

Topic Outline: Interview 6 with James Ahia

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*mostly Kaimu-Makehaha come to this village
+ Kini Aki*

Tape 1, Side A

The first part of the interview was mostly to clarify matters from preceding interviews. The information is summarized mostly, with only parts of the interview transcribed.

Clarifications from Interview 5.

--Gabriel Pe'a's growing of watermelons was in the 40's.

--James grandparents had a home at Waiholoku'i. But at Kilohana was the family estate of the Elderts. His grandfather had no home there. James did stay there at the house of his great-grandfather Elderts, who was blind. Also there were brothers and a sister of his grandfather. There was also a family Elderts estate at Koa'e. His grandfather did have a second home there.

--making swipe:

C: Did you folks, you said they mashed it up first?

J: Yeah, I saw that. They mashed it up, yeah.

C: How did they mash it?

J: Well (laughs), they used to tell us go chew the potato, and then spit it.

C: Oh. Cooked first?

J: Yeah, it's cooked. Then spit em inside a...

C: Several people did that?

J: Yeah, several people did.

C: Must have taken a long time.

J: And then they put em in the barrel, and then I think they add a little bit water. I'm not too sure on that. And then they have these young coconut leaves, they use them for strain.

C: How exactly do they use the coconut leaves?

J: They strip the young coconut leaves, then they use that to mash it up.

C: You'd have like a bunch of leaves?

J: Yeah, a bundle of leaves, all stripped, and then that mash it finer. And then wait couple days to get that thing ferment.

C: You didn't have to add yeast or anything?

J: No. No yeast, nothing. Just plain. Oh they make it by the barrels. 8, 10 gallon drum. Be in a crock or regular wooden barrel. It's more like a food too. We used to have that, kids you know, but make you dizzy. So when you drink that you eat raw fish and all that, eat together.

C: Was it as thick as yogurt?

J: Yeah, something like that. It was thick.

I know my grandfather used to make pineapple swipe, but that I don't remember how he did. But I remember us taking the pineapple and peeling. And those days was the Hawaiian pineapple, was the small size, not big ones like the way they grow now.

C: Did folks grow those, or did they grow wild?

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J: They grow it. I remember down here used to get plenty used to raise that.

C: Do you think that was made the same way, with chewing?

J: No, just mash it, I think by hand.

--living at their family house:

C: Did you folks eat on the lanai?

J: Yes, most of the time we eat on the lanai. The only time we eat inside, in the bedroom, is when it's too windy. Maybe late. Sometime my father them come back late and we have to eat in the dark. So cannot use the kerosene lamp on the lanai. I think most Hawaiians lidat. And then they go inside and shut the door, have about two, three lamp. But if good weather, well, we eat outside.

C: One time you were telling me you had a special mat for eating on?

J: Yeah, we get special mat. More like table cloth. We use the mat.

C: And that hung up somewhere?

J: In the lanai area, wipe it and all that, hang it.

C: So, actually, did you spend very much time inside?

J: Ah, no.

C: Mostly just for sleeping?

J: Yeah, nighttime and then when you do study and all that.

C: But during the day time...

J: During daytime mostly out. Everybody out. No TV, nothing to do in the house.

Clarifications from Interview 3:

C: You said that your mother told you you were weaned fast. Normally were kids nursed longer, for a couple years?

J: No, but I think, when I think back, how I saw my mother how they wean my other brothers and sisters, you know, they feed em too. They chew it and all that, they feed em poi, so I think that's how they weaned faster. We were filled, no? so we wouldn't care for the milk. When I think back, maybe that's how they all can wean a child fast.

C: You don't think that you were weaned faster than other kids?

J: No. But I know, like my sister, 1926 we move out Mt. View, but we couldn't get sweet potato, they just go and dig the sweet potato and feed us, but like her, she was up there so took longer to wean.

C: You think normally kids would have been weaned at about a year?

J: Oh yes.

C: Or before?

J: Before, I think some. But I know there's some, I know my uncle, I think he was going school, he was still...(laughs) that's what they all say. My father say he was weaned fast, but my uncle was...

C: Oh, Keiwiki. He was younger than your father?

J: Yeah, he was younger. He was the baby. So, I don't know, depend on the child. And then depend how the mother feel.

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Maybe she don't bother for chew sweet potato and taro for feed em, or fish and all that.

- C: During that [third] interview, you talked about how your parents were careful about wanting to know where you were. And I sort of had the feeling that maybe they didn't let you go out at night.
- J: Yeah, we always home.
- C: Did you ever go to spend the night on Kaimu beach, tending the bonfire?
- J: Yes. But most time is when you have canoes out like that so you have the bonfire so the canoe people they know that's the landing. Specially dark night. So they tell us, let's go make bonfire, cause tonight is a dark night. Certain nights is a certain kind of fish, yeah?
- C: Would lots of kids go down?
- J: Oh yes, lotta kids.
- C: Mostly oldesr ones?
- J: Bout the same age and some little bit older and some adults. The old man Wai'au used to be all the time.
- C: What about young kids, like five or six, would they go down too?
- J: Yeah, some, some would be. Just play on the sand, all that, and they ... we used to roast coconut, young coconut, you know make imu, eh?
- C: And how late would you stay down there?
- J: Oh, sometime they come back about 10, something like that, sometime earlier, depend on the catch they get. I know sometime they just forget, just leave us, and sleep there, and then we get up at 2:00 or 3:00 and wonder what happen. The canoe is all on land. And my father say, when we passed by you folks was asleep, and so we just let you folks sleep. The weather was good.
- C: What about on moonlight nights, you kids would never go play on the beach?
- J: Well, sometime we go. All depend what fish they get. That's the only time we go on the sand, when fishing time. Then our parents allow. They get two or three canoe, eh? when they go out night time, so they figure all the family, good chance for us to get out.
- C: On dark nights you went for a particular kind of fish? What kind of ^{fish} was that?
- J: Kawale'a, I'm not sure. Dark night, that's when they like to make the bonfire, eh? Sometime we get about two, three pile of leaves here and there, eh? all we can get, all the rubbish and pile it one place. And we light one, then after that light the other. After school we coming back and then we make all the pile, eh? All us say, oh let's make the pile now.

[untranscribed portion: James graduated from Mt. View school in ninth grade. That was as far as the school went. He got a ninth grade diploma and an FFA diploma.]

- C: You were talking about your chance to go to Kam school farm and you stayed on the plantation.
- J: I was interested, but my father said, oh might as well you stay.
- C: That's what I was wondering. Otherwise you might have liked to go?
- J: Oh yeah, I would have liked to go. I had my mind made up, I [would like to go.

[untranscribed portion: James' brother Bill worked as a custodian at Mt. View school after graduation. He had no plan to go to school afterwards. He married a schoolteacher, then moved to Honolulu when she was transferred there.]

- C: Also in that interview we talked about your brother Jarrett. I was wondering whether the grandparents were willing to give Jarrett back.
- J: I think they wanted to keep him, but they cannot. If my father didn't go after him, they would take em to Honolulu, eh? So they recognized that they needed to let him go.
- C: You were talking about your grandfather Ahia being good in speaking English. I was wondering how many people down here spoke English at that time?
- J: No, but there was a lot of Hawaiians. Helen Lee Hong's mother was good, and her father. Kini Pe'a's what? kahu hanai. And Louise Kellihoomalui's father. There was a lot of Hawaiians who spoke.
- C: But then there was some older folks who didn't?
- J: Yes, I remember some who don't understand English.
- C: And then did your grandfather speak English to you or mostly Hawaiian?
- J: Both sides.
- C: So by the time you went to school, could you speak English?
- J: Yeah, can.
- C: Some folks have talked about they didn't speak English when they went to Kalapana school, and they had some trouble.
- J: I know some parents, they were strict, well, they didn't know how to talk English, eh? Cause, I know, my real grandmother she always say, the future you should learn to speak English. Don't speak Hawaiian. Well, she had the right point there. English was the language that they teach in school. But in country school like this, well, the teacher is Hawaiian too, well certain times just speak in Hawaiian. Explain some words. Then when was going too our schoolteacher was Sunday-school teacher too, same denomination, so we used to get all the pamphlet in English. Singing lidat, well, mostly all in Hawaiian. So there were two [languages].

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Side B Mostly new material:

[portion untranscribed: James' grandfather spoke at church conventions, church meetings in Kalapana. The only community gatherings in those days were church meetings--no PTA meetings--and gatherings at "politic time."]

C: What happened when there was a campaign going on?

J: Well, before that, before the candidates come down, if that's your favorite candidate you want, so you going to make lu'au, eh? And then when you get the lu'au and your candidate come down and talk to the group. And then when they have one other one is when the party candidates all come, eh? See, this is more like individual candidates, like the way they do it now, eh? They have that from way back. [The party gathering] that's when they all come out and talk about their party line and all that.

C: So, did the person who prepared the lu'au stand up and talk for his candidate too?

J: Oh yeah, he talked. The way they say...well, you see this is all for you, they're gonna vote for you. When the election come, just a few votes for you.

C: During the time you were down here, was that the campaign for Tom Sakakihara?

J: Tom Sakakihara I wasn't living here. I was Mt. View already. So my uncle was for him, eh?

C: Do you remember the campaign when you were living down here?

J: I think one was Bill Jarrett. He was, what?, delegate I think. I know my grandfather was one of the sponsors. I know we have to go work and all that.

C: For the lu'au...

J: Yeah, round up coconut here and there and make kulolo and all that.

C: Was there some other people besides your grandfather as sponsors?

J: Oh yeah, there were lot of them. I think that time they had Kekahuna's house, you know, right next to the Catholic church. That's where they had the lu'au.

C: Oh, so Kekahuna must be behind it too.

J: Yeah. Democrat. There were lotta Democrats down here.

C: Oh, Bill Jarrett was Democrat?

J: Yeah, he was Democrat.

C: Do you think there was one person in charge?

J: Yeah. I think there were. I'm not too sure who was. But

all pitch in together.

[bit omitted]

C: Was Jarrett the only one they gave lu'au for?

J: No, other candidates too, some Democrats, Republican too, they get. And then everybody go to that lu'au too. They always say it's better to go listen both sides. But like those days your ballot you can cross line and all that.

C: You had a polling place down here those days?

J: Yeah. Kalapana school was.

C: Do you think Louise Keliihoomalu's father was involved in lu'aus for candidates too?

J: I think so, I'm not too sure. I know Gabriel Pe'a, yeah, he was a candidate. The first time he ran was on the Republican party side. But wasn't elected. And then the next time ran again on the Democrat.

C: Running for... J: For the House.

C: He never got elected? J: No.

[bit omitted]

C: I'm trying to get an idea of who the more respected men in the community down here would have been, the ones that people listened to more.

J: Well, I think the Hawaiians before, they respect more the pastor of the church. My days down here when I was, used to be the Reverend John Kama. I know they respected him. Then some, well, licentiates they had, I think my grandfather was and Louise father. After that, well, Gabriel Pe'a. Gabriel Pe'a was later, no? [He was well respected.] He used to be the scribe for the [church] conferences, for the convention, all that.

C: He was a licentiate too?

[1942-1970s]

J: Yeah, he was a licentiate. And then he was ordained.

C: If there were arguments within the community, you think those people would have been the ones whose opinions were important?

J: Well. Main thing, get trouble lidat, first thing you do is call the police, and they leave em up to the judge. If not, well, if he belongs to your denomination, well, the priest is going to see you at the same time, eh? Cause I know if they have something lidat Gabriel Pe'a would go up to the house. You know, more like you sick or, you know, in trouble, well he goes up to the house.

C: Can you ever remember any trouble when the police were called in or when somebody in the community had to get people to calm down?

J: Um....remember during politics, that's when they give blows.

C: Oh yeah? they give blows?

J: Yeah, they fight.

C: At the lu'au's?

J: Yeah, at the lu'au's, or at the campaign speech and all that. Well, all drunk already, so everybody tell, oh, he's drunk, no need call the police. He's backing his candidate

and this other one get bonehead...

- C: You talked about how the Pe'a household was a center for Kaimu, you always had parties there. Would there have been somebody else in Kalapana whose house was central there?
- J: Um, I don't know. They might get individuals, they own, here and there.
- C: Kalapana might have been a little bit larger community.
- J: Maybe larger community I think. But when they have here, Kini Pe'a's parents used to come.
- C: But mostly folks from Kaimu?
- J: Yeah, and up Mokuhulu, Kellihoomalua's and all.
- C: It seems to me Pe'a's were important, but maybe in a different way from your grandfather.
- J: Grandfather was important man too, for the church. He was strong for the church.
- C: In terms of the Pe'a family, was the old man Pe'a well respected?
- J: Yeah, the old man was respected too.
- C: What about the wife?
- J: The wife was more, she was more educated.
- C: Do you think they both played an equal role welcoming people to the house?
- J: Oh yeah. The father is well liked. And they willing to share. When they go fishing, all that, they get 'opihi. They always support the Catholic church or the Protestant Church.
- C: Do you feel like Kalapana was in some ways separate community from Kaimu?
- J: No, I don't think so. Cause we mostly all families, uh?
- C: Was there any kind of rivalry between the two?
- J: No, I don't think so.
- C: Not in school or anything?
- J: No, not in school. No more that gang type. All together. Mostly all Hawaiians, only what? Chinese that's all. Those days no Japanese in school.
- C: What about when the fishermen came back and people were given fish, was that mostly within Kaimu, and within Kalapana?
- J: Well, mostly when the canoes go out, Kalapana canoe go out too and Kaimu, so the community's right there eh? And then if we hear, well, Kaimu fishermen is all busy and then we hear Kalapana going, we go Kalapana.
- C: And get fish there?
- J: And get fish. We need the fish, see, we always want fresh fish. And sometime go there. I know my grandfather used to tell us, oh, go Kalapana. I think get canoe out. Go buy opelu. We go there, I go give the money. I used to take my brother, my cousin, the three of us go there, give the money. 'E say, no, no, no, take all.
- C: Just to be polite you'd say?
- J: Yeah, polite, yeah. You'd give the money. Cause, like

Kalapana landing is all real _____, eh? And that, nobody can. It's only the expert people that can go there. You You gotta watch, eh? That's only men, all tough men, to go there and bring the canoe out.

C: Oh, the kids cannot.

J: Cannot. Not like Kaimu one. Well, we just go, pretend we pushing, on the sand. But Kalapana one, no.

C: You never went to Kapa'ahu when they brought canoes in there?

J: No. No. But I've seen Opihikao one. [bit omitted]

C: In your days, was this road along the coast to Opihikao there?

J: Yeah, was there.

C: Do you remember going to lu'au's in Kalapana?

J: Oh yeah, plenty lu'au.

CL: Do you remember whose houses?

J: Yeah, Ka'aukai, Kini Aki, Kama's, Kaheiki's. Plus the churches.

C: Was there any kind of rivalry between the churches?

J: No. Those days no. When the Catholic get something, we all go. So long as not interfering with our own church. I know when they want something lidat, like my father them, they all go help.

C: Help the Catholic.

J: Yeah, and then the Protestant, some of the Catholics come and help.

C: When people needed to have dealing with the courts or the county government, was there anybody down here that would help people do that? Like maybe your grandfather, or Kaina?

J: They don't have that the way they do today, you gotta get representative from the district, so they would know the district. The only thing I think those days was the candidate in politics time. Maybe after that, they come around, eh? And then for roads and all that, they go see direct to the county chairman. And the chairman usually come around all the time, eh? They come out.

C: So when he came out...

J: Well, they complain and all that.

C: Mostly about the roads?

J: Roads, yeah.

C: One time you were talking about how your parents were real strict on Sundays, they wouldn't let you play or anything.

J: Oh yeah, my grandfather.

C: Was there a difference between families on that?

J: I don know. I know on the Protestant side, yeah, we was all strict lidat. I think the Catholics too, some they were strict.

C: Did you know of any families where the kids were allowed to play on Sundays?

J: Well, I know before they opened the park here in Kaimu, used to be nice big place that you can play baseball, so the outsiders come and play, so...some of the local ones like play too.

C: Outsiders from..

J: Oh, from Pahoa, something like that, just come in, eh? But I know fishing was all strict about on Sundays, no fishing was.

C: So, nobody at all?

J: Yeah, the local people. But after that, outsiders came in, so...you don't know who's fishing, the local one or outsiders, or what.

[untranscribed section: The only activity after church was the community talk-story on the beach. There was no family that didn't attend church.]

C: I know you said your father and grandfather were against playing the 'ukulele. Were they also against hula and singing?

J: Well, they way before was, we used to act in school too and during Sunday school rally, in ho'ike, we used to do. But not the dance they doing today though. All by motion, act like Mary and Joseph and the shepherds and all that. Just act the parts of the scene. But today, o boy, 'sall lu'au kind, eh?

C: Yeah. What about at lu'au's?

J: The lu'au's they did.

C: Were there some people who didn't, who were against it?

J: Ummm...people, I think they enjoyed. But they were real clean, the way they act and all.

C: Did everybody dance hula at the lu'au's?

J: No, not too much. But singing, oh yeah, everybody get, they're all good voice. One, two glass too much, well... sing out...singing, sleep on the floor and all that.

[bit omitted: people played 'ukulele too at lu'au]

C: Was there songs from down here?

J: Oh yeah, there were lotta songs from here too. But those days when they used to dance, they mostly all holoku--long dress. So graceful. [tape ends: Women brought their holoku with them if they wanted to dance.]

Tape 2, Side 1

J: ...not those kinda short skirts they get and everything [now].

C: Did women get drunk too?

J: Oh yes.

C: In their holoku's and all?

J: Yeah. Well, the ones that wear the holoku's is the one that they gonna dance. Some maybe they bring it, and then they go out someplace and then put on they holoku and...So when

they...The old people say they watch the motion of the hand, eh? According to the song. And some they say, oh that naughty song that.

C: Other than lu'au's did you folks ever go and eat at other peoples' house?

J: Well, sometime they call, we say, oh, we go over and all that. Sometime they maybe one small occasion, they say. And sometime they go hunting. Alright, get the pig and all that, they say come taste kalua pig, come here for lunch too. Go Pe'a house, that's the main one. Like us was close to Pe'a's, eh? So we always go there, eh? Sometime they go hunting and all that, or Gabriel Pe'a go up and check his pigs and all that and _____ oh the dog grab hold one. So when you go take care your pigs lidat, you see one pig some, can tell em that's wild pig, eh? They run away from you. Well, the dog, that's why. Go and get em. Get em [to the dog]. I know one time Gabriel Pe'a had, he say, oh, go over the house, go help he say. I'm busy. So me and his father, brother, we go help kalua the pig. He was busy, and then the pig is wounded, eh? From the dog that's all. Couple times he did like that. I was married already [1940].

C: But it wouldn't have been...

J: During my regular days lidat, no, we just come home and tell us no pig, we go home.

C: So, it wouldn't have been on a regular basis.

J: No, no. Hardly any, no. Cause what they get is what we have too, eh? Only time, we get kalua like that, well... And then even us too, when we...my parents and all that say, oh, we wanta eat something different, we say kalua pig. Well, kalua small pig, maybe about 50 pound or 75 pound. Just kalua, one, two time eat, and that's all gone, eh?

C: So, a time like that you wouldn't invite other folks over?

J: No. Just for the home use.

C: During your young years here, was there anybody besides Mr. Lee Hong who had an outside job?

J: That's the only one I know. [Others] they just go, come back. See, like old man Lee Hong, he stays in town, and then comes home weekend. The rest all just go, come back. You know, not every day, maybe two days [a week].

C: They might have gone to do some temporary work?

J: No, no. Just on business, shopping lidat. And at the same time they pick up passenger lidat, anybody who wants.

C: Do you think there was anybody who did outside work aside from the road work, temporary?

J: We just help each other, eh?

C: How long do you think it took to get to Pahoa?

J: ...take about 45 minutes I think. About two hours from here to Hilo I think. [bit omitted]

But was just only Model T's, eh? and then they had, what?

Chivy's. Like that was what Kini Pe'a guardian, I think he had Chevy too. Gabriel Pe'a after that, Gabriel Pe'a was always having new cars all the time. Well, he used to work hard, eh? His farm, and then used to make 'opihi and sell, and all that. He was a hard worker.

C: Was there anybody else that used to grow and gather stuff and sell it like him?

J: Well that Kini Aki was. He was a farmer and sell.

C: Nobody else?

J: Um...nobody else I know. A Filipino [Quihano] used to get, up that way, man. That one, well Gabriel Pe'a used to take for him, sell. Then my uncle used to be good too, used to be good in planting tomatoes.

C: Did he sell his own or...

J: He sell his own, he took in town, he delivered. Or if not, I think he see if Gabriel Pe'a get room, so, take em sell.

C: Was there anybody who used to sell kalo?

J: Taro, no. Down here, no.

C: Cause I know Waipa used to grow a lot of it.

J: Yeah, well, maybe after I moved Mt. View, yeah. I think they had. That Filipino, yeah, Quihano, used to raise, sell taro.

C: That also was maybe after you moved.

J: After I was up Mt. View. After that, I know other places like Kapoho people and Opihikao, a lot of them were selling. Kahuloa's from Opihikao side. Cause when we used to have something at our church, sometime we need about eight bag taro, so I go around and buy taro. And us come, oh I need about five, six bag. He say, okay then, I'll take care for you. And so he goes and buy from others. And then when I go down there and bring the money he say, oh nevermine, I donate two bag, or one bag--for the church lidat. But before that, I think, in the old time, when I was still living here, well everybody get their own taro patch, here and there.

C: So it was only after you moved...

J: Moved, and then they start to sell, yeah.

C: And maybe some folks stopped growing...

J: Yeah, some stopped growing. It's hard, eh?

C: Do you think there was anybody raising pigs or cattle in a big way down here?

J: Down here everybody had cows.

C: But was there anybody raising em for sale? Ranching?

J: Well, ranching no. Well, if somebody like to they sell em, eh? Get extra and all that, they sell. From Pahoa, they used to get the slaughter-house up there, well, sometime he need, they come around so...say, oh get this one over here.

C: How many head a year would you think your family would sell?

J: I don't remember my father selling, my grandfather, all just for home use. Send em to the family and all that, divide it up.

- C: But some other families maybe sold?
 J: Yeah, maybe some they sold, I think.
 C: But not in a big way?
 J: Not in a big way, no.
 C: Lee I thought I heard might have been...
 J: Well, Lee was, yeah, Lee was raising to sell. But Lee I think was after I left here. And then he started buying land, this and that. When I was living down here, they were more in piggery. Cause even my father them, yeah, we used to raise pigs, lidat, we used to sell pigs, yeah, but not cattle. Always the Chinese from town they come down here in their big truck. They pick up all that they can. Those days \$30, \$40 and you get 200 pound pig lidat.
 C: How many pigs do you suppose you might have sold in a year?
 J: Well, depend how they come down here, for the demand. If they come we sell, if not we salt em up. Then the cows too, when get big ones lidat, we kill em and then we salt em and dry em, eh? Make dried meat. And salt pork. We have our taro patch and get lu'au and make salt pork and lu'au. And then salt pork barbecue, put em in the water to get the salt out and then barbecue, eh?
- C: What do you think about the depression, did that have much effect do you think up at Olaa?
 J: Um...those days I didn't see much depression. Cause working on the plantation so...everything was cheap too, eh?
 [bit untranscribed: no layoffs; Maybe there was a hard time in Hilo, but not in the country.]
 C: What do you think about down here [Kaimu]?
 J: Down here, no, I don't think so. Only thing down here, everybody like keep up with the Jones, eh? Get all the cars and all that. Well, you gotta take care of your car, tires and all that, gasoline. As long as you work, well... I think that time came, when Roosevelt got in, he spoiled evrything, the lifestyle.
 C: How? Whatta you mean?
 J: Cause, the New Deal, eh? Cause my uncle used to tell, he says they get jobs and all that--well, 50 cents an hour, so everybody used to jump for that. \$4 a day, maybe you heard that song, eh? they sing.
 C: The one about the USED?
 J: Yeah, USED. And then what? Maybe they get tools only for fifteen or twenty people, eh? And then you get about forty sign up and go to the work place. They say you work by shift. My uncle used to tell that. (My father already workin up there [Mt. View].) They work by shift--they work maybe one, two hour, and then the other one sleep. Cause they don't have enough tools, eh? But they getting paid for eight hours, eh? Cause I know my uncle used to tell, I don't know what's gonna happen. But good thing he went to work for the Canik

[factory]. After that he went mainland, working. So he was the first one say, oh I don know this kind. So that's how it started. And then the union started to organize and all that.

People started learn, they say easy money, \$4 a day, compared to county, what?, eight hours work and \$2 a day.

C: That was roadwork too, for the USED?

J: Yeah, it's all roadwork.

C: Was the county still doing roadwork too?

J: I don know.

C: Maybe that replaced the county.

J: Maybe. I think replaced. Cause I know my uncle used to get his sign outside here, was his number eh?

C: What number?

J: I don know. But, what that, they say 'as my USED number.

C: Do you know what USED stands for?

J: I don know. Suckers every day.

C: You think all the men from down here worked on that?

J: Oh yeah, they all working. They all figured, gee, why work for the county?

C: Would that have been five days a week?

J: I don't think so.

C: And was that on the roads around here?

J: Yeah, right up to Pahoa and all through.

C: Do you know anything about WPA work at the park?

K" Yeah, they had all that, WPA, at the park I think.

C: That was different from the USED?

J: I think, yeah, they were different.

C: Do you know what they did?

J: Regular hand labor, eh? Stone wall and all that, fixing fence and cleaning the bushes and all.

C: Do you know whether your uncle worked on that too?

J: Yeah, he worked on that too I think. I'm not sure. They worked all kind, no? NRA no?

C: CCC.

J: Yeah, the triple C they call it.

C: That was up at Volcano?

J: Yeah, up at Volcano and then Waimea I think.

C: Did you know anybody that went up there?

J: Oh yeah, there were a lot of down here boys went. From 16 or 18 up I think, single boys.

C: Do you know what they were doing?

J: Oh, like National Park they were cut trail and all that. Cause I know my wife's uncle was one in charge at the volcano, John Maka'imoku. He kept on giving pass and all that, weekend so many boys can go.

C: Kinda like being in the army.

J: Yeah, like _____. Only thing, well, you don't handle rifle. Clear trail and stone wall and all that. From here lot of these boys went. Yeah, some of the boys that went CCC camp, they came out alright, some of them. You know, was trade job and all kind, some they pick up carpentry and all that

eh? Some came out real good,____, mechanic...how to take care animals.

[portion untranscribed--The CCC camp was located below KMC at Makaopuhi crater; In 1955 was the big layoff at Puna Sugar Company when they switched from hand cutting, not during the depression.

Keiwiki's three wives:

- 1) Kamala Kaho`okaulana, married Keiwiki when James was about seven. They lived both in the Ahia house and "up there" [at Mokuhulu] with her family. They were married for a short time.
- 2) Keake li`ili`i Pe`a, married Keiwiki while James was still living at Kaimu. They lived mostly at the Ahia house, but moved back and forth to Pe`a's.
- 3) Annie Kama, married Keiwiki after James had moved to Mt. View already. They lived mostly at the Ahia house, but "on the Kalapana side too."]

Side 2

C: Did your cousins come down here much?

J: Well, my cousin Tai Leong was living here, eh? Used to stay here, and then after that he moved away, to Honolulu.

C: Only him, not the other cousins?

J: No, only him. We were brought up together.

C: Was he hanai'd by your grandparents would you say?

J: Well...more like they raised. Cause he used to get six fingers, eh?

C: So he didn't spend any time in Hilo?

J: No, he used to spend, go with the mother and come here. But he was the grandmother's pet, Annie. And the others was the other grandmother, `Awihi, the sister and the other brothers.

[portion omitted]

Then he leave and then he go Hilo. The father say, oh, and mother say come stay, so he go and come stay Hilo and attend Kapiolani school. And then after that, well, I don't know what happen, he drop off from school.

C: So he left before you went up to Mt. View?

J: No, he's staying down here. He was staying my grandfather and my uncle.

C: Until your grandfather died?

J: Yeah.

[portion untranscribed: Tai Leong is 76 in April, living on Maui.]

C: Besides the time you burned the sweet potato garden, and your parents got angry, can you remember any other things you did that they got angry about?

J: Um...I was small, I remember my father and grandfather they

- hate to see us go use the knives.
- C: Yeah. Did you ever go off without telling them and they got angry?
- J: No. We have to let em know, we tell we going play or we going school.
- C: Did you ever not tell them?
- J: Um..sometimne, uh? I think we all do that.
- C: Did they just yell at you? Or did they spank?
- J: They just yell at me, my grandparents. Only my parents, yeah. Oh yeah, they gotta spank us.
- C: What about your grandparents, did they ever spank you?
- J: No, I don't know, my grandparents only scold I think. My mother, father, yeah. That's why I always do that to my kids too.
- C: Did you feel like you got spanked often, or was it rare?
- J: Think rare though. I was good, uh? Each time they tell to do something, I was there to do. Those days had regular chores to do. Get firewood all the time in the cookhouse.
- C: Do you think that was typical in other families too, that kids usually obeyed?
- J: I think each family get something different. Not all families are alike, no?
- C: Do you think there were other families where the parents were more heavy-handed? Maybe they spanked more?
- J: I'm not too sure about that. When I go to school like that I don't see anybody that stays home from school because being spanked heavy and all that.
- C: Today you read accounts of Hawaiian family life where parents are heavy-handed, and I wonder if that isn't something recent.
- J: Um...Well I think today parents are, what?, liquor and all that. But when I was living down here that's very seldom you see people do that. The only time, they go to a party, yeah, they drink a little bit but most of them lie down. Argue with their wife and all that. Maybe the wife tell them, go home, 'e say oh no, and they get bonehead. Well, that's their two fault, eh? 'As what everybody say. So, let him rest, let him rest. Sometime. Nowdays have what? knife and gun, all that. But those days only the hand, eh? That's the difficulty today, eh? with people.
- C: Was there very often when husband's hit their wife in those days?
- J: No. I didn't see that. Only argue, eh? People separate them so they don't fight. No more the kind blows and all that, cause people, right away people jump right in, eh?
- [bit omitted]
- C: And you think it only happened at lu'aus and such?
- J: Umhm. Well, maybe little bit too much, eh?