side, under Harry Baldwin. Frank Baldwin was in charge of the Ulupalakua Ranch and, of course, that was the (Frank's) son, Edward. Frank Baldwin took over the HC&S sugar industry and Harry Baldwin was in the MA (Maui Agriculture) Company at that time.

(NOTE: H.P. Baldwin had control and interest in the Honokaa Ranch and the three firms below. All of these firms were headed by Baldwin's sons

<u>Firm</u>	<u>President</u>
Hawaii Commercial and Sugar	Frank Baldwin
Maui Agriculture	Harry Baldwin
Haleakala Ranch	Samuel Baldwin )

JG: Okay, now, where did Grove Ranch fit into that?

WK: Well, Grove Ranch was coming in under Harry Baldwin. That's under MA Company.

JG: Oh, I see. Okay, 'cause that was a little unsure in my mind just how...

WK: Right, it was under MA Company, Maui Agriculture.

JG: Uh huh. And then they (HC&S and MA) united, or one of them bought the other one out?

WK: No, they (Grove Ranch) were still hanging on, but under the MA Company. Whatever that they (the Baldwin controlled companies) had, they gave to the pineapple. (They gave) the grounds that they went through raising the cattle those days.

JG: Yeah, then the cattle went into pineapple raising? Or sugar?

WK: Well, whatever. Yeah, they got some in there for sugar and the pineapple lands.

JG: Both?

WK: Both of them. So they do away with cattle. They stop raising cattle entirely.

JG: Now, you had started out as a stable boy, then you got involved in working the horses and stuff like that.

WK: Right. Working as stable boy, and then from there I went into the truck department, because MacPhee was in charge of all harvesting field. Those days, you see, they had mules, horses--that's the one that pulled the cane cars inside the field.

JG: These were rubber tired cane cars?

WK: No.

JG: Steel tires?

WK: All wheel, wheel, wheel.

JG: All steel, iron...

WK: Right, all draw heads, and everything is just made out of iron, except the wood---the side, had sideboards, see. And then when you get in the mill, they have a hook. So they have this tong, you just grab that hook and snap on. The side door of this cane car drops off. It coming up all with the leaves (can stalk), see. One at a time, see. Just fit on the carrier. And there's a man that operate.

JG: The mules pulled this car off the track?

WK: No, see, when they bring it down, see, the mules takes it out. That's when they go out in the harvesting field. They use the mule to pull it uphill. See, they take about two, three, four cars, empty cars. Then the men start loading.

JG: These weren't on rail-type tracks?

WK: Rail-type. So when they come down, maybe in this line, maybe get about 60 or 70 cars. And all loaded by men.

JG: Say this area here was a big field. Now how far apart would you have these tracks?

WK: Well, see, after the man that cuts, this cane, see, I would say (the piles were) about 40 on each side, you know, because they have two sides.

JG: About 40 feet?

WK: Yeah, about 40 to 50 feet apart. And there's a rail car in the center. So the men just carry this cane and put it on.

JG: In other words, there were a lot of rail tracks in those days?

WK: Right. They used to take the rail inside and they have special labor just for that, lay the rail down before the...

JG: Oh, these were temporary tracks?

WK: Right, they were temporary, just to get the cars in to bring the cane out. See. And some of the spots there, they had to make it so level, put some kind of trash, or some trying to get level, see. 'Cause some of this canes are coming down, because where they coming down maybe about 60 or 70 cars, loaded, now. That's all downhill. Some of them is pulled by tractor. They had one old type tractor.

JG: When they cut the cane, the men would just take big armsful and carry 'em to the ...

WK: No, see, when they go out harvest, they have a gang of men. That's all what they do, just cut by line. They cut their line, they just lay 'em aside. Just lay 'em, you know, in the row, because they have a furrow going all like that. So the next man comes along, he does the same thing. So in between there's a space, that's where, that's the line, the whole area, now, I'm talking about. So, now this is about 50 feet you lay out here, oh, I'd say about 50 from here, this angle, that's a rail right between here.

(The men would cut cane one row or line at a time, across the field. The cut cane falls to the ground and is picked and put into the cars on the temporary cane train tracks. Then another row is cut.)

JG: Yeah. I see. Now this is all laying over to one side?

WK: Right, that's right. So the cane is falling in front, now. So when they start in doing this here, and they cut cane, they harvest the cane, there he comes--the man--they cutting the cane over there. Then they had, they call it the plow, like some kind of plow, tried to level up this center here now. Where they have the cane. So this man, whatever cane that they had, they just throw 'em on the side. Throw 'em on the side, see, lay 'em on the side. See, if I'm cutting over here, I lay 'em this way, see. I lay 'em all in a line. Between the lines, see. So neater that side. So here comes a mule. Or else they're horses with the plow. Sent in to cut down this line, yeah, to get 'em level.

And here comes the real rails, you know, come inside. The Japanese fellows, they just lay it. And the rail I would say about 18 foot, I think. Eighteen or 20 foot long, length. But they all the small types, see, they not the heavy type. It's a light type iron. So they just bring it--about two men--and just goes in there walking. Drop, then put 'em in. Then mule just push out the car. Keep on putting (the cane), and here comes a man, maybe two or three men behind kind to pack underneath of this car. To make it solid, see. You know the weight, or whatever it is.

While they going in, then they starting loading, see. They get special gang, just for loading, that's all what they do. They have a board about this wide here. They take this board, that was the only ladder to carry that (the cane into the car), see. Just go over there and put 'em on their back and walk it up to this way and tie it up.

JG: Hard work.

WK: Hard work, hard work. That, it was hard work. Then, all of a sudden when it's full, so they have one old type tractor, down here, way down here. This type tractor just hold back. So in the front they have mules, horse, just pull by the...

JG: Oh, the horses were in front and the tractor was just holding onto the back so it wouldn't roll.

WK: See, now, this is a rail of cars going down you know, like that. I would say about 70 cars, so they have a cable at the back here. That tractor go in back, and here's a rail in between here, this track. To this tractor just run it over. The track's wide enough. Outside the track see, going over, okay, following down. It's holding back the load, now. So they have the horse, or something, is attach on the side of these cars. They don't want to put in the front because something might happen, see.

JG: If it started rolling.

WK: Right. And they would get uphill right in here, hook just like that. In case it running fast, that hook just snap off and the horse pull out on the side, see. The tractor the one holding back, see.

But lots of time when they bring this cane down, see, on the way coming down get, there's a pile-up sometime. Maybe I would say you get 50 or 60 cars coming down. Maybe about on the number ten or 20 cars pile up. One had fell down from the track now. There's a pile-up. The tractor had the sign ( signal to go). Maybe you had about ten or 15 of them is out of the track now. So they got to release this thing now, whatever is on the track right now. Then this one here, they have to try to bring it up. And all manpower they used to lift that up again.

JG: What did they do? Unload it and then just push it back up the...

WK: Right. They just set another track over there again. Underneath, and just jump off. You know, lift up one side. And there, some of them laborers, they used to just jump up because they are attach, see, you know, draw here, draw here. And when they would jump off, that's all, see. You know, she (the rail car) jump off (the track), all they have to do, well, maybe a little bit lifting or something with a big boulder, just lift it up and put the track back underneath and put it solid. You know, the cane drop back on top and keep on rolling back again down. Then after they get 'em to the main line, outside the main line there's a railroad, the locomotive is waiting there.

JG: Did they hook onto the locomotive, or...

WK: Right, when they come there, hook onto the locomotive, and the locomotive bring 'em down to the mill.

JG: The field track and the locomotive track were the same width, then?

WK: The locomotive track is so thick, heavy set of iron, see. And that is the main line.

JG: But would these cars have to be re-loaded, or did they just pull right on to the locomotive line?

WK: Oh, they already load, but they come in out from the field, what they call that small portable track, see.

JG: But they were the same width apart as the big track?

WK: Right, 'cause they have a switch over where they come in attach to the main line, locomotive.

JG: And they just switch right onto the main line?

WK: Yeah, it just come right and attach to the locomotive. Then the locomotive takes and she unhitch at the back and they take it off from the tractor back there. Then the locomotive start in bring 'em all way back home. Pulehu, wherever it is, bring 'em back down to the mill. They bring some of them, maybe about a 150. Cane (cars). And when they almost reach to the mill, they have to get about two or three brakemen, see, to help to tight their brake up to hold, because all down hill. Otherwise it wouldn't hold, see. Then they come down slow, blowing their horn at all places coming down, crossroad and all that.

In the mill you have a yard. They have this elevation (i.e. a raised area in the mill next to the shoot the cane was fed into) about like this, so whatever a man that works in the mill goes out there, (the men) slack the cars so much. Maybe, I'd say, about 20 ( was roll in).

JG: And they can just roll down...

WK: So just roll down from right in the mill. When she get there, they has a cable, winch. Then they hook, take this cable out and pull 'em in on this track. And they have a long hook operator stays there, two sides, see. Two of these tracks. And all what this fellow do is just take off the two sticks. Didn't get sideboard. Alongside of this car that I'm talking about, they get one, two, three sticks peg, yeah.

JG: Like wagons used to do.

WK: Right, right. And you just take off this peg, pull out this peg. Then all of a sudden, then they have this hook, see, and here is the conveyer that go into this here, the hooks, just from here, this fellow just grab this way here, so out it drop.

JG: Pulls it off the side.

WK: Right there, put it into position, the conveyer goes in there.

JG: At that time they didn't burn the cane, did they?

WK: They burned the cane.

JG: Do you remember when they started burning cane?

WK: The year, you mean?

JG: Yeah.

WK: Oh, yeah, when I started working--I started working 1927--they were burning already. They were burning during harvesting. I start in 1927, when I was 14 years old.

JG: You know when the ranch went into sugar raising...

WK: No, not that. The ranch and the sugar, they were combined together, all in one. They had cattle. See the ranch was raising cattle, and they were raising horses, and mules.

JG: What did they do with the horses that they raised?

WK: Well, they had this kind of type of heavy set horses. They got this horse from the Mainland. They were using horses instead of mules, see.

JG: These were field horses, then. They weren't riding horses?

WK: Yeah, that's right. There wasn't no riding horses. One of those big horse. They used to get 'em from the Mainland. And they breed 'em over here, see. They great big horses. Powerful horse.

JG: At that time, about how many Hawaiians were working on the ranch, and how many were working, would you say, for the sugar plantation?

WK: Oh, in the plantation I think at that time lots. Gee, I tell you, I think the whole plantation. At Paia at that time, I think they had about three or four thousand, I think.

JG: Hawaiian people working?

WK: All nationality.

JG: Oh, all nationalities.

WK: They imported, yeah.

JG: About what percentage would you say were Hawaiians?

WK: Well, Hawaiian, very few of them that were work in the shops, and they were practically most supervisors, see. You know, supervisors.

JG: They were supervisory people?

WK: Yeah, yeah, they were most of them. They were lead mens and plenty of them were supervising, see.

JG: How did you get your job with the truck?

WK: Oh, since I started, gee, I was so young, so Mr. MacPhee wants to send me to school, so go further education, see. I told him, "No, I don't want." He told me, "What's the matter?" I told him, "I got no father and no mother. I don't want to sit still with my aunt and all them, see."

I had finished my grammar school, was with them and my other aunt. I was staying with two, three aunts. And my aunts were all fighting with one another. They were telling, "Oh, you got no business to keep this boy here" and this and that.

So when I got through my grammar school, I had to go out, go work. Was 14 years old. I went up. My sister was a maid for MacPhee at that time. So she had her own quarters up there, so I went up there. I stayed up there. (MacPhee asked,) "How about going to Lahainaluna?" And I said, "No, I don't want to." He said, "No, don't worry, I'll send you to school." Say, "Oh, no, I don't want." About two, three weeks, I think, every afternoon I have to go sit down by him and he wanted me in the worst way to go. He tell me, "What's the matter?" I say, "No. I rather go out and earn my own living." He say, "Oh, you need education." So, in me, I had my feeling, too, because I had my sister and my brother, too. My sister was only about three year older than me, and my brother was only one.

JG: They were working for MacPhee, too?

WK: Right. My brother was in charge of the alfalfa. (The ranch owned an alfalfa farm for cattle feed purposes.) Makena, see.

JG: Well, that's pretty good for a young guy.

WK: See, he was working. Then afterward, when I didn't want to go to school, he closed down the alfalfa at Makena, so he had few, five or six boys, not in my family, came up and worked together with us, all us up Paia. Then he got us a single boy house. So I stayed. First he asked me if I wanted to go to school. I said, "No." Then every evening he ask. He just happens on me, oh, he tell me, "I want you to come over here every afternoon and sit down. Give me your reasons." "No, I'm sure." "Why, why, why?" Told him, "I cannot, excuse me, I cannot. I don't want. I want to go out and seek for my own." He tell me, "Aw, you're too damn young."

JG: What kind of work did you do when you first went to work for him?

WK: So he send me, "Well, go down to the stable. There's a Chinese man by the name...." So I went down there where (what) we were doing was feed the horses. Barley and all that, see. And water, and then we have to move the horses here and then get ready when the harvesting. See, when they harvesting, they had horses and mules coming in the afternoon. So all what we do, get set all the trough, and get ready for them early in the morning. So I stood there not even one year, I think. About few months, I think I stood over there--oh, closer to a year, anyhow--then they threw me for a truck helper, because they looked at me, I was doing my job, I was doing a man-size job, or whatever it is. They say, "Oh, this boy is young and he's doing this here. I want to see you up at the truck department up there." So then I went up there, and I work for a couple of years, then...

JG: What did you do up there?

WK: I used to be a truck helper afterward.

JG: What was a truck helper?

WK: Oh, they were hauling fertilizer. Go out, haul seed.

JG: You'd ride with the driver?

WK: Yeah, I was just a helper for that time.

JG: Had you learned how to drive a car, yet?

WK: No, I didn't, but all of a sudden, I worked for about two years, and I was young.

JG: You must have been, what? Seventeen, 18?

WK: Yeah, I think was about 17. I was 17 years old. Send me go down to get my license.

JG: Had you ever driven a car before?

WK: Never did. I just started since I was a truck helper. I used to drive the truck. I used to go down with the truck to get my license.

JG: But you drove the truck in the field, then?

WK: Right. When I driver helper, (the driver) you know, teach me. We were hauling all this kind of type of cane, the cane tops. See, they had made special cut up this, see. When they cut the tops, they save that for feed for the horses. See, and then the bottom of that, I would say about five, six feet of that, that just put in about one foot, I'd say about foot, the length. They use that seed. (Cane tops were hauled for feed; foot long lengths were planted.)

JG: Which did they use, the bottom or the top of those....the top?

WK: Yeah, the top. You know, maybe have this top here. That would bring about, I would say about four or five feet. The rest, they burn 'em, see, then they harvest. You know, they burn that, then they bring it down. Haul it to the mill. They have a gang first goes inside cuts the tops for feed for the horses.

JG: How long did you drive the truck?

WK: And then from there, I started in driving the truck when I was 17. I drive the truck, I think, for about 23 years.

JG: Oh, got a good job, then.

WK: Twenty three years I started. So, when World War II, yeah, came out, so I was driving diesel (truck) at that time. We used to haul lime for

Hana Mill and I used to be up. (Lime was used on cane fields.) They had only one diesel truck at that time. They converted from white (gas) to diesel.

JG: Now you say you were at the Hana Mill. Was that down in Hana District?

WK: Hana District. We used to haul lime for them.

JG: Oh, I see, from here (Kahului) down to them.

WK: Right, lime from the MA Company. See, I guess the only one that's producing lime in whole State of Hawaii.

JG: Where did they make the lime?

WK: Right at Paia there.

JG: Now how did they do that?

WK: Well, see, they have a conveyer, they strain 'em, it (coral) goes through a roller. Just get it heat with this thing. Heat 'em up, heat 'em up. Comes out to be a powder. She turns into a sand, it's overcooked. But once it gets cool off, it turn out to be a lime.

JG: It's all powdery.

WK: Powdery.

JG: And they'd bag that and then you'd take it down to Hana?

WK: Right.

JG: How often did you make that trip?

WK: Well, see, for Hana trip, well, we used to send about two, three trucks one at a time. So, maybe every month we used to go in.

JG: Did you make the round trip in one day, or did you stay when you get down there?

WK: Well, those days, when we used to go in, we used to take whole day, see. We take the whole day, but we used to load 'em in the afternoon. We come back and those days we used to like stop on the road, see, like pine (apple) or you know, bananas or whatever else on the road. And, you know, those days, we used to have lunch, you know, go for the scenery, find the scenery. After all they (supervisor) caught up with us. See we could make 'em (the trip) half day. But of course, the machine, we have better type of trucks. Going fast, those days. Afterward (i.e. after the supervisors caught them stopping on the road) we were going inside that truck so slow. We start early in the morning. We load 'em up in the evening, I would say about six o' clock a.m. we start going. When we get in there about twelve o' clock p.m.

JG: At night?

WK: During the day, see. Then, right there, we come back about half way, we have our lunch about one o'clock. See, then by the time we leave there we get back it's about 4:30. And get somebody else to go and get the labor. Four-thirty is when we get through, about four o'clock that's when we get through working. We used to come back then. Afterward we have better types of truck, so we was going back and forth, till, I think Hana closed up in the year 1938.

JG: Before the second World War?

WK: Right.

JG: Now you lived at Ulupalakua, until you were 17 or 18?

WK: Makena.

JG: Oh, I thought you were living up at the (Grove) Ranch.

WK: No, at Makena Landing.

JG: Oh, I see, but you were going up to the ranch to work?

WK: No, I didn't go up. The only time I turn work (i.e. changed jobs) was Paia, MA Company. But they was raising, my brother and them---see MacPhee was raising alfalfa down at Makena, the heel, now, Poalai.

JG: Yeah, Poalai.

WK: Poalai, was making alfalfa that, for the horses.

JG: Yeah.

WK: See, they baled, they had a bale, you know, raise their own alfalfa, they cut and put 'em in a bale. Then they bring 'em up.

JG: Now after you were working for MacPhee, where did you move, though? When you quit working, you know, when you started working on the trucks?

WK: Oh, I continue from there till they merge in the year 1953.

JG: But where was your home then? Where were you living?

WK: I was at Paia. Paia, but every now and then I goes back to Makena. Some, you know, whatever, my vacation, I goes back to Makena.

JG: When did you meet your wife?

WK: I met my wife in, well, I say, we got married in 1935.

JG: Was she working for the plantation, too?

WK: No, she was going school, see, at that time, or she was working at Kula Sanitarium.

JG: As a nurse? Nurse's aide?

WK: Well, just help, just for a while, then all of a sudden, she change back and then we got married. Then she started working for cannery (Maui Pineapple Cannery in Kahului). That's when they had a cannery. She start on there. From there on she start working cannery until now.

JG: When did you move into this area?

WK: Oh, I came down the year 1960. That's when they (HC&S) sold.

JG: When they subdivided. You were working for the plantation at Paia when the second World War started?

WK: Right. I was already working. I started 1927 at the MA Company.

JG: Well, first of all, how did you hear about the War breaking out?

WK: Oh, well, we were up MA Company, so they had this policemen get in touch with so-and-so about we're gonna have this war here, so they had to pick up labor; was this reservoir you know, they wanted guards and all that.

JG: How much did you hear about the world being kind of in an unstable condition before the bombing actually happened? Did anyone talk about a war happening or coming?

WK: I didn't know nothing what was going on.

JG: Nobody talked about the fact there might be a war or anything?

WK: No. No, those things, I never even thought that it was going to have war. I just, well, if we're going to have a war, well, maybe we're going be all dead. That's all how I felt.

(Laughter)

JG: Did you hear about the bombing on the radio, or did they come and tell you?

WK: As far as bombing those days we didn't have, but they had shell bombing from out here, though. The ocean. Must be some Japanese subs, see. And we had our own National Guard were firing back from here out.

JG: That was on Pearl Harbor day (December 7, 1941)?

WK: Yeah, right after Pearl Harbor. So our place was down Makena. They teared that place down, too. That was a main port.

JG: The military took it over?

WK: Right. See, that place was one of the main port before, here, so they had to take it awhile. You know, they made some kind of bargain with our parents.

JG: Now, what about up on the ranch? You said something about a special police was organized.

WK: Oh, well, you mean up here?

JG: Yeah.

WK: Well, just the special police from the labor itself, the man folks. You know what I mean, out of the plantation. We were getting about how many shifts, three shifts. So we have a police who direct our regular police, plus with special police which goes out and guard and stays overnight 'till the next shift comes on.

JG: How long did they keep guards around the reservoir?

WK: Oh, eight hours.

JG: Yeah, but how many months? Did they do that all throughout the War?

WK: No, all of a sudden it slowed down. Everything like that slowed down, so we don't know how this thing came in, so anyhow, the owner was yet in contact with the police force. And then we were just working man, see, that's all.

JG: Did they make you work extra hours during the War, or anything?

WK: No, just our eight hours, that's all.

JG: What about bond drives and stuff like that? Did they come out and try to sell you bonds and...

WK: Right. They had those days, but we didn't have enough money in those days. You know, money to get a bond, see, because actually we were getting paid by the company and they were paying us by the coupon. You know, as I told you, coupons, like now, maybe I...

JG: They were still doing that in 1941?

WK: Right. Coupon. We have to, because all the stores in the plantation, we're all in districts, yeah, from the MA Company. All the laborers was getting coupon.

JG: Now, at that time, your housing was part, taken out of...

WK: Plantation.

JG: That was plantation housing?

WK: Plantation house.

JG: How much a month was being taken out for your home?

WK: No, that part, I don't know. See, they just paid us maybe certain---well, I started maybe fifty cents a day. Then I end up with a dollar a day, and then I end up when I got married, I was \$35 a day. So, looked like I had a free house, free water and all that.

JG: Thirty-five dollars a day, or a month?

WK: I mean a month. So, actually, then we came up, and then I came up to a pay of \$60, see. But I wait until I was a truck driver and I was doing just as much pay as the supervisors have out in the field. That was 60. See, they put us truck drivers on the monthly base, and when they call us, we had to come out.

JG: Now these coupons that you took to the grocery store, how did they work that? Did it say this is worth so many dollars, or what?

WK: Yes, see, like now when I goes to the store, because they ask me well, "How much you want, because you only have so much." "Oh, I want \$10 worth." And they gave me that coupon. From there, the office is right there, you just go in the store.

JG: Oh, everytime you need something, you just go to the office and get coupon?

WK: Right.

JG: And what about your clothing? Did you buy that...

WK: Same thing, everything. Because the reason why they don't want to give us any cash, we might go down in the other stores and spend out money. While we working there, our money goes right there.

JG: Get it back, in other words.

WK: Right.

JG: How much cash would you get in a month? Did you ever get any cash after they got through with all their coupons?

WK: You just got your coupon, that's all. See, maybe we want something that is so valuable that we want for our house, for our home. We have to go in charge basis now. And they fill out another coupon, we don't receive no money.

JG: Now suppose you wanted to take a trip or something like that?

WK: Oh, that's something else. You can't take no trip those days.

JG: There was just nothing left over to take a trip with?

WK: No.

JG: So just about everything you bought, everything you wanted had to come through the store?

WK: Right.

JG: That took care of your medical? What about, like, if you needed your eyeglasses or something? Did that come through...

WK: Well, those days eyeglasses were---they never had, think about a safety code those days. Safety, they never had. That's recently that they had safety.

JG: When did the unions get started on your plantation?

WK: The year 1946.

JG: After the War was over.

WK: Right. 1946, that's when they started.

JG: Do you remember any of the organizing that went on?

WK: Oh, yeah, I remember we were all together; gee, I forget who. Lot of the boys was heading one of them, I know I was one that appointed a chairman of the police for the whole Paia outfit.

JG: Chairman of the police, was this for the plantation or for the union?

WK: Union.

JG: The union appointed police?

WK: Right. So I got to be, that's my duty. I have my, you know deputies and all; everyone down to see that all these men had to come out, every morning to picket.

JG: Oh, this is when they went on strike?

WK: Right. Strike.

JG: Did you go to their homes, or what?

WK: Right, you had to. Some of them, they don't come on. They just say come up, but I send somebody to go and go check what happened, if he's sick. Lot of times it is, but some of them, no, they not sick. So I goes up, walk into the house and I told 'em, "Look this is our battle. You have to come out, too."

JG: This was before the union actually got a contract with the plantation, when they were striking?

WK: Right.

JG: How long did that strike last?

WK: Seventy-two days.

JG: How did you folks eat during that time?

WK: Well, we had to go out and work. The farmers was helping us out. Shee. And lot of these people was cattle ranchers. Was selling their cows in a cheap, you know. We had some money was inside in there on the union. So they were giving us food, whatever it is. What they call that? Kitchen, soup kitchen. Every meal and we had most of this food was coming out from the farmers, too. Was helping us out. Some, and some of that cattle. And some of these, well, the menfolks were going out fishing.

JG: Were the men themselves organized, even if the plantation hadn't accepted it yet?

WK: No, gee, it took some time, I guess. Took us 72 days in order to get us accepted, see.

JG: How many of the men that worked on the plantation, would you say, was back of the union?

WK: Oh, I'd say at that time was about 3,000, I think was. Over there, at MA Company. Well, HC&S had more.

JG: Were they (HC&S) striking at the same time?

WK: Right, right, right, right.

JG: How many plantations on Maui were striking at the same time?

WK: One, two, in fact, all the sugar plantation.

JG: All of them?

WK: All of them.

JG: Then you were pretty well organized if you could do that at one time?

WK: Right, right. But the pineapple (laborers) wasn't.

JG: Pineapple kept working?

WK: Pineapple, then all of a sudden...

JG: Now you were living on plantation land at that time? Could you go home freely? Did anyone bother your houses during that time while you...

WK: Oh, no, no, no, no.

JG: There was no problem about getting home?

WK: No, no, no problem. No problem.

JG: What about medical care and stuff like that? Did you keep getting that from the plantation during the strike, or did you just go without and wait till the strike was over?

WK: Go without. But those days, too, see, whatever money we had, I think it was in our fund or something, well, I don't know how much was costing us, so the union, they had the fund. They were putting this for medical. They were paying the labor inside for everyday. It wasn't so much, but it was...

JG: After the strike was over, what was the most important improvement?

WK: Oh, that's where we came in. That's where we see money.

JG: They stopped giving you coupons, then?

WK: No, that's when only with money, see, no such as coupons.

JG: They cut that out completely?

WK: Right. Then that's where we come in, everybody, that's where the time that we come in, that's where they were paying us by the hour, see. Everybody was paying by hour. You know, those days, we were earning big money those days. And it's bigger (now).

JG: Did it cover your living expenses as well or better?

WK: Oh, was better. Was better.

JG: You had money so you could go someplace then?

WK: Right. You could go, 'cause you could go with whatever money that you had.

JG: How long were you able to stay in the plantation housing?

WK: Well, I stayed in the plantation housing, I started from the year 1927 to 1960. That's about 40 some-odd years.

JG: That's a long time. Same house?

WK: No, three houses that I move in.

JG: Three different houses?

WK: Yeah.

JG: Now did you choose to move, or did the plantation tell you to move each time?

WK: No, see, I wanted to. Each time my family was getting bigger.

JG: So you got a bigger house?

WK: Then I go out and I see, and actually, from there I wanted a bigger house. And then they give me a bigger house, because you go according and I want it near to my job. See, and right away my head superintendant said, "Okay, okay, I'll get you a home, close where, you know, where your job is." And I was a truck driver, see. So, that's how they classify us, see. Close where are you working.

JG: Now, in 1960 you moved over here?

WK: Right.

JG: Why did you move over here? I mean that's a pretty sharp question but...

WK: Well, the plantation (HC&S and MA) merged, you see, in 1958, but I was still staying in Paia, see.

JG: Up towards the mill.

WK: Right. Right above the mill on that side. Hawaiian camp they used to call it, above the (plantation) store. And then from there I came down, so when we merged, see, so we all had to get together because I was an operator. That way I working for two side. HC&S and MA Company. So I thought myself, well, since my wife was working down the cannery, (it would be) much easier; I better come down here, see. So, that's the reason why I come down. So, I felt, well, I think I might as well buy. This was the six increment. I didn't know one come at the beginning, see. At the beginning they had one increment first and right down the line, because we had union leaders those days to---see when they (union leaders) used to tell us, well, don't buy no land and don't buy, don't buy. They were buying the land.

(Laughter)

WK: Then all of a sudden I made up my mind, ahhh, I got to buy it, because I had a place, too. I have Makena and I have some up Pauila. I had homes up there, see. So I felt, see, kind of too far for me for go, coming for work. My wife works down here and I work at Puunene, HC&S, so much closer for me. And my children was going to school right over here, so right around you get surrounded, see.

JG: Who was developing this land?

WK: Oh, that was Kahului Developing.

JG: Who?

WK: Kahului, Railroad.

JG: Oh, Kahului, the railroad company.

WK: That's right, HC&S.

END OF SIDE ONE.

SIDE TWO.

JG: You're going to retire on July the Fourth, right?

WK: Yeah, but actually I have to finish on the month, see. Like we have on our contract today, when your birthday falls on a date, you have to actually work, finish the end of that month.

JG: Now, let's see, you'll be what on the fourth? Sixty-seven? Was that what you said last time?

WK: What's that?

JG: How many years old will you be on your birthday?

WK: Oh, I'm gonna be 65.

JG: And so you have to work...

(Taping stops, then resumes.)

WK: ...my vacation, see. I should have left it for that. I wanted to get out the end of June and be off on my birthday, see.

JG: Have a big celebration.

WK: Right, I tell. But I had used all of mine (vacation time) but with the intention that I was gonna get---see because our vacation starts November to October. You know, so, since already I had used some of that, so I went to see. I went head supervising section IR, so he told me well, all what I going get I just get. Three weeks that's coming to me. So I told him I cannot finish. Said no. So I tell him, "Gee I was depending on that (on spending the last three weeks of work on paid vacation time), see, that's the reason why I took my other old one (vacation time)."

JG: You have to have a little sick leave in there somewhere.

WK: So he told me, "Well, this one year cannot." They're gonna pay me that three weeks (of vacation) in money.

JG: Oh, I see, they want you to work till the end of the month and get money, huh?

WK: Yeah, so, like they have to pay me. I told 'em, "Why they have to?" "Oh, they have to go through the IBM (International Business Machines) machine up to the last day." So well, I tell them, "Okay, I'll come back and work." Only I had 14 days, working days more, see, on my vacation. So I'm gonna leave that for the end.

JG: What are you going to do when you retire?

WK: Oh, well, I got a lot of place to go. I go down Makena, and then that place Pauwela. Go help. My children have homes up there. Got some place down Makena. Go clean up. Have a home down there.

JG: You going to fish?

WK: Oh, fish. I'm too old. I get them all my children, my grandchildren. Every weekend they down fishing. So I'll be doing something at least. But as far as staying idle, no, no. I want to do something at least. I don't want to just go down there like these elder ones down there, sitting down there. No, I don't want that.

JG: Pauwela now, you have a home up there?

WK: Yeah. My wife has.

JG: Are you going to put a garden down there, or something?

WK: Well, we expect. We expect to build some homes. Whatever we have, that's for our grandchildren.

JG: How many grandchildren do you have?

WK: Fourteen of them.

JG: Okay, back up a bit. How many children do you have?

WK: Four. Two boys, two girls.

JG: And they have 14 children?

WK: Right.

JG: They all live on Maui now?

WK: Right. They all.

JG: So that you can keep pretty close touch with...

WK: Right. They are with us. All my children's right here.

JG: Now I want to ask you a couple of questions about how you feel about some of the things that are happening right now. I notice that your son has been at a couple of meetings I've attended about Kahoolawe. How do you feel about that?

WK: Oh, well, I don't know about that, all that, because I don't even know about histories. Because we don't know what. Our grandparents never tell us these, so our parents doesn't. They never tell us nothing, so, what's going on now is just this young generation. I believe, because they go to school, plenty of them go to university, so they want to find out about their genealogy, about their parents and this. And they read so much of the books. Oh, their parents must have come back from way back of these years. Way back. They must be, this is their soil. (Laughs)

JG: Well, how do you feel about their trying to get the island back?

WK: Well, if we can, get 'em back. Because I know it's good fishing place. For the people, is for the people. I know for the people, not for the Hawaiians, is for the ones who are uniting the islands. Back to the State for my part. I think it would be right. I would be happy because, ooh, can go there, because I know a good fishing place, boy.

JG: And you think if it was just set aside as a fishing preserve that would be a good thing?

WK: I know for my part, I know I went there when I was a child. Ooh, oh boy.

JG: What about the land itself on Kahoolawe? What do you think should be done with that?

WK: Oh, that's up to the State or whatever it is for my part. But I'd like to go there fishing. Since my childhood, I know, I went there, I know about that.

JG: What about...

WK: The State and the County (of Maui). That's their business. I don't know.

JG: Do you think that it would be possible, having been over there quite a number of times, that that land could be made productive?

WK: Well, that part I don't know. That's up to the State. That's what, they are pros. I don't know. I didn't go school, so I don't know

what's what. If I went to school, maybe I could answer lots of those questions.

JG: Yeah, but you must have some feelings about...

WK: I have a feeling. Well, I have a feeling, see, I think. Well, what is going on, I really don't know why. And I see it in the paper what is going on. I think, maybe, whoever can make use of it, if the State can make use, or the County, well, good and right for me. I don't care.

JG: What about Hawaiian Homes lands? What do you think about the way they're being administered now?

WK: As far as Hawaiian Homes, I don't know how they operate. Gee, I never been, you know, so close with that. I just mind my own sugar. I still worrying about sugar and my retiring days.

JG: What about, now, two of your sons got Hawaiian Homes land.

WK: Right.

JG: How long did it take after they applied before they got the lands given to them, awarded to them.

WK: Oh, well, they put their applicate inside, see. Then when now homes come in, they go on the applicate, that whoever put in first. But I think started when you have Hawaiian blood, I think half and above.

JG: How long ago did they apply? How many years ago did your sons apply?

WK: Oh, my son, when my son apply, they already had home already, see. So he was going to school. When he came back, he started in working. When he start in working, so he put in when he was single, see. So when he got married, they call him up. He was one of the applicants. Was from way back. I don't know how many years, but he was one of them. When they started in building up the homes. So he was one of the applicants there.

JG: Do you know how many years that took?

WK: Oh, that really, I don't...

JG: Two, three, four years?

WK: I think was somewheres around there.

JG: What do you think that you, and your sons, and the rest of us should be doing about, you know, maybe preserving the Hawaiian language and things like that? What do you think should be saved? What do you think we should be putting some effort into taking care of, and teaching in school?

- WK: My part, I would like to see, you know what I mean, Hawaiian language, too, you know, should be saved. Well, for telling you the truth, I know that a lot of these other nationalities today, they speak well Hawaiian. And they sing and they speak well Hawaiian. But we have some of our Hawaiian children that, now, they kind of learning now, but is too late, see. You know what I mean? That way but me, I really start in learn when my great-grandparents, see, they used to talk to me in Hawaiian, so I start, went right through and answer them. I met Hawaiians, we meet together and we all talk, talk till now.
- JG: You still meet with people that speak Hawaiian?
- WK: Oh, yeah. I speak my Hawaiian very fluently.
- JG: What about Hawaiian history? Do you think we should be teaching that in the schools?
- WK: Well, I guess, I think so. I guess that's so important about it. I think it's very important to me to know where the culture comes out, where, you know, Hawaiian...
- JG: What about teaching kids things like fishing and lauhala weaving and things like that? Do you think we ought to make that part of the school? Or do you think the parents should be doing that?
- WK: Well, as far as those things, lot of way of fishing, too, and a tight way of fishing. Every nationality have their own way, you know.
- JG: If you were going to talk to, say, some young parent who is part-Hawaiian, and they were raising children, what would you tell 'em about keeping their kids aware of being Hawaiian? What would you suggest that they do to keep their kids knowing that they're Hawaiian?
- WK: Well, that's a nice question, because, in the future, the children going to ask you. When they grow old, they're going to school, then they're going start in coming asking. You know, when they go school, each time they get educated, there their thing comes have genealogies, see. They want to know, "Who's my father and who's my grandfather, or who's my great-grandparents, or who's your father and who's your great-grandparents." This is where the stuff comes from.
- JG: You think, then, the family should pay some attention to their genealogy?
- WK: Right. And we have that. We have our family going from way, way back. Our alaea. We call that a alaea clan. We used to get that every five years, but now we get 'em every two years.
- JG: Are you folks Mormon?
- WK: No, we are Protestant,

JG: 'Cause the Mormons do a lot of genealogy work.

WK: Right, right, they are. Genealogy.

JG: Now you say your clan gets together on the genealogy every five years?

WK: Right. Well, we used to get all the family---hoo, well, we get all nations all together. We get blacks and whites, yellows and what not all in our (family); we get about children, practically in the whole world today.

JG: If you get together every five years, how do you do that?

WK: Well, we call. We invite. We always take that in the summer. We all come back, we go back down Makena. And we get whoever can come, and all the islands.

JG: Now who decides it's time to do it?

WK: Well, we have president for that, and officers for...

JG: That's your family group?

WK: Right, right. The family, so, like now, we have plenty officers, you know leaders, presidents and all that.

JG: Who are some of the other families that are part of your family? What are some of the other family names that are part of your family?

WK: Oh, I have plenty of them that living on. Hawaiians, I know I have the Chang family, lots of them, they're all my cousins, see.

JG: I think this is very fascinating that you've thought enough to keep a family organization going. When did you organize this group to get together?

WK: That was way back in the 1930, when our great-grandparents was living. That's where they were calling all the children to come back to Makena. Come back and get together.

JG: Do you remember that first meeting?

WK: Oh, yeah, the meeting, yeah. I was small in those days, so I remember. Oh, I was young, I was married.

JG: About 21 or 22, something like that?

WK: Yeah, was about 23 years old. I remember.

JG: What was that meeting like?

WK: Oh, just get together, all the parents. We hold that gathering for about three or four days. We had enough food for the family.

JG: Now your great-grandparents called it, or your grandparents?

WK: Right. See, our grandparents, plus with the sisters and brothers and what-not and called with our parents and all, and their children. But we always have 'em on the summer (because) some of them may be attend at school at the Mainland, at Honolulu, or anywhere. You know, summer time that...

JG: When was the last time you had a meeting?

WK: Oh, we got together, oh, sometime last year we had.

JG: Oh, it'll be another four years before you have another one?

WK: Yeah. Last year we had family gathering.

JG: What do you do at these meetings?

WK: Oh, we just together, and get together and what family, this is the family, just...

JG: You have introductions?

WK: Right. Everybody brings their own genealogy with the family. Just for this young generation go on the bulletin board. To look from where this group came from. Who is your great-great-great-great...

JG: How far back have you been able to trace your family?

WK: Oh, on my side, I don't know what generation, because so far. I know the names is still there. So far I went on through this genealogy, you know what we had, see. Some my family got some from way back, too, see. Way back. But we still going, searching, yeah.

JG: Well, that's good. That's really beautiful that you've done that.

WK: Maybe my great-grandparents was ahead of Kamehameha.

(Laughter)

JG: That's possible. Have you found any of your family's chants, name chants? The mele inoa?

WK: Well, had plenty old folks got plenty.

JG: Are they taping those?

WK: Yeah, they're taping plenty.

JG: What are you doing with the tapes?

WK: Oh, they tape it now and they just put it in the bulletin board and then show whatever that they have, you know. We show.

JG: But do you record any of these by machine?

WK: No, no. We don't. We just bring it up each family and they goes out, whoever. Like I have a big group, family, they goes out and find out whatever they get. Then I bring mines together. My brother bring him, my sister. So neither the other family bring all down. When come they stay, everyone brings up. But actually, there was a root over there (in Makena). That's where we all came. We all the flowers. These branches been going, going, going, going, going, going. So this is the root.

JG: Who's got the furthest back part of your genealogy? Is there somebody in your family that's more or less officially the searcher, or is that just everybody searching for...

WK: Everybody search. Everybody search.

JG: That's very great.

END OF INTERVIEW.