

Roy Wilson, Interview 4 by Kamakoa Ah Sing 1/15/2008

K: Aloha Kakahiaka e 'Anakala Roy.

R: Aloha nō.

K: Mahalo kēia hui 'ana. Ka 'ae 'ana mai ia'u e noho kūkākūkā me 'oe e pili ana i kou wā kamali'i, ka hānau 'ia 'ana—ka hānai 'ia 'ana.

R: A! Ka wā kama'ili, ua hānau 'ia mai wau i Ka'ū. 'Īpu'u, Ka'ū, a mea nō ho'i close to Wood Valley. And then a... We had a māla 'ai up there. And we left Ka'ū when I was five years old. And then we moved to Kalapana a noho me Tūtū Kama, Mīkala, behind of the old Congregational Church. And then we stayed over there until 1926. In 1927 we moved in with Yamakami. He Japanee kēnā. Ma mua, kāna wahine, he Hawai'i. And then make kēlā wahine, 'o ia nō, Kukahi (?) She owned the hale. 'O ia ke kumu mākou moved in with Wilson. Until 1927, the end of 1927, and moved mākou to Kamā'ili e noho ai. And then li'ilii'ī nō ho'i [au] kēlā manawa, we didn't have much flour, but we had cracker. But we raise our own taro and raise our own sweet potato and pumpkin. And then mea, for the i'a, we go to fishin every morning. If we want fish in the morning, we go in the morning to fish. My dad used to go out hele lawai'a moi nō ho'i. And then, lawa kēnā for kakahiaka me 'auinalā. And then, for ahiahi, hele hou i ka i'a, fish. So, mākou, when we used to live back there, we lived mostly on the land and the ocean.

K: Lawai'a a he po'e mahi 'ai. Nā mea 'elua, pono e survive.

R: Pono e survive. Otherwise ['a'ole loa'a ka] mea 'ai. So, ku'u pāpā, e māla 'ai ana ma hope o ko makou hale, ka wahi o Kama'u nō ho'i kēlā wahi. So we māla 'ai behind the house. And then we had, nui ka ulu kuawa, and then we had to... And pāpā wasn't so well, so we had to kōkua, 'eli the ground and then maybe knock down some trees, so that we can get all the dirt. 'A'ole nō nunui ka lepo, pono e huki mai 'oe ka lepo, and put me ka pu'upu'u e kanu ai i ka 'uala. Like the kalo nō ho'i. Hana i pu'upu'u, kanu ka kalo, and po'i em me ka kuawa, me ka guava leaf. Lau kuawa.

K: 'Oiai, 'a'ole nui hohonu ka lepo ma laila?

R: 'A'ahe hohonu. Really shallow.

K: Ke kalo,

R: Pu'upu'u and then kanu i loko o pu'upu'u. And then pi'i i ka nahele. Kekahi manawa, some kind place there is some lepo. But most times, 'a'ole loa'a ka lepo. He 'a'ā wale nō, he pāhoehoe kēlā wahi ma mua. 'O kekahi mau wahi 'a'ā wale no. But there is kīpuka, a little bit dirt. And then you kanu i ka mea 'ai.

K: Kou pāpā, he mahi 'ai?

R: He mahi 'ai. 'Ae.

K: He Hawai'i nō, kou pāpā?

R: No, 'a'ale. He Kepanī kēlā.

K: He Kepanī piha?

R: Piha. He was born 1884. 1896, pae mai from Japan ma 'ane'i, a i Pāhala.

K: Ma laila nō no ka hana?

R: Ma laila nō no ka hana. Poor keiki, come over here Hawai'i nō ho'i. His language, he got a chance to learn Hawaiian. Those people taught him how to speak Hawaiian. So, ina wala'au Hawai'i i ka pō, a 'a'ole 'oe nānā, e no'ono'o 'oe, kanaka wale nō kēnā. He Kepanī nō ho'i kēlā, wala'au kanaka ana.

K: Wali nō ka 'ōlelo.

R: 'Ae. Wali.

K: Ke 'ike 'ole 'oe ai, he Hawai'i paha kēia.

R: 'Ae.

K: Oh. Inā he Kepanī pehea kou inoa hope 'o Wilikona?

R: Well, when 1941 when the war breaked out, I was workin for the railroad at that time. So, in order to get in the wharf, I had... cannot go into the, pass the security guard. Everytime they see the Kepanī name. Because of the war. No ka mea he Kepanī nō ho'i. So, then only four men worked. So then, the guard asked me, "E, you don't look Japanee." "O wai kou māmā inoa? Oh, mea nō ho'i. 'O wai kou māmā pāpā. 'O Wilikona nō ho'i. Oh. We going change your name to Wilikona. So me at that time became Wilson.

K: Kona pāpā kēlā? Kou kupuna kāne kēlā?

R: Yeah. My mother's father.

K: 'O wai kona makuahine? ka 'ao'ao Hawai'i? 'O wai kona inoa?

R: No Kalapana nō, 'o Ka'aukai nō ho'i.

So that's why my name is Wilikona kēia manawa.

K: He 'ano ho'ololi malū, I komo 'oe i loko o ka hana.

R: So that's where I worked, for the railroad, until mea nō ho'i, 1946 tidal wave. Pau.

K: Ma hea 'oe i kēlā manawa? (R: Aia i Puna) kēlā kai hō'e'e?

R: Well, I was in Puna, and coming with the train, the passenger train, coming to Hilo. Aia mākou i Maku'u, a nānā aku wau i ke kai. 'Auē nō ho'i e. Bad brown the water I told the conductor. I mean the driver. Brown the water, the ocean. I think something happening. He said, yeah I think so. So ma kahi o 'Ōla'a, a hiki i 'Ōla'a... 'Auē. Pau 'o Hilo. Wipe out.

K: Mai Maku'u a i 'Ōla'a, ua pau?

R: Well, from Maku'u side I could see that, but ma Hilo was wipe out.

Because when we came to 'Ōla'a, then they told us, you can go as far as the yard, but the yard partially is wiped out. The tracks was gone certain place, and all that. Then all the passenger we had, they unload em all at 'Ōla'a. Then they took the passengers, some of em they have to bring em back home, because we can't take em to Hilo. So then the rest waited for us on the way back. But we didn't come back that day, so they just, they took em home anyway. And po'e kamali'i went to school too that time, so they have to bring em back home. There are other people that found transportation and send them back home. So we got stuck in Hilo for about two or three days.

K: 'Ehia ou makahiki kēlā manawa?

R: I was only about twenty-four. Oh, no more twenty-four, I was twenty-five.

K: Oh, laki loa.

R: I was supposed to go to Hāmākua kēlā lā. Because I wen argue with the dispatcher. I said, no, I supposed to go Hāmākua. No, you go Puna run. No, I go on the Hāmākua. No, you go Puna run. So I said okay, I give up, so I went Puna. But that train, that morning got caught, right in front by the Bay Front where the canoes. That's why, if they send me... But something was tellin me, no you don't go. So I stayed back, but when I came in that morning, I wen look at the train. Oh, that bugger was wiped out. By the side of the ocean the box car was all turned over. But all those kanaka was inside there, they all got saved anyway. They all ran away. Two was inside the iron works building. And the other three got into the coca-cola building. That coca-cola building was high, eh, before. So they got inside there, so they were lucky.

So when I came in I wen go look all the place. Oh, my God! I went to look for my friend's place, all gone. Then I met my lady friend other there, I said, Oh, where is your husband? Oh, he went to work; but I can't find my two boys.

K: Lilo akula.

R: Lilo akula i ka wai. Then another lady, the same thing. This lady told her, run away, run away. Tidal wave. She says April Fool and she stayed back. She and the four kids all went, the five of them all gone. It was April Fool Day. The two houses wasn't so far, but... She said run away. Take your children, run away. But no, she stayed back. The water wen ate all them. That one, the house and all went.

And when they come back down, that's when she drag everything out. She goes in, but then maybe some more wave coming in inside, but when she back out, that's when she take everything out. So that's why they said they could hear the houses crunching underneath the Wailoa bridge at that time. Sad.

So from over there, 1946, in April, May, I wen work for Glover. When we was workin railroad, 50 cents an hour. I wen work for Glover, was a dollar ten cents an hour. So big pay.

K: He aha kāu hana ma Glover?

R: Carpenter. Kamanā. And then after that, I go out do roadwork. After that, I do landscaping, sewer, water, road excavation, land excavation, all that.

K: Kupanaha kāu mau hana.

R: So, at the end—I was retired in 85. When I retired 85 I went to the mainland, I come back. When I come back, they call me again to go back work. So I tell em, Yeah, I can help you. So I tell, well I go work for you, I go help you. So, four months I help them. Work. So pau that four months, pay ka hana, 'ae, pau. Okay, I went again. I went back again to Tennessee. Took my wife, went Tennessee. Holoholo ma laila. Come back again, they called me again about one month later. They said, Eh, you can come help us? I tell him, Yeah, okay. You like me work? Yeah. Okay. You pay for everything. They paid everything. They paid medical, insurance. And then some other stuff they paid.

K: Kamanā.

R: Not kamanā. I was foreman already. All during that time. Early part I was kamanā, but after that I came one foreman. So I was senior foreman. When I retired I was the highest paid senior foreman. And that's something. So when I went to Social Security to apply for my social security, I tell them, This is what I earn. He says, "How can you make that much money?"

[part omitted about social security, about going holoholo to Alaska, fishing kāmāno there]

Sometime they ku'ū 'upena over there [for kāmāno]. [details omitted]

(17 minutes)

K: 'Oko'a kēlā. Loa'a nō ka 'upena ku'ū ma 'ane'i kekahi, eh? Ma Kalapana, kēlā 'ao'ao.

R: 'Ae. Ka wā ma mua, 'ae. Pāpā used to go. Paipai. Ku'ū ka 'upena, paipai i loko o ka wai, and then you pull the net up. Even in Keaukaha that same thing. They used to paipai too. Down 'Onekahakaha and the 4 Mile side, they used to go paipai too.

K: 'O kāu hana, iā 'oe he kamali'i, he aha ke 'ano o kou mau kuleana? Hele 'oe ki'i ka 'ai a me ka i'a?

R: 'Ae.

K: Kanu ka 'ai, ki'i ka 'ai...

R: 'A'ole loa'a ka hale kū'ai. Mamao. 'Elua maila. 'Auē! Hele wāwae wale nō.

K: Mamao kēlā.

Ka 'ai, he aha ke 'ano o ka 'ai ma laila? Ke 'ano o ka huli?

R: Ka huli, ke kalo nō ho'i. We used to have, ka huli ho'i, we had the 'ele'ele. And then we had naioea, wehiwa, naioea, kū'oho. But kū'oho and naioea, we had plenty. And we had lauloa. (K: Lauloa?) Lauloa is the first, fast eating taro. If you plant the lauloa, by seven months, you have already some to eat if you plant good. So by eight months, it's supposed to be ready already. Eight months. But the other ones, can take eight months to twelve months. About ten months—like the waihehiwa and the naioea goes eight to ten months.

K: He aha ke kū'oho?

R: Kū'oho. One year. So you can, kanu 'oe ka mea, 'ai mua, first, and then kanu 'oe the kū'oho, the last one so that you go a long ways...

K: Oh, lawa ka 'ai.

R: Then when the kū'oho is ready, you have planted the other one, be ready for eat for the next time.

K: No laila, kanu mua 'oe i ka huli 'o'o koke; ma hope mai kanu 'oe i ke kū'oho 'oe, ka wehiwa 'oe...

K: Yeah.

R: 'O ka mea hea kau punahele?

R: He aha nei?

K: 'O ka huli hea kau punahele?

K: Ke kū'oho, makemake nui 'oe i ke kū'oho, a i 'ole ka naioea, he aha kou punahele?

R: Ah, used to be I like the naioea, and the wehiwa is good.

K: Ua 'ono nō?

R: And the lauloa is 'ono too. But the most we like was the naioea and the wehiwa, because that was only the taro that we had at that time. And then after that they came in with the mana 'ōpelu and mana 'ulu like that. But the mana 'ulu and the mana 'ōpelu, too much keiki, eh? That's why, so the i'o is small. 'A'ole like me ka naioea and the wehiwa. Makua, you get good makua. And the pu'u come outside, big too. It's just like that 'ele'ele 'oma'o. He pu'u no.

K: But the kanu 'ana i ka 'ai, 'ehia 'ohana kanu 'ai? Nā 'ohana a pau?

R: No, ku'u 'ohana wale nō.

K: Pehea ka hana poi?

R: Ku'i 'ia.

K: 'A'ole mikini wili poi.

R: 'A'ole loa'a ka mikini kēlā manawa. Ku'i 'ia.

K: 'O ka lima ka mikini.

R: 'O ka lima ka mikini. We had a good size papa anyway. We had, I think about almost six feet that papa. 'Elua kanaka ku'i. I think about five and a half feet that papa was. Big papa. And then, that papa was 'ōhi'a. Kaumaha kēlā mea.

K: 'O ka ma'amau, ka papa ku'i 'ai, hana 'ia me ka 'ōhi'a.

R: 'Ōhi'a. So that papa was good papa. I don know, we gave the papa to somebody in Puna there. After we left over there, the papa went. I think my mother gave it to somebody down there.

K: Pehea nā pōhaku ku'i 'ai?

R: Nā pōhaku ku'i 'ai, she wen keep the pōhaku ku'i 'ai. That's why I get one more left. We had four altogether. My dad made four. But only one we get left. She gave to somebody never had, so that's why we had one only.

K: Pehea e hana ai ka pōhaku? hana 'ia me ka pōhaku?

R: 'A'ale. Kīkē 'ia me ka chisel, me ka hāmāle a kīkē 'ia. Then after when pau, then put em on the mikini. This was way back, in Pahala when my dad was workin for plantation, he wen put em on the machine. You can tell by the way the thing is smooth.

(22 ½ minutes)

So I did the same thing too when I made mine. I kīkēkē pau, until I get a real form of the pōhaku ku'i 'ai, then I went with the mikini around, the grinder. I polish em around. Then the last part, I put em on the lathe and I finish that off. Wili 'ia me ka sandpaper me ka grinder, rough grinder. Then alright. The only thing is, ka wā ma mua, you don't have chisel some place. Ka 'ohana o Pohiki, I mean Mālama, one man he use railroad spike, the big size railroad spike, to kīkēkē. That was his chisel. And then he kīkēkē all around and make his own. And then he rubbed with the pōhaku, to make em real smooth. And that's how he made his. All hand work that.

K: He aha ke 'ano o ka pōhaku?

R: Good stone, because the pōhaku is different grains. When you look at the pōhaku, the grain is real tight. But kēlā, it's really hard. So you can chisel and work it really hard, that's why you can make em. But it's real hard. You just kīkēkē with the chisel all around. It takes time. You gotta sit there. If you like your pōhaku ku'i 'ai, you have to sit down, maybe two, three days. Keep going.

K: Ho'omanawa nui.

R: Ho'omanawa nui.

When you tired, you kāpae that, you do something else. Then you come back, you do it again. So then you can use that, you know the white coral, they use that as a sandpaper too. When you rub that, it eats in. So that's what we use too. We use that pōhaku to pōhaku. Keep on rubbing it. Till you finally get smooth.

[section hard to hear]

K: Kēlā, ka pōhaku a me ka papa, ka mākaukau no ke ku'i 'ai, ke 'ano o ko 'oukou ku'i 'ai 'ana, he paila 'ia ka wai a ho'omo'a i loko o ka wai, ke kalo?

R: Ma mua, kālua kekahi manawa. Ina 'a'ole loa'a [iā] 'oe ka pākini, 'ae, kālua 'ia ka kalo me ka 'ulu. A if you loa'a nō ka pākini, komo i loko o ka pākini. Ho'okomo i ka mea 'ai i loko a the water goes right to the top of the mea—kalo nō ho'i, 'ulu nō ho'i, go right to the top and po'i em me ka burlap bag.

K: Oh, 'eke mau'u.

R: 'Eke mau'u. Two, three 'eke mau'u cover all on top. So you can keep the māhu inside. A ina loa'a 'oe he papa, cover me ka papa. Then keep all the steam inside, it comes out better. But ina 'a'ole loa'a 'oe he papa, put more plenty that burlap bag on top.

K: Lohe wau kahi po'e, ho'omoe mua lākou i ka mau'u ma lalo o ka pakini. He aha kēlā? ka mau'u honohono?

R: Honohono nō ho'i. But, palahē ana ka honohono. So, ko mākou manawa, ka lā'au. To keep the taro from down, hitting the iron. So in case if the taro get burned, he no hit that. He stay on top like this, on the stick. Maybe about seven, eight pieces lā'au, you cut your pile, make em good, and you put the kalo on top. Or if the 'ulu the same thing. So that you don't touch. You get maybe three-quarter inch away from the pākini to the taro. I 'ole pipili. If you pipili over there, then it going get burnt. So pāpa'a on the bottom. So if pāpa'a, then it doesn't taste 'ono. Get pāpa'a taste. So that's why you put sticks. In our time we used to put sticks. Dry guava sticks, the 'ōhi'a sticks, or anything that you can find and cut and put em inside.

J: Pono e malo'o?

R: Pono malo'o. But we always have guava sticks anyway, cut for firewood for us. Cut that in small pieces and then put that underneath. Kau the kalo on top, and then ho'omo'a.

K: Pehea ka nui o ka 'ai? Nui 'ino?

R: No ho'okahi, one week--You have to figure out for one week. So if you going kau umu po'aono, that's Saturday. Every weekend, we always kau umu 'ai.

You always make plenty enough so you can last. But if you don't have enough, then you kau umu 'ai again, earlier. But usually, this much family, okay, we gonna need this kelemānia, three-quarter way full. So you gotta get plenty poi. So when the poi reach at that time, gonna be real sour. But anyway, when you cook the next batch, what left over, you wili with that. Some you put on the side, some of the fresh one you mix with the old one and then you eat that. So that's how they do that. So usually from weekend to weekend. But if no enough, then they'll get something else. They have potato on the side. If no enough taro for the poi that time, then we have the potato. But usually we always have enough poi for the full week. So we always have poi no matter what. If we do run short, the mala 'ai is right close, so you can go pull and kau umu 'ai, then that's your poi. But if you don't have enough, then, you gotta wait. Or borrow somebody else's taro. But we don't do that; we hardly do go out and mākilo for somebody else's taro. You have to plant your own, you never go mākilo. If you run short, look for the 'ulu tree. When the 'ulu is ripe, then go for the 'ulu. Then you use 'ulu for your poi. Then if 'a'ole lawa, maybe the 'ulu is no enough too, so you add flour inside. Wili me ka poi. You cook the flour in a pan, in a big pot anyway, and mix it to a heavy dough. But it's cooked already. Then you make em go till all mo'a. Then after that you huli that one inside and wili with the poi 'ulu. Even with the taro, if you run short and you don't have enough, you can always wili with the palaoa. But the pala, they 'ī'ī too fast too, so you gotta eat em quick. But if you get enough, you don't do that. But if you no can help, 'a'ole hiki ke alo a'e, then put the palaoa inside, add more.

K: Me ka palaoa e ho'onui i ka 'ai. Akamai.

R: Then kekahi manawa, some place, like in Ka'ū, down below Pāhala, there's plenty of pumpkin. Pala'ai. They use pala'ai for poi. This fela by the name of George Napoleon when he was young, and my father told me the same thing. They used to go down Kameaniu below Pāhala, makai side, that's on the flats. And they used to go collect pumpkin. When certain time of the year, you go down there, mōkākī the pala'aiup . They all dried already. You pick em up in bag, take em home. So they cook that pumpkin, collect em all and they make poi with that. So you get pumpkin poi. That thing pōhā quick, you know.

K: Ku'i 'ia?

R: No, you don't have to ku'i. Because all soft already, Well, you can wili em up some time. But I used to see—Napoleon was all, just like poi. He used to bring work place with us. And for eat lunch, "What kind poi you get?" "Oh, I get the kind. Pumpkin poi. Pala'ai poi." But when you taste, yeah, pumpkin.

K: Momona?

R: Too momona, too sweet.

K: 'Ano like me ka 'uala.

R Kohu like me ka 'uala.

K: Ku'i 'ia ka 'uala?

R: Ka 'uala, no. E lomi 'ia, usually they do th with the hand. I never see them ku'i. And even my time, we never ku'i. If the 'uala, just 'ai pa'a wale nō. Never did

kufi. If you makin pālau, then that's a different thing. Then you gotta mash em. Just mash it. You don't pound it, you just mash it, that's all.

K: Pālau me ka wai niu.

R: Wai niu. Pālau me ka wai niu. Boy, that thing is 'ono brotha, I tell you.

K: Kēlā manawa, 'a'ohē wai niu ma ke kini, eh? Ma ka niu no e loa'a ai ka wai niu maoli.

R: Wai niu maoli.

K: He 'oko'a loa ke 'ano o kou wā e noho ana he kama'ili. A hiki i keia manawa, 'ike 'oe i nā loli nui o ke au.

R: 'Ae. Kāma'a. Kēlā manawa kamali'i, li'ili'i nō, 'a'ole kāma'a. Hele wāwae wale nō au. I was going barefooted til I was twelve, oh about thirteen years old. On the 'a'ā and all. Run on the 'a'ā and down the kahakai the same way. No more shoes. 'A'ole pilikia. You get a little bit scratched by the side, mea 'ole. We used to go lotta place like that, all by feet. We walk from—sometime used to be from where we stay, from Kamā'ili used to be about eight miles, eight and a half miles to Kalapana to my uncle's house. So we tell my mother, oh we going Kalapana and we going come back tomorrow. So 'e say okay. Where you folks gonna stay? Oh we gonna stay Uncle Dan Kamelamela's house. He was the māka'i at that time down there. So you go down Uncle Dan Kamelamela's house, so you go down, see the tūtū folks, and tell em oh we going stay with them, and then mama never come, because she get something for to do. So three of us—me, my other brother, and one of my other sister. Three sister, the older sister. One sister above me and my other brother, Theodore or Walter. Walk from Kamā'ili all the way down to Kalapana. On the way we take water, but no more too much water, eh? And that's a long way without water. So, climb the coconut tree, for get water. And then sometimes we get the dry coconut, and carry em on your back and go. And then if you like eat, then you crack the coconut, eat the meat inside, we drink the water. And then sometime we get too much, throw em on the side. And that's why you see these trees growing by the side. Eh, you going cut down all that trees. That's all right. That's what we threw when we was little kids. We pack the coconut with us, we go certain place. Oh too heavy, throw em away. And for the lunch, you see guava and go look for 'ūlei [berries]. You know 'ūlei is one berry, purple color, very small thing, about finger size. And we usually eat 'ūlei. But one thing, if you eat 'ūlei too much, you going come thirsty. But we used to eat 'ūlei. Then find guava. Eat guava. If the mango is ripe, if underneath the mango tree, eat mango.

K: 'Oh ka hua 'ai wale nō kā lākou 'ai i kēlā manawa.

R: Yeah. We use all fruits. Usually live on the fruits. Coconut was plenty coconut. You eat em when dry, you can eat em when young. Pick em for water. I usually climb the tree every time.

K: He aha ke 'ano, no ka mea 'oko'a ke 'ano o ka 'i'o o ka niu. Loa'a ka 'i'o kapa 'ia ka spoon meat, loa'a ka 'i'o malo'o, wa'uwa'u 'ia no ka wai niu.

R: No ka wai niu, yeah. But for the spoon meat, usually we drink only we like for the water, and we get spoon meat. But I'd rather have the older one, so you



can have water and you have more filling with the dry coconut, you can eat the pulp and all, you get more filling with that. But only thing momona because that thing is fat. You eating the oil. But the young ones, the spoon meat you only eat, just like eating noodles.

K: Lohe wau ka hua 'ōlelo no kēia, ka niu 'ō'io, the niu haohao, and the niu malo'ō.

R: Yeah, three type. Niu haohao, that's the spoon meat. And the other one is the dry one. And the first one, it's just only for water. If you need water, that's the best water. That is pure water that. Cause somebody was sick one time, in our family. They cannot drink the water, because I think our water was contaminated, but we didn't get sick. But he got sick. Every time he drank the water, he got runs. So, I used to go climb the coconut trees. Bring the coconut home. Then my mother used to cut em open with a cane knife. But, you know, we just pare em down and then poke hole on the top so you can drink the water. So we went that way for quite a while until... he came out alright. He got out of that fever and he was alright.

K: Pehea 'oe i pi'i ai i ke kumu niu? Me ke kaula?

R: 'A'ole. Lima me ka wāwae. Climb the tree. Way up. No matter how ki'eki'e. If I see some good coconut up there, even get only three, I'm gonna climb that bugga. That's a good coconut, I climb that tree. And if that thing's over fifty feet tall, way up in the air and the wind blowing, I climb, mea 'ole, I climb that thing, I knock em all down. Some time, this special coconut, it was green outside, but the piko where the place on top, is kinda pink. And that one is really 'ono, that one. That tree, every time when I see that tree, when that fruit get on, I never miss it. When the niu haohao, I'm gonna go get it. Cause it's just real good coconut. And where the thing joins to the cluster, the thing is pink. When you open em up it's all pink, but the outside is green.

K: 'A'ole kēlā ka niu hiwa, eh?

R: That's not niu hiwa kēlā, that's a tall tree. That coconut went a long way with our life.

K: Nui 'ino ka hana me ka niu. Hana 'ia ke kūlolo me ka niu kekahi. Hana 'oukou ke kūlolo?

R: Hana kūlolo me ka niu. And then, you put that on the kitchen table, if you don't have anything to eat, you have one malo'ō coconut, you wāwahi i hapa, and then put em on the table. And then maybe 'opihi shell, you kope that, koikoi the coconut. That's you i'a, and the chili pepper and the pa'akai by the side. You eat that with your poi, and then down the hatch, you go some more. So if you really run out, you don't have anything to eat, always you have coconut and the salt and the chili pepper by the side. So if you go certain place, there's always a coconut shell turned upside down, and you find either one spoon and you find some coconut shell by the side of that and some salt, maybe a small jar of salt. (bit can't understand)

When I was small, my mother used to do that. The pākaukau was not, no more table now, was on the floor. Probably you had moena. Moena lauhala. About

three feet wide or 30 inches wide. And about maybe six feet, eight feet long. and you set everything on the table. And people sit on both sides. And sit cross-legs you know, you sit down and you eat. So after you pau kaukau, you sit on the floor and you eat. So on that place maybe, if you go, on one side you might find the bowl of poi covered with a welu. And if they have a small kind kelemaniana, they have it covered with a cloth too. And then you have a coconut sitting there. And maybe a spoon, if no more spoon a couple of 'opihi shells over there. Maybe sometime they have two coconut. And maybe one bowl on the side too that you can use. And the water used to be, you gotta haul from inside another bucket that you have.

K: A mai hea mai ka wai? Mai uka mai?

R: Well, some you have from the roof that come down, that you collect in a barrel. And some have a concrete tank, a reservoir. Like ours, we have a reservoir. So we collect our water from there, it runs rights down into the reservoir. That was 8 by 10. So that's our water cistern. So any time when that thing goes too much, you gotta be careful. When the water is green, you can tell. So whenever you use that water, you boil the water first. Don't use em like that.

K: Kanana 'ia ka wai ma hope o ka paila 'ana?

R: Kanana. We kanana the wai before we put em inside. But usually the water comes out clean. We don't see anything on top. But it's greenish. So what we do is boil the water. Bacteria inside there. That's why the pākē's always make tea. They taking the water from the river.

(bit omitted about the Yangtze River)

K: Keia kahawai, 'o wai kona inoa? Aia ma uka o Kalapana?

R: 'A'ole loa'a. No more kahawai. Not unless we had a flash flood, then we had water running. Our water is collected from the roof anyway.

K: Pehea ka po'e mahi kō, ho'oholo lākou i ke kō ma ka 'au wai?

R: 'A'ole. No, not in [lower] Puna. 'O ke kō, if you no can get em, they had a dry flume they call it. No water. Then from way on top, they let em put the cane inside there, they go down to a certain place. And then from there they ho'okomo i loko o ke ka'a. They get a cane truck by the side there. So they load the cane on top there. Then, someplace else where they don't have that much, they have cable. Then, thia cable, they hook em to the other cable and they send the load down.

They bundle em up and they hook this cable, this pulley on top the cable and they send em down. And when they reach down, that thing just fall down. When the thing fall off, as soon as clear—he can see how many bundle coming up—when that clear he go down and pick up the hooks, with the pulley, and take the cable away, then make the same, bring em back up again. And when they do that, they bring back, then they use mules, they have a sled to carry.

Then, in Puna, we had the ka‘a ahi, train. But they had the mules to pull the ka‘a kō inside the field, only pull with the mules. And some place they had put a steam engine way at the top of the hill, so they can use on a straight line and they pull with the cable all the way to up there. And when you get certain place, then you shift the cars off and shift to a different place. Then in the evening, when you ready to come down, yoeia kō. bring em all to the same place again. And maybe hitch about eight cars or ten cars at one time.

K: Ma mua, he mahi kō ‘oe?

R: ‘Ae.

K: Ho‘omaopopo au i kekahi mo‘olelo au i mo‘olelo mai ai ia‘u no ka holo ‘ana ma luna o keia kō. Holo ‘oe a me kou kaikuahine paha. Kaikua‘ana paha. Ma hea keia?

R: I Ka‘ū. I was only about four years old. My older brother, my second brother, my sister, and me. Four of us. Every time. My mother was with my other kid brother at home. Then we go down Pāhala. We way up Keāiwa now. Way up by the waterhead. Reservoir. So we watch the flume sending cane, coming down. We pick up all the cane rubbish. Pile em. When the cane come down, we hold the cane little while, pile all the rubbish on top. Then let em go, we go.

K: Kau ‘oukou ma luna o keia paila ‘ōpala.

R: Paila ‘ōpala, with the kō. Going down. The kō underneath, and then we on top of the paila ‘ōpala. You no touch the side, because baimby you ku‘i me ka lā‘au, eh. You no touch the side, you always stay in the center. And when we reach certain place, my brother, he know. We see the flag already over there, coming up close to the watchman. We ko‘o the damn thing inside, we ko‘o the cane so all block, we jump off. We jump off, let the ko‘o, the cane run down again. We go off by the side, behind the Filipino [watchman]. Come around the other side, then we go down again. Go down the next side, catch another bunch, go again. Mai Keāiwa. A hele ana mākou i Pāhala. Go down, we almost reach the main flume, we stop, we jump off. Because they get one more watchman over there. My brother take all us off, and then we walk. But they know. Because every time us kids—because every time when they get jam they know. They see us kids walking. That’s those kids wen jam that thing

Let's see, I was about four, he was about ten or eleven I think that time.

(52:39)

lo'i before his time at Wai'ohinu; plantation took the water from Ha'ao spring for Hanu'apo Mill (untranscribed)

(53:50)

K: Ke 'ano o ko 'oukou kanu 'ana, he kanu 'eli lua 'oukou, 'eli'eli 'oukou i ka puka?

R: 'Ae. 'Eli'eli puka. Kipikua wale no, and with the 'o'o. You ho'okomo like that. Pahu up, when you pahu down and then you pahu em up, huki you 'o'o out. And pile the dirt down and keep going. When my father used to plant taro before, he had only that 'o'o. I saw. Pull em inside up. Huli right behind.

K: Pehea ma hope mai o kēlā? 'Ehia mahina a hana kīpulu?

R: Maybe about month after that. Before one month. As soon as the huli come out, before the grass starts coming up. The huli, the leaf coming out, we po'i the thing. We po'i the mau'u. If no more, we pick lau of the guava or whatever kind leaf you have. We cover the side so that the grass wouldn't grow. But every time we go over we used to cut the grass and turn em over and po'i the taro. And then that gives the taro the chance to grow, but the grass is all slowed down. So the taro beat the grass.

K: A pehea ka loliloli? 'O ka mau'u, he kokua i ka ...

R: That's right. As long as the grass and stuff there it's a little bit nāhelehele growing by the side when the taro is ready, don't pull the grass yet. Just leave em go. Cause when you pull the grass, the taro going start growing, and then they get loliloli. When the second growth come out, you have loliloli taro. But before that, you might have little bit loliloli way down at the bottom just beginning, but the upper part is still good yet. But if you pull all the grass, and then that thing start growing back up again, no good the taro. Loliloli.

K: Pehea e lilo ai he loliloli ke kalo? No ka la, no ka ua?

R: Well, it's the time. Ka manawa. See, if you pass the time of growth, you're gonna die down anyway. So maybe this taro calls for ten months. And you no going eat em for eleven, twelve months, it's gonna be loliloli already. You gotta huki. If it says for ten months, you eat from eight to ten months. So by the time you reach ten months, it's almost all gone. So by the time reach ten months, it's almost all gone, so you plant plenty new ones already.

K: Kanu 'oukou ma ka 'ōhā wale nō? a i 'ole ma ka makua?

R: 'Ōhā a me ka makua.

K: Mahalo nui 'Anakala keia kukakuka 'ana. Kupanaha ke 'ano o kou wā kamaiki ia 'oe ma Ka'ū a kupanaha ka ho'omaopopo i kou mau mo'olelo.

(58 to end) portion seems like it came from earlier in the interview, starts about his work on the railroad, then catching crab w. 'opihi for bait)