

CLINTON KANAHELE & WILLIAM SPROAT
INTERVIEWING JOHN CAMPBELL AT
NIULII, KOHALA, HAWAII JULY 5, 1970

Interloper ()

C. Kanahele: John Campbell, mahea oe i hanau ai? ihea oe i hanau ai?

C. Kanahele: John Campbell, where were you born? where were you born?

J. Campbell: Waiapuka (Waiapuka), Kohala. (W. Sproat: Kela wahi o Waiapuka)

J. Campbell: Waiapuka (Waiapuka), Kohala. (W. Sproat: That place Waiapuka)

Waiapuka (CK: ma Kohala nei) ma Kohala nei no.

Waiapuka (CK: here in Kohala) here in Kohala.

CK: Owai na makua?

CK: Who were your parents?

JC: Ko'u makuahine o Emalia Haina (no Kohala no oia) no Hamakua oia,

JC: My mother was Emalia Haina, (she was from Kohala) she was from Hamakua;
no Hamakua mai oia.

she was from Hamakua.

CK: A kou makuakane?

CK: And your father?

JC: Niel Campbell (he haole oia, haole piha?) haole.¹ Mai Kaleponi mai oia.

JC: Niel Campbell (a haole he was, full haole?) haole. He had come from California.

CK: A pehea oia i hele ai a ho'e mai ineinei?

CK: Why did he come and arrive here?

JC: Hele mai i kukulu halewili, keia halewili o Niulii nei.

JC: Came to erect a mill, this mill at Niulii.

¹

Caucasian, primarily northern European extractions

WS: Nowai kela mahiko o Niulii i kela manawa? Nowai?

WS: Whose plantation was that at Niulii at that time? For whom?

JC: No Nikaka, C.S. Hart. Oia manawa C.S. Hart.

JC: For Nikaka, C.S. Hart. He, C.S. Hart had controlling interest at the time.

WS: Owai kekahi i kukulu ai i kela halewili?

WS: Who else built that mill?

JC: Keia Hussey, Hussey, Alec Hussey. (He Irishman oia?) He was an Irishman,

JC: This Hussey, Hussey, Alec Hussey. (Was he an Irishman?) He was an Irishman, I was told. O ia kuu lohe, he Irishman oia.

I was told. It was what I heard, he was an Irishman.

WS: Male oia i ka wahine Hawaii?

WS: He married a Hawaiian woman?

JC: A male he wahine Hawaii. Ua poina wau i kainoa. O, o Kaaikaula.

JC: He married a Hawaiian woman. I have forgotten the name. Oh, Kaaikaula.

(O ka wahine o Hussey) ka wahine o Hussey.

(The wife of Hussey) the wife of Hussey.

CK: A maneinei no oe i hele i ke kula? (Owai?) o oe. (Ke kula?)

CK: Here you went to school? (Who?) you. (The school?)

Maneinei no oe i hoonauao ia ai?

Were you educated here?

JC: Manawa he eono makahiki hele i Kamehameha. (Ehia makahiki oe i kela manawa?)

JC: When I was six I went to Kamehameha. (How old were you at that time?)

eono. (Opiopio) Lawe ia maua me ko'u keikuana i Kamehameha. Oia, ua komo mua

six. (Young) We two, my ^{older} brother and I, were taken to Kamehameha. He, he had oia i Kamehameha, a mahape hele like maua. I ka makahiki elua hele like maua.

already entered Kamehameha, and afterwards we went together. The second year we attended together.

A lawe ia oia i ka'u makuakane i Kaleponi. Noho au i ke kula o Kamehameha
 He was taken by my father to California. I stayed at Kamehameha School
 elua makahiki. Pau, olelo au i ko'u makuahine aole hiki ke hele i kela kula.
 two years. Afterwards, I told my mother I could not continue at that school.
 Ma ia manawa, ia manawa, emi ke kula o Kamehameha. The preparatory school
 At the time, the time, Kamehameha School was inexpensive. The preparatory school
 emi. Ko'u uku makahiki hele ileila e ka halepule, ka halepule haole ma
 was cheap. My annual tuition was financed by the church, the haole church
 Halaula mamua. (Kalawina), Congregational Church. Nolaila, ko'u makuakane
 at Halaula before. (Calvin) Congregational Church. Therefore, my father
 maleila i hele ai i ka pule, a o ko'u Mama hele i Kalahikiola.
 went to church there, and my Mama went to Kalahikiola.

CK: Kou wa opiopio heaha kou hana?

CK: In your youth what was your occupation?

JC: Ko'u wa opiopio, pau, auwe, hele i ka mahiko. Ka wa i pau ai mai ke kula mai

JC: In my youth, ^{in session} when school was not, I went to work for the plantation.
 hele i ka mahiko (kiko'o) kiko'o, kanu ko, lu paakai i ka apapa ko, kinohi.
 The time I was home from school

I went to work for the plantation (weeding) weeding, planting cane, throwing
 A mahape, a pau ka hele ana i ke kula. Hele holoholo, hele i Hamakua
 fertilizer in the cane at the beginning.

Later, I quit school altogether. I went visiting, went to Hamakua
 cowboy maleila (paniola), paniolo. Ko'u mokuakane or uncle, nui ka lio iaia.

and became a cowboy there (cowboy), cowboy. My uncle had many horses.

Ina makemake kau lio, kau ka lio hou, hoolakalaka loa ka lio e kau ai.

If you wanted to ride a horse, you would have to ride a new horse and by
 Weliweli ka lio iaia. Cowboy oia, paniola. Nolaila, mau makahiki, ^{breaking a horse you could have one to} ride.

He had horses galore. He was a cowboy, cowboy. Therefore, after several years
 ho'i hou mai i Kohala nei, ho'i mai i Kohala nei.

I returned to Kohala, returned to Kohala.

CK: Owai kou wahine i male ai?

CK: Whom did you marry?

JC: No keia wahi, no keia aina nei kela wahine (Heaha kainoa?) O Emalia Kaohi.

JC: From this place, my wife was from this land here (What was the name?) Emalia Kaohi.
He inoa loihi ai mawaena. Ka poe ia manawa he loihi kainoa. (Hoiike apau kainoa.)

There was a long name between. People at the time had long names. (State the entire name.)
Kainoa o Emily Kapunohu-ula-okala Kaohi. (Nani no kela inoa.)

The name was Emily Kapunohu-ula-okala Kaohi. (That is a beautiful name.)

WS: Kona Papa he kahunapule?

WS: Was her father a minister?

JC: Kapunohu-ula-okala, a o Ululani no kekahi inoa. A oia no kainoa hope loa.

JC: Kapunohu-ula-okala, and Ululani was another name. It was the very last name.

CK: A kona makuakane, he kahunapule?

CK: Her father, was he a minister?

JC: Aale, he maka'i no keia wahi (WS: maka'i no) maka'i. Kona kupunakane o Kaohi,

JC: No, he was a policeman of this locality (WS: was a policeman) a policeman.
Her grandfather was Kaohi,
kenakoa oia no ka aha (ahaolelo) ahaolelo o ia manawa. Mamua he poe Hawaiiwale no
a senator was he to the legislature (legislature) legislature of the time.
Formerly only Hawaiians were
kenakoa. He mau makahiki no oia i kenakoa ai. Mamua he poe Hawaii wale no
senators. He was a senator for a number of years. Formerly only Hawaiians
poe kenakoa, he luna-makaaainana ia manawa.

comprized the senators, and the members of the House of Representatives of the time.

CK: Kou wa opiopio he nui na kanaka o keia aina?

CK: In your youth were there many Hawaiians in this land?

JC: He nui ke kanaka o keia wahi, keia wahi nei, kela wahi makai, ma'o, malalo anei,

JC: There were many natives in this place, this place here, that place below, over there, and below here,
maneinei keia hale nohoi he kanaka, ma'o he kanaka, malalo aku he kanaka
here in this home also were people, people over yonder, people below here

huli he kanaka a hoi i kela halepule a maleila ae.

people around the bend as far as that chapel and thereabouts.

CK: Nui ka ai o keia wahi (ea?) nui ka ai (kanu kalo), nui ke kalo.

CK: There was plenty of taro at this place (what?), plenty of taro (people did plant taro), there was plenty of taro.

JC: Kela aina o'u oluna o Waiapuka, he kalo wale no. Kela aina makai o ke alanui,

JC: On this land of mine up at Waiapuka there was only taro. That land below the highway, he kalo wale no. Nui ka ai o kanaka o ia manawa, nui. Kela aina o Waiapuka that was all in taro. Population was great at the time, great. This land of Waiapuka olelo iaai piha kalo, piha kalo a hiki ia kuahiwi. Aole pololi ke kanaka so-called¹ was full of taro, full of taro until the mountains. People at the time o ia manawa. Ka i'a o ke kahawai, kela opae, ka oopu¹, o ia ano (ka vi). were never hungry. There were in the streams fish, shrimp, oopu, and such (the shellfish).

CK: Nui ka i'a o ke kai.

CK: There was plenty of fish in the ocean.

JC: I'a, ina malie ke kai, lana mai ke au-waa.

JC: Fish, if the ocean were calm, canoes would be floating outside.

CK: Keia manawa ua paa ke kai me ka opala.

CK: These times the ocean is full of cane trash.

JC: Opala, aohe i'a i keia manawa. Ahiu loa ka i'a i keia manawa. Ia manawa

JC: Trash, so there is no fish these times. These times the fish are wild. At the laka ka i'a iloko laka. I Pololu hele makou hukilau² ia wahi. Oio³, nunui. the fish close in were tame. At Pololu we would have a hukilau at the place. Oio's were large. Ka oio me keia. Paa no oe i ke kaula (a loa kahi i'a) loa ka i'a, a hoi. Oio's were this big. You would simply hold on to the rope (and you would receive fish), you would receive fish and return home. Pono no ka noho ana o na kanaka o ia manawa. Kela oio, nunui ka oio.

People lived prosperously at the time. Those oio's were large oio's.

¹ Fresh water fish up to about 9 inches long; ² Seine with a rope studded with ti leaves on each side; ³ Bonefish

Me ka lau, huki, a ke eke mahope a piha ka eke. Haawi ka i'a i keia poe.

They would pull ropes studded with leaves with a bag net at the center.
The fish were given away to the people.
Aole kuai ka i'a, haawi.

The fish was not sold, but given away.

CK: Kaula'i ka i'a; kaula'i i ka la.

CK: The fish would be dried; dried in the sun.

JC: Kela i'a, ae, he kaula'i i ka la. Kela manawa aohe hau e like pu me keia
manawa.

JC: Those fish, yes, were dried in the sun. That time there was no ice like it is
these times.
Paakai wale no (paakai), kaula'i, maloo. Hala no ka la; hala aku ka pule.

Fish was simply salted (salted) and set out to dry. There was sufficient for
the day; there was sufficient for the week.
Oia ka nohoana o ia manawa. Nui ka ai. Piha ai o keia aina nei no ka mea

That was how living was at the time. Plenty of taro. This land was full of
taro because
nui ka wai maloko nei. Hele ka wai a hiki i Halawa nei, pau. Mawaho aku
there is plenty of water in here. The wet belt extends to Halawa and ends.
Outside of that
he aina maloo; aale wai.

is arid land; no water.

CK: Ka ai o ka poe e noho ai ma ka wahi maloo oia ka uwala.

CK: People living in such dry areas depended on sweet potato.

JC: Uwala. O keia wahi, keia aina, uwala no. Kanu i ke kalo, kanu i ka uwala.

JC: Potato. This place, this land had potato too. Taro was planted, sweet potato
was planted.
Keia poe kanu kalo wale no. Makou like pu, kanu.

These people here planted only taro. We, too, planted only taro.

CK: Hiki mai ka poano inu uwala.

CK: When Saturday came along folks would drink sour potato (fermented potato).

JC: Inu. Ka hana ia, inu uwala. Oia ka mea inu o ia manawa. O ke okolehao¹

JC: Would drink. Drinking potato was the order of the day. That was the
intoxicant drink at the time. Okolehao

¹

Alcohol distilled from cooked ti root. Cooked ti root is extremely sweet.

mea mahape (WS: mahope loa kela), kela mea mahape, mahape mai.

came later (WS: that came way later), that came later, later.

Ua lohe no mamua i kela mea o ka okolehao, a ike nohoi ka hana ia o ka poe

That thing, okolehao, had been known before; the people had indeed learned
puhi okolehao. Ka pake, poe pake, poe kanaka no.

how to distill okolehao. The Chinese, the Chinese, and also Hawaiians were
involved.

CK: Aka, ka uwala he ai kela (he ai hoi). Ai me ka i'a, me ka limu, me ka opihi,
oia ano.

CK: But, the fermented potato is food after all (is also food). They drank it
and at the same time ate fish, seaweed, limpet, and such things.

JC: Poi no keia ulu. Oia poi no ia ka Hawaii, poi ulu. Hoomaha ka ai i ke kalo,

JC: Breadfruit was also used for poi. Poi ulu was poi to the Hawaiians. They would
rest for a while from taro poi
ai ka ulu. Hiki mai ka wa ka ulu e hua ai, oo ka ulu, a ai ka ulu. (breadfruit).

and consume ulu poi. When the ulu season was on and the ulu mature, people ate
breadfruit poi (breadfruit).

Waiho i ke kalo (ae); ka uwala, ai no ka uwala.

Taro was also substituted (yes) with sweet potato as a staple.

CK: Hanai puua na kanaka.

CK: The natives raised pigs.

JC: Hanai puua, hanai puua ke kanaka. Ka puua holo wale no, aole kolohe i ka puua,

JC: Raised pigs, the natives raised pigs. The pigs went freely around, and the pigs
wouldn't damage anything,
aole ekueku. Hou i ka ihu me ka uwea, aole hiki iaia ke eku (ke eku),

wouldn't root. A ring would be inserted in the hog's snout so he couldn't root
(root),
aole hiki ke eku. (Holo wale ka puua ma ka pa) holo wale no i pa hale.

could not root. (Pigs went about freely in the yard) went about freely in the
yard.

Laka ka puua, laka. Kekahi hoopaa ia ke kaula. Aole mea ka puua.

The pigs were tame, tame. Some were tied to a rope. The pigs didn't bother.

Aole hana ia iloko o ka pa puua e like pu me keia manawa. No, hele wale no
ka puua.

They were not put into a pig pen as is done these times. No, the pigs roamed
freely.

Okī ia ka hūelo; māopopo no oe kau okī ka pepeaiao a māopopo no ia ka'u.

The tail would be amputated; you could identify your pig by a cut on the ear,
and I could likewise identify mine.
Hele mai no kau a hele mai no ka'u i kou wahi. Nui ka puaa malama o ia manawa.

Your pigs would come together with my pigs to your place. Pigs were raised
in great numbers at the time.

CK: Nui ka moa.

CK: There were many chickens.

JC: Ka moa, kaka'ikahi ka moa; kaka'ikahi, aole nui loa ka moa.

JC: Chickens, chickens were scarce, scarce; there were not too many.

CK: Aole komo mai ka manaku i kela manawa?

CK: Mongoose had not been introduced at that time?

JC: Ua komo mai ka iole o kela manawa; loa ka mea nana e ai ai ka moa, kela iole.

JC: The mongoose had already come at that time; there was something to eat the
chickens, that mongoose.
Ka puaa maikai hele wale no, a mahape a ike no momona a kalua ia, momona ka puaa.

Pigs were no problem; they simply roamed about, and as they became fat, they
were slaughtered, the hogs being fat.

CK: Ai ilio o na kanaka i kela manawa?

CK: Did the natives eat dog at that time?

JC: Ae, ai ilio. Ai kela mea aia, kela mea e waiho nei ma'o. He mea kalua ilio kela,

JC: Yes, they ate dog. That thing there, that thing sitting over there.
That was for the purpose of roasting a dog,
kalua ilio kela, kalua ilio. Kela mea loa ia'u ka wa e hana ana au me

roasting a dog, roasting a dog. I got that thing when I was working for

ka papa-ola. Papa'ikou, he kanaka keia noho ileila. Ua oo no keia kanaka.

the Board of Health. At Papa'ikou there was this man staying there. This man
was already old.
Maikai kona kino; iluna nei maikai (mano'ano'a) mano'ano'a, he kino nui.

He had a good body, well developed up here (thick) thick, and broad.

A hele wau keia e hana ana au i inspector. Ike wau i kela mea. Kela mea

I went there when I was an inspector. I spotted that thing. That thing (board)

he mea koa. Ai maluna nei ia, kela mea koa, aia. Ike wau kela mea, lepo,

is made of koa. It is up here, that koa board, there. I saw that thing, dirty

aole malama ia. Ai malalo o ka hale. Noho keia kanaka hookahi wale no.

and neglected. It was under the house. This man lived alone.

Hele au walaau me keia kanaka. "E, heaha ka hana o kela mea?"

I went to talk to this man. "Say, what is that thing doing there?"

"Kela mea hanalima ia kela mea, hanalima. Me ka lima i kalai iaai, a maikai.

"That is a handmade, handmade board. It was chiseled and dug out by hand
to a finished state.

A kela mea kalua puua liilii, puua liilii, kalua puua liilii a hookomo iloko
ileila,

That board is for a small roasted pig, small pig, small roasted pig, which is
placed on it
a mai loko mai o ka imu a iloko o kela mea a lawe mai iloko o ka hale.

from the underground oven into that board and then brought into the house.

Oia ka hana o kela mea." "Mea aku wau i kela kanaka, "E kuai kaua i kela mea

That is the purpose of that thing." I said to that man, "Agree to sell me that

(kela papa) papa." "Heaha ka mea e kuai ai kela mea? Siya! Aole waiwai

(that board) board." "Why should I sell that thing? Shucks! That thing has
no value

o kela mea i keia manawa." "Mea 'ku nei wau, "Makemake wau i kela mea kuai."

at this time."

So I said, "I want to buy that thing."

Aole makemake kela kanaka i ke kala. Mea mai, "E lawe oe, he lepo kela mea.

That man would not take money for it. He said, "You take it, that thing is
dirty.

Aole oe makemake e lawe kela mea." Lawe ia iaia i Hilo i ka Boarding School.

You don't want to take that thing." It was taken to Hilo to the Boarding
School.

He kepani ai leila, kona hana (hoohinuhinu) hoohinuhinu, hoomaemae.

There was a Japanese there whose job was to (polish) polish, to clean up.

Mea mai oia (akamai kela kepani) mea mai aole hiki oia ke hana maikai loa,

He said (that Japanese was clever), he said he couldn't turn out a very
finished product
mahape aole kii mai ka poe e kuai. Keia poe hele mai, ka malihini i hele mai,

by and by people would not come to purchase. These people, the malihini's, came

makemake na mea Hawaii, hana maoli hanalima ia, nui ke kala. Hana oe a hinuhinu
loa

because they wanted Hawaiian hand made things which had high value. If you
turned out a highly polished produc

aole makemake kela poe e kuai. Olelo lakou no he machine keia. O ka mea
 those tourists would not buy. They would say this was machine made. The things
 hanalima ka lakou mea makemake loa kela. Ai ia'u nui ino, a haawi mai kela.
 handmade those were the articles they wanted most. I have many such things
 and that board was given to me.
 Kela mea ilio, aia (kela papa, kela papa ma'o) no neinei no, no keia wahi no.
 That there was for the dogs (that board, that board over there) and it was from
 here, from this place.
 Elua keia mau mea, keiki na kela, keiki na kela ohana a Alike. Noho ana laua
 There was a couple, children of that, children of that Alike family. They were
^{mai}manei no, he halepule ai o ane'i, ka Episcopal Church (Makapala) Makapala. ^{staying}
 close by, next to the chapel, the Episcopal Church, close by (at Makapala) at
 Makapala.
 Ike au i kela mea. Ho! lepo, Mea 'kula au, "Heaha ka hana o keia mea?"
 I noticed that board. Ho! it was filthy. I said, "What is that thing for?"
 "O mea ai, he papa ai kela no ka ilio. Lu ka ai o ka ilio iloko ileila,
 "That is a feeding board for the dogs. The dog food would be dumped into there,
 ai leila ka ilio e ai ai a pau, mai leila a malalo o ka hale." Lepo.
 and the dogs would eat from there, and then the board was put under the house.
 Dirty.
 O ka poe ike nohoi, me kahi pahi, koekoe 'honei, a ike 'kunei ka laau,
 The skilled craftsman scraped it with a knife and discovered the wood
 he laau Inia, "pride of India." That wood came from India. The seeds were
 to be India wood, the "pride of India." That wood came from India. The seeds were
 planted over there. That is India wood from Asia.
 planted over there. That is India wood from Asia.

WS: Walaau ma ka olelo Hawaii (ea?) Hawaii, Hawaii.

WS: Speak in Hawaiian (what?) in Hawaiian, in Hawaiian.

JC: Lawe ia mai kela laau, kanu ia ineinei, a hana ia kela mea, aia. He kanka no

JC: That plant was introduced, planted here, out of which that board there was made.
 These people
 keia poe. Hanai i ka ilio. Hanalima. Kuai wau, aole makemake he kuai.

were Hawaiians. The dogs were fed from it. It was handmade. I bought it, altho
 they would not accept money for it.

CK: Kalua keia ilio a hookomo iloko o kela papa?

CK: This dog was roasted under ground and then put into this board?

JC: A lawe mai i kahi e ai ai.

JC: Then brought in for somebody to eat.

CK: I ka manawa i kono mai na Hawaii i na haole mikiona e hele mai e ai me lakou,

CK: When the Hawaiians invited the haole missionaries to come to dine with them, kalua no lakou i ka puaa, kalua no lakou i ka ilio. Aole anei lakou i kuwapo they not only roasted a pig but also roasted they a dog. Did not they swap ka poo? Ka poo ilio me ka i'o puaa, a ka poo o ka puaa (kolohe, kolohe, kolohe the heads? The dog's head was placed with the pork and the pig's head (playing pranks, playing pranks, playing pranks wale no kela; kolohe, kolohe). that was all; playing pranks, being mischievous).

WS: Ai ka poe haole i keia ilio manao no lakou e ai ana i ka puaa.

WS: The haoles would eat the dog thinking they were eating pig.

JC: Peia no, kolohe io no na kanaka kekahi, kekahi poe kanaka kolohe ia.

JC: Thus and so, the Hawaiians pulled the same trick on each other.

CK: Ka i'o o ka ilio he ano like no me ka i'o o ka puaa. Ke ala hookahi ano no.

CK: Roasted dog meat is somewhat like pig flesh. The aroma is the same.

JC: Kela ilio hanai maoli ia, hanai ia a malama, kupalu ia (kupalu ia), a hanai ia

JC: That kind of dog was purposely raised, fattened (fattened) and accorded the proper food a maikai ia ka ilio a momona, kalua ia. Ike wau kela.

so the dog would be nice and fat and then roasted. I used to see that.

WS: Ua ai no oe i ka ilio?

WS: Have you eaten dog?

JC: Aole au ike; aole au ai kela mea.

JC: I have never had that experience; never eaten that thing.

WS: Ua ai no wau kena ano mea ko'u wa liilii.

WS: When I was small I did taste that kind of roasted meat.

JC: Mea mai mai kekahi poe, he maikai no, ono, e like no me ka puaa. Owau no nae

JC: Some people say it is good, delicious just like pig. I however,
aole au i ai kela mea; aole, aole no i makemake. Noleila, aohe no e manao ai
have never eaten that thing; never, never wanted to. Therefore, I never thought of
i ka manawa opiopio ia manawa, aohe he manao e ai kela mea. A oia, loa kela papa^{eating}
it when I was young, never had any urge for that thing. So, I obtained that
Lawe wau i Hilo kela kepani, a nana no i hana a maemae, a oia kela. board.
ia'u.

I took it to Hilo to that Japanese, and he cleaned it up, and that is it.

Ka olelo o ka haole keia manawa ke hele mai oe, makemake lakou i kela mea kahiko,
When you approach them the haoles these times say that they want things that are old
antique, antique.

antiques, antiques.

CK: Iloko kou oihana, heaha ka olelo Hawaii ka health inspector, kou hana oihana kela?

CK: Regarding your occupation how would you label health inspector in Hawaiian,
that being your former occupation?

JC: Oihana hope loa kela, a pau no ka'u hana no ka papa-ola (papa-ola).

JC: That was my last job, and I retired from the Board of Health (Board of Health).

CK: Ina loa ka poe lepela pehea ka mea i hana ia ia lakou?

CK: If people developed leprosy how did you handle them?

JC: A, ua lawelawe no au i kela poe. Lawe wau i kela poe a hiki i Honolulu,

JC: I used to take care of those people. I would take those people to Honolulu,
waiho i kela hale (Mohalu) (Mohalu) Mohalu ia manawa. Keia manawa Mohalu,
and leave them at that building (Mohalu) (Mohalu) at Mohalu at the time. These
mamua he inoa oko'a kela mea. Lawe iluna ma ka moku. Ua lawelawe au i kela hana,
times it is called Mohalu,
but formerly it was called by some other name. I would put them on the steamer.
hana no ka papa-ola. Kii i Puna, Kau, Hamakua. I used to have that job,
working for the Board of Health. I would go to Puna, Kau, Hamakua to get them.

CK: Lawe i Honolulu a pau, a lawe ia lakou i Molokai?

CK: They would be taken to Honolulu, and then they would be transferred to Molokai?

JC: Lawelawe wale no i Molokai, pau. (Lawe i Honolulu, lawe wale no i Honolulu,

JC: Then they would be taken to Molokai. (You would take them to Honolulu, take them to Honolulu only a pau maleila.) Ko'u wa e hoe ma Honolulu, ai lakou maleila me ke kaa, and your job ended there.) When I arrived in Honolulu they would be there with a car, lawe i 'kula i kela wahi o Mohalu. A pau, pau 'hola au maleila. A kahi la ae and the patient would be taken to that place, Mohalu. That done, there my assignment ended. The next day kau ma ka moku a hoi hou no i Hilo.

I would get on the steamer and return to Hilo.

CK: A pehea i ike ai ka poe i keia poe ma'i, pehea i ike ai lakou?

CK: How did the people recognize the afflicted, how did they know?

JC: Huli ke kauka, ke kauka aupuni, ike ke kauka aupuni, a ua komo mai ko lakou palapala

JC: The doctor, the government doctor, would diagnose a case and submit their report e hoi ke ana ua loa keia kanaka i kela (lepela) kela lepela. A kii 'kula au, indicating this particular person had that (leprosy) that leprosy. And I would go and get the party, a ina he Hawaii, ka 'u olelo nohoi he Hawaii, "Ea, . ." a lohe kela poe.

and if he were Hawaiian, I would indeed speak in Hawaiian, "Say, . ." and these people would understand.

Walaau nohoi oe, "He maikai keia, hele oukou, nana ia mai a ina no . .

would You also state, "This is good, you people go, and you are examined . .

Kekahi manawa hele wale no oukou a hiki i o, a olelo mai kela kauka aohe oe ma'i,

Sometimes you people would only go until there, and the doctor would say you were not sick, a hoi i hou mai oukou. "Hauoli lakou.

and they you would return." They would be pleased.

CK: Keia hele ana, mehemeala ua make keia mea. Malama lakou, nui ka uwe, nui ke kuwo.

CK: When they were apprehended it would seem they were having a funeral. They would congregate and there would be much lamentation.

JK: Uwe, uwe, piha, hele a piha i ka ohana. Hele mai (no ka mea e hele ana keia i Molokai

JK: Crying, crying, the house being full of family members. They had come (because the afflicted would be going to Molokai

pau ka ike hou ia) pau i ka ike hou ana. A owau, ke olelo wau ia lakou

and never would be seen again) never would be seen again. As for me, I would
say to them
keia ike o ke kauka o Hawaii nei aohe loa i ka ike o kela poe i Honolulu

the skill of these doctors on the island of Hawaii was not equal to the skill of
those in Honolulu

no ka mea ka lakou hoike ia, maopopo loa lakou ke ano o kela ma'i. Keia kauka

because it was their specialty, they knew more about that disease. These doctors

maneinei o kakou nei, eia aku eia mai, a ike, hoohuai, hoohuai. Maopopo no oe

of ours here were the come and go type and would not probe, probe in depth.

You do understand
i kela manao i kela olelo, hoohuai. Aole hiki lakou ke apono mai he lepela

the meaning of that word, hoohuai. They couldn't definitively say it was leprosy

paha keia, ma'i hookawale paha keia, heaha la. (WS: Olelo ka haole,

perhaps this was leprosy, probably not. (WS: The haoles would say

"he doubt maleila") doubt (kanalua). Kanalua keia poe, a pau, hoi. Na ka papa-ola

"there is doubt") doubt (doubt). These doctors would doubt, release the party who
would return. The Board of Health
ka uku ana, na ke aupuni ka uku ana kau i ka moku, a hele pu me ia'u.

would pay the return fare, the government would the steamer fare, and they would
go with me.

Ke maka'u, ke makemake ia e hele, owau e hele na lahui like ole. Ua pau ia'u

When they were afraid and they were requested to go, I would go along with all
kinds of races. I used to accompany

ka hele pu ia, ke Kepani, Pilipino, Pukiki. Ka'u hana keia. Ko'u hana ana mua

all races, the Japanese, Filipinos, Portuguese. This was my job. This was my first
job

me ka papa-ola, aohe hoowahawaha i ka hana. Lawe mai, ka po i lawe mai iaai

with the Board of Health, and I never had contempt for the job. I would bring
them in, bring them in at night

mai Kau mai. Hele a lawe mai ia ana oe a hiki i Kawaihae, a hiki i Mahukona.

from Kau. You would have to take them to Kawaihae, or until Mahukona.

CK: A hele oe maleila a kau i ka moku, a ma Mahukona ka moku e kau ai?

CK: You would go there and take the boat, and board the steamer at Mahukona?

JC: Kau ai ma Mahukona, Kawaihae, hele mai la keia moku mai, holo mai keia moku mai.
Kau mai,

JC: Would board at Mahukona, at Kawaihae, this boat having come, this boat having
come from Kau,
a ku i Kona, a Kawaihae hoili ukana. Kela wa i hoili ukana i Kawaihae nei,
and stopped at Kona, then at Kawaihae to unload freight. At that time when the
unloading of freight at Kawaihae was
pau, aohe wa i ku ai koe. Lilo ka moku no keia ma'i. Oia holo pololei ana
completed, there was no more occasion for the boat to stop. It would run
straight
a hiki i Honolulu. Aole oia hele Maui, aole oia hele i Molokai. Hoi,
until Honolulu. It wouldn't go to Maui, it wouldn't go to Molokai. It would
return
haalele ia i Kawaihae.
upon leaving Kawaihae.

CK: Oe pu, o oe ka mea hele pu me keia poe ma'i.

CK: You, you would accompany these afflicted people.

JC: Keia ma'i, keia ma'i ano maka'u ia ke hoohuai ia, mahape lele iloko o ke kai,

JC: There was always fear that this sick person being taken to be examined might
jump into the sea,
pilikia. A hele wau a komo iloko o ka lumi, a maka'i wale no ka'u mawaho,
and perish. I would take the sick into the room, and I would only police outside
hele aku a hele mai. Aohe wau wale no, me ke kelamoku no e hele maka'i
going up and down. Not only I but the sailors did policing
i ka po a ao. Kakahiaka ku ana no ka moku i Honolulu.
night and day. In the morning the steamer would arrive in Honolulu.

CK: Kia'i oukou i ka po mahape lele lakou iloko o ke kai.

CK: You men guarded at night lest they would jump into the sea.

JC: Ka wahine, ke lawe ia ka wahine, kekahi manawa lawe ia no ke kane.

JC: When a woman was being taken sometimes the husband was allowed to accompany her.
Hele pu me ke kane. Kekahi manawa aohe ae ia e hele ke kane. Kekahi manawa
The husband would go along. Sometimes the husband was not permitted. Sometimes

ua olelo 'kula nohoi oe, ua delo 'kula oe, "Keia aole pilikia keia ma'i."

you might also say, you might also say, "There is nothing wrong with this sick person."
A puni maila ia oe. Aole hele i ke kane a noho mahape me ka ohana keiki.

The parties would believe you. The husband would not go but remain behind with the children.
Lawe ia 'kula a hiki i Honolulu, a nana ia a hoihoi hou ia maila keia wahine

You would take her to Honolulu, and this woman would be examined again
aohe ma'i, hauoli loa. Pei no ke Kepani, peia no ka Pukiki, ka Pilipino

and found whole, and there would be great joy. Thus was it with the Japanese, with the Portuguese, the Filipinos
(Pake nohoi). A pake aohe loa ia'u, aole loa i hookahi pake.

(also Chinese). I had never had a Chinese case, never had one Chinese case.

WS: Ai no nae, ua kapa ia keia ano ma'i he ma'i pake (ma'i pake). Na ka pake

WS: However, this kind of disease had been identified as a Chinese disease (Chinese disease.) The introduction of it
i lawe mua mai keia ma'i i Hawaii nei.

to Hawaii had been imputed to the Chinese.

JC: Owau, ua hana wau i kela mea no ka papa-ola. Ka'u hana mua kela;

JG: As for me, this kind of work I did for the Board of Health. That was my first job;
kuu ike i ka olelo Hawaii lawe ia'u i ka hana o ka papa-ola.

because I could speak Hawaiian the Board of Health hired me.

CK: Keia ma'i ka bubonic plague ine'i no kela ma'i?

CK: Was this disease, the bubonic plague, ever spread here?

JC: Ua loa no (Hamakua wale no) ma Hamakua, aina laha kela ma'i. Noleila,

JC: Yes, (only in Hamakua) in Hamakua, where this disease took hold. Therefore,
hana iole au ileila. Lawe ia maila keia iole mai Hamakua na la apau loa,

I worked at trapping rats there. Every day these rats from Hamakua were deliver-
ed
a hele nohoi wau iloko o ke kulanakauhale o Hilo. Ka'u hana ia, a hora elua
paha

and I also took them to the city of Hilo. It was my job, and at about two o'clock
lawe ia maila ka pakeke iole mai Hamakua. Mau haneli ka la i loa ai.

the bucket of rats from Hamakua was brought in. Hundreds would have been caught
each day.

Kekahi manawa he eha, elima haneli iole lawe ia keia i Hilo iloko (e kaha ia)

Sometimes four, five hundred rats would be taken to Hilo into (the dissecting place)

e kaha ia ka iole. Hemo oe i keia kuka, a hoomaka oe me ka mikilima,

the place where the rats were dissected. You would remove your coat, you would then put on gloves, a me ka pahi a me ke o, kaha iloko e nana. Kaha wale no ka'u hana.

and with knife and fork cut open to see. All I did was cutting.
aohe.

Aole au ike he ma'i paha keia iole, heaha la, He kanaka, kanaka, ua noho

I wouldn't know whether this or that rat was a carrier, no. There was a man, a man designated kela hana, ka hana ia he mau makahiki me ka papa-ola, kaha iole.

to diagnose, for he had been cutting rats with the Board of Health for many years.

CK: Heaha keia ano iole? He iole maoli, aole he iole . . ?

CK: What kind of rats were these? Ordinary rodents or . . ?

JC: Kela iole maoli nei no, aohe he iole nunui.

JC: These ^{were} ordinary rats, not the big ones.

CK: Oia ke ano ka iole i kaha ia? (Yea). Pehea i loa a i keia ano iole, me ka . . ?

CK: Those were the type of rodents dissected? (Yes). How were these kinds of rats caught, with what?

JC: Me ka mea, keia niu, niu nei, hookom^o iloko nei o ka trap. Hele ole mai no

JC: With this thing, this coconut, coconut, which was placed into the trap.

When no rats came around ia aole no loa. Hele no i iole maleila e ai ana oia i keia mea keokeo, a paa.

there would be none caught. Any rat coming there it would eat this white thing and be trapped.

A hele mai la ka poe kii keia la, hele oe maleila. O oe haawi ia maila he umi.

When the day's collectors came around, you would go there. You had been assigned ten traps.

Umi wahi au e waiho mai i ka mea ai, a kahi la ae hele mai oe, nana oe,

I had ten traps to bait, and when you came the next day, you would look and recall

ua waiho au i kekahi trap maneinei, a ma'o aku no, a ma'o 'ku no,

you had placed some traps here, and some over there, and some beyond that,

a hookomo iloko o ke kini, a hele 'ku ana, a hele 'ku ana.

and you would drop the rats into the container, and move on, and move on.

WS: Mau no ke ola o keia iole, ai nae ua make paha?

WS: Would they still be alive, or dead perhaps?

JC: Ua make, loa a aku aole loa, aole loa i keia iole wa ola, ua make.

JC: Dead, when you would or not receive them, you would not receive any live rats
iaia but dead ones.
Loa a oe ka iole e ola ana, hana make, hana no oe a make mamua ko'u lawe ana iaia.

When you found a rat alive in the trap you must kill it before your taking it to
Hilo.

Ka wa e komo ai hopu oe keia iole me ka mikilima, komo iloko o keia kini.

When a rat was trapped you would seize it with gloves on and put it into this
container.

Aila mahu ai maleila. Make kela mea, a ina iloko o ka hulu, make kela

There would be kerosene oil in there. The fleas would die if they were in the
hair;

bubonic (uku). A ina komo ka bubonic iloko o ke kino, kaha oe, a ike.

the bubonic (fleas) would die. If the germ had entered into the body when you
dissected it you would see.

Hookahi wale no kanaka, elua keia mau kanaka, hookahi kanaka la he kapena no

Only one person in a team of two men, only one would be designated as captain,

mea nana e oki, mea nana e nana, nana. A ina loa, aihea la? Ua maopopo no

one man to cut and the other to examine, examine. If detected, where was the
rodent from? They would know the

ka helu, ka helu o na iole apau loa (ihea ka wahi i loa ai keia iole),

number, for all rats caught had a number (where was the rat caught),

nana
maopopo ka mea/i hopu ai i keia iole. Olelo mai, "E, kela iole he helu e mea."

the one catching it would know the area. He would say, "Say, that rat is
from number so and so."

Kelepona ia (maihea mai kela iole) maihea mai kela iole. Mea ia mai, "Mai

By telephone (the locality of that rat) the locality of that rat would be known.

The response might be,
ke kulanakauhale o Honokaa." A maleila keia poe e noho ai a hoomaka maila

"It is from the town of Honokaa." There these trappers would concentrate

more traps (hoonui i na traps) hoonui na traps i kela wahi. A mau pule paha,
 and more traps (more traps) more traps set out at that place. After a few weeks
 mahina paha, aohe loa hou kela iole ma'i, ne'e hou lakou iwaho (a hiki keia la)
 or months perhaps, if no sick rats were caught again, they (trappers) would
 Ko lakou hana no ia a hiki keia manawa. ^{move away from the town (and so until this day} ^{perhaps,} keia manawa aole au lohe, pehea la,
 It is their routine until these times. These times you do not hear whether
 ua loa paha kela iole bubonica? Aohe lohe ia kela olelo bubonica keia manawa.
 bubonic carrier rats are being caught. These times that word bubonic is never
 Pau. Ko'u manawa e noho ana, o . . . heard.

Gone. During my time when I was staying there, oh . . .

CK: Ma'i no kekahi poe me keia ma'i bubonic plague i kela manawa?

CK: Was there anybody afflicted with the bubonic plague in those times?

JC: Loa no, ua pakele, aole make. Loa i ke kauka, ola no. Ina aole loa

JC: There was a case, who survived, and didn't die. The doctors got to him in time,
 mamua o kela wa, auwe, make. Maui, like pu. No leila hookahi hapa-haole
 and he lived. If not found

before that time, auwe, he would have died. Maui had a similar setup.
 no ko lakou keena lawe ia o. Owau ka mea manao ia e lawe ia leila i Maui.
 One half-white person from there

was assigned to their office. I had been considered to fill that position
 on Maui.

Kula no wau he ekolu mahina, lawe ia ia Maui.¹ Makemake loa wau e ike

I was in Kula for three months, for I was sent to Maui. I had desired very much

i kela aina o Maui. Ke hele ana mai, keia haole neinei, keia poo ineinei,

to see that land of Maui. When this haole came here, this head man here,

don't know. Makemake ia no wau e noho ineinei, no ko'u ike ka olelo kanaka,

he didn't know his job. I was sought to stay here because of my knowledge of
 ike wau i ka olelo kepani. Waiho, aole wau i lawe ia i Maui.
 Hawaiian

and because I knew how to speak Japanese. I was left here and not sent to Maui.

¹
 On a temporary assignment.

Hele ko ineinei poe i Maui; hookahi makahiki paha i noho ai. Noho oe
 Some people from here went to Maui, worked there perhaps for a year. You lived
 like pu me ke alii. Ka malama na ke aupuni, ka malama, ka ai ana.
 like a king. The government would keep you, house and feed you.
 Noho ia iloko o ka hokele. Mea mai hoi oia kohu alii oia makahiki a oi.
 You would live in a hotel. He said he lived like a king for over a year.
 Owau noho maneinei. Owau ke kapena maneinei. Ke loa kela ma'i bubonika
 I stayed here. I was the top man here. If there were an outbreak of the
 hele mai wau i Hamakua. Ina aole loa, ka poe ma'i lepela oia ka'u hana. ^{bubonic plague}
 I went to Hamakua. If not, my job was with those afflicted with leprosy.

CK: Pehea ka ma'i akepau?

CK: What about tuberculosis?

JC: A, poe oko'a no ia. Ka papa-ola no kela hana.

JC: Different people took care of that. That was the work for the Board of Health.

CK: Lawe ia lakou i Kula, ka poe akepau.

CK: These tuberculosis cases were sent to Kula.

JC: Ae, lawe ia ileila a malama ia. A kahi manawa ola nohoi, ola ole.

JC: Yes, they were taken and cared for there. Sometimes they recovered, and not.
 Lawe ia i Kula, i Kula ia manawa.

They were taken to Kula, to Kula at the time.

CK: I kela manawa hookaawale ia na poe akepau mai na ohana mai, mai na kanaka mai.

CK: At that time those with tuberculosis were separated from their families, and
 from the community.

JC: Peia no o Hawaii nei. Oia, ileila loa no kona wahi, oia o Puumaile mamua

JC: Thus was it on Hawaii. She had her own sanitarium; it was Puumaile before

(Puumaile). Kela hana o ka papa-ola hana ia ia'u, mai ka iole mai, mai ke kaha
 iole mai,
 (Puumaile). I was involved in Board of Health work including the catching of
 rats, the dissecting of rats,

a pii wau iluna.

until I got to the top.

WS: Ha'i mai i kekahi moololo e pili ana i ka lawe ia ana i ke ko maluna o ka

WS: Share any special experience relating to the transporting of sugar on the
moku mamua, ka wahi i ku ai ka moku o Hoea, makai aku (Hoea, Honoipo)
ships formerly, to where the ship anchored at Hoea, or below it (Hoea, Honoipo)
Honoipo. Ua kamaaina no oe i ka wa e ku ana ka moku i Honoipo?

Honoipo. Are you acquainted with the time when ships would anchor off Honoipo?

JC: Koe 'ku ia. Aohe au i kamaaina ia Honoipo. Hele no ka ike i ke ku mai ka moku

JC: I am not informed. I was not acquainted with Honoipo. I simply went there
to see the ships anchor
kii kopaa. Aole moku aila pili maleila. Mahukona no ka moku aila pili
maleila.
and take on sugar. Steamers did not anchor there. Steamers stopped at
Mahukona.

WS: Mamua ua lawe ia ke ko i Honoipo. Ike oe kela.

WS: Formerly sugar was shipped out at Honoipo. You experienced that.

JC: Ike wau. E hana ana wau i Hoea ia manawa, hana ana wau i Hoea ia ~~ale~~ manawa.

JC: I remember. I was working at the time at Hoea, I was working at Hoea at the time.
He nui na wahi a'u i hele ai.

I have been around quite a few places.

WS: Ohana Hind wale no . .

WS: Only the Hind family . .

JC: Ohana Hind wale no me ka lakou kopaa kau maluna o ka moku kalepa, sailing vessels

JC: Only the Hind family shipped their sugar by sailing vessels, sailing vessels
aole moku-ahi. No lakou wale no ia, ka lawe ia ana i ko lakou kopaa,
not steamers. They were the only ones that shipped their sugar
aole moku-ahi, he moku kalepa.
by sailing vessels instead of steamers.

CK: A pehea ke kopaa o na mahiko oko'a, ihea i . . ?

CK: What about the sugar of the other plantations, where . . . ?

JC: A lawe ia ma Mahukona, Mahukona lakou. Keia halewili nei, Halaula aku leila,

JC: Their sugar was transported to Mahukona, theirs went to Mahukona. This mill
o Halawa, Union Mill, a Mahukona (maluna o ke kaa lio?) kaahi no (kaahi no).
over here, Halaula over there,

Halawa, Union Mill ^{transported} sugar to Mahukona (on horse-drawn wagons?) by train
(by train).

Me ke kaahi o ia manawa. Ko Hind ma ke tractor. Lawe ia no ma ke alanui

By train at the time. The Hinds by tractors. Transported on the highway

mai Hoea a hiki i Honoipo, pokole no. Kau maluna o ka moku kalepa,

from Hoea until Honoipo, only a short distance. The sugar would be loaded on

moku nunui, kia ha, kia lima, ke kuku mai, auwe. Hele mai lakou ailuna ka moku,
a sailing vessels

huge ones, with four masts, five masts, majestic at anchorage, auwe.

ke hoi ai lalo, piha i ke kopaa, a hoi. A he mau mahina a ho'e maila,
Approaching the ship would be high up

and leaving way down, loaded with sugar, and would depart. After a few months
they would reappear,

mau mahina ho'e maila. (WS: Ke cable i lawe) cable (i lawe ke kopaa

after a few months they would arrive again. (WS: Loaded on by cable) by cable
(the sugar was loaded on

a kau iluna o ka moku) holo iluna o ka moku. Poe iuka nei o ka aina kau iluna
aboard the ship) sliding onto the ship. Those up on land would ride

o kela cable (kela (kaa cable) (mai Palikamoa). Ihu mai ke kopaa

that cable (that cable car) (from Palikamoa). The sugar would descend

me keia kanaka pu e hele ana, kela kanaka iluna. There is a man driving

together with this man riding, this man being on the car. There was a man

back and forth with the sugar or without sugar. Ike wau kela. Ike wau kela.
driving

back and forth with the sugar or without sugar. I saw that. I saw that.

WS: Aole au i ike kela. I ko makou manawa i hoi mai i Kohala, ua pau, pau.

WS: I did not see that. At the time we came to Kohala, that process had ceased.

JC: Owau hana wau me kela mahiko elua makahiki a oi, hookahi wahi i hana i ka apana
ko

JC: As for me, I worked for that plantation more than two years at one area working
in the sugar field

oia ka luna malama wai. Ha! ke ko ke ulu mai ke ko, loloa ke ko.

serving as a water luna. Ha! when the cane grew the cane was long.

(Mahea mai ka fertilizer?) A mai South America mai, mai Chile.

(Where did the fertilizer come from?) From South America, from Chile.

CK: Ka makahiki mua i hiki mai i na Pilipino o keia aina, maopopo oe ka wa mua

CK: Do you remember the first year when the Filipinos came to this land,

(oh, yea) ko lakou hiki mai ma Hawaii nei?

(oh, yes) when they arrived in Hawaii?

JC: Noho me a'u i Hoea, i Hoea i hana ana wau i kela manawa, 1906 I think.

JC: I was staying at Hoea, and I was working at Hoea at that time, in 1906 I think.

^{mai}
(Komo ~~na~~ Pilipino) Pilipino.

(Came the Filipinos) the Filipinos.

CK: O kela poe Pilipino mua, heaha ko lakou ano?

CK: These early Filipinos, what kind of people were they?

JC: Ahiu kela ano poe, ahiu (ahiu) ahiu (hou pahi, hou pahi). A, ea, loa ia ia'u

JC: A wild sort of people, wild (wild) wild (knife wielders, knife wielders).
Ah, yes, they got me at that
kela wahi, hou ia ia'u i ka pahi.

place, I was stabbed with a knife (under the right lung).

CK: O oe, heaha kou hana kela manawa?

CK: You, what were you doing at that time?

JC: He luna, luna hookahekahe wai no Halaula nei. Haalele wau i Hawi; kii ia mai au

JC: I was a foreman, irrigation foreman at Halaula. I had left Hawi; this haole,
e keia haole o Watt (George Watt), haku o Halaula, makemake he luna wai.

Watt (George Watt), manager at Halaula, had come to get me to work as irrigation
foreman.

Ileila i ko'u wahi i a'o ia i ka hanawai i Hawi. Poe Kepani, he mau Pilipino
kekahī,
There at Hawi I had learned to irrigate. There were Japanese, some Filipinos,

Pokoliko kekahi, ua ho'e mai ka lahui Pokoliko i kela manawa.

some Porto Ricans, the Porto Rican race having arrived at that time.

A kii mai kela haole ia'u e hoi mai mea e hana ai. No ka nui no ke kala
That haole had come to get me to work for him. Because of the higher wages
haalele ia kela hui o Hind. Ka lakou kala kana-eiwa wale no keneka o ka la.
I left the Hind company. What they were paying was only ninety cents a day.

CONTINUATION:
CLINTON KANAHELE & WILLIAM SPROAT
INTERVIEWING JOHN CAMPBELL AT
NIULII, KOHALA, HAWAII, JULY 5, 1970

JC: Noho wau me kela haole, kela hui. Ka'u hana wale no kau ma ka lio,

JC: I stayed with that haole, that company. My job was only to ride the horse, hele ma'o a maneinei, hele nana ka poe e hana, ka Pilipino, pake kaka'ikahi; go there and here, go, check the workers, the Filipinos, the Chinese who were few; hele ana maluna o ka lio nana ana keia poe; hele ilalo, komo iloko o ka apana ko ride on the horse and check these people; dismount and go into the cane field e nana ai, pehea ka poe e hana mai nei, hiamoe ana paha kekahi poe. to check whether the men were still working or perhaps some of them were asleep. Kekahi manawa hele wale wau kekahi manawa hiamoe. "O oe, aole hele mai hiamoe, Sometimes I would simply ride by and sometimes find some asleep. "You, you don't e hana." Hele 'ku ana, hele 'ku ana i wahi keia poe. Hookahi mea nana come here to sleep but to work." Then I would move on, and move on to another group. One person e malama keia poe. Ina he umi keia poe kanaka nohoi hookahi mea e malama, would supervise these workers. If there were ten men one would be the foreman, kohu mea he supervisor like. Ma'o ku nei, elua haneli poe a oi o ka la, somewhat like a supervisor. Over there, there might be more than a hundred men, elua haneli kanalima, a ekolu haneli poe o ka la a'u i malama ai. Malama wau two hundred fifty, and three hundred men per day for me to supervise. I would i ko lakou helu, maopopo ko lakou helu, maopopo ko lakou inoa ia oe. keep their time, remember their numbers, and know their names. Nui kela hana me ko nana aku i ka ulu ana o ke ko, lu i ka paakai. Ka paakai That was plenty of work besides checking on the cane growth, fertilizing. The mai South America, mai Chile. fertilizer came from South America, from Chile.

CK: Pehea keia Pilipino i hou ia oe?

CK: What about this Filipino who stabbed you?

JC: Keia Pilipino moe iloko o ka apana ko. Holo oia, holo iwaho o ke alanui.

JC: This Filipino had slept in the cane field. Then he ran, ran out to the road.

Hele mai nohoi au, ike au i keia mea. Hele wau e nana, ua moe keia Pilipino.

I had indeed come and seen this thing. I went to look and this Filipino was
asleep.

"O oe, hele mawaho i ke alanui." Huhu maila kela Pilipino. Ka Pilipino i

"You, go out to the road." That Filipino was angry. The Filipinos

kela manawa aole lakou he poe naauao loa. He poe ahiu lakou, poe ahiu, huhu.

at that time they were not educated. They were a wild people, wild people,

"E hoi ae i ka hale e hiamoe ai, hoi ka hale e hiamoe ai." Hele mai kela
easily offended.

"Go to the house to sleep, go to the house to sleep." That haole boss

haole haku, ike kela. Ina lohe oe kela leo o kela luna manao au e lohe

came and saw what infraction had been done. If you heard that voice of that boss,

ineinei hiki i Pololu. Nui ka huhu o kela haole o kiloi ia ke kala i ke alanui
that voice I think

would be heard from here to Pololu. That haole would be intensely angry if

(ka wai keia). Kela wai no ka mea ka wai o keia wai nei (kuai ia ka wai),
water was being wasted on the road

(this refers to water). That water because that water (was purchased water).

keia wai nei, olelo mai oia, "Kela ke gula, ke gula kiloi ia i ke alanui.

He would say regarding this water, "This is gold, gold being thrown on the road.

Poho o ka hui mahiko. The gold wasting gold on the road." He'd get after me.

The plantation loses. The gold is being wasted on the road." He would get

Well, ua hoi 'kula keia Pilipino e hiamoe. Kela aole hiki ke alo ae,
after me.

Well, this Filipino went to his abode to sleep. That was something that could

ua hana ia ka hana e ka poe molowa. Molowa no ka lahui Pilipino o ia manawa,
not be avoided,

as it had been the work of lazy people. The Filipino race was lazy at the time,

molowa, aole ike lakou i ka hana. Heaha la ka lakou hana i ko lakou wahi?

lazy, and did not know how to work. What did they do anyway back home?

Hele ana mai, hoouna wale ia. Kakahiaka hele mai, hora eono o ke kakahiaka

When they came they must have been sent indiscriminately. That morning I came
at six o'clock

hele mai wau no ka mea hoala i ka poe koke i hele i ka hana, a ku ana nei

in the morning because I was to wake the men for it was almost time to go to
work, and I was stabbed

keia wahi i ka pahi ma ke ano powa hoi.

at this spot with a knife like being robbed.

CK: Laki oe pili wale no kela wahi i hou ia aole pili kekahi wahi, i ka akemama paha.

CK: You were lucky you were only stabbed at that spot and not in another spot like
perhaps the lungs.

JC: Pilikia, pilikia (WS: kokoke make) kokoke make, (oia?) kokoke make, pau,

JC: It was serious, serious (WS: almost died) I almost died (was that so?), almost
died, I was done for,

a lawe ia au i ka haukapila. Mahape ia, mahape pilikia mai iloko. Komo

and I was taken to the hospital. Later, later infection set inside. Some

i kekahi ke anu iloko. Mahape kaha ia (infection) infection. Kaha ia

respiratory infection set in. Afterwards I was operated on to remove (the
infection) the infection. I was cut open

a hemo mai ka palahehe mai loko nei. Kauka kepani ia, oki ia ka iwi-aoao.

and the pus from inside came out. A Japanese doctor operated beside the ribs.

Hemo mai ka palahehe.

The pus then came out.

CK: Owai na kanaka o kela manawa, he kanaka hana, hana maoli? ke kapani? ke kepani?

CK: At that time who were the real industrious employees? the Japanese? the Japanese?

JC: Kepani, Pilipino, Pokoliko, Pake ia manawa, na lahui like ole, ka Pokoliko.

JC: Japanese, Filipinos, Porto Ricans, Chinese at the time, all kinds of races
including the Porto Ricans.

CK: Poe ahiu no ka poe Pokoliko?

CK: Were the Porto Ricans wild?

JC: Ko lakou hiki ana mai i kinohi, yeah, poe houhou pahi no lakou. Hele no lakou

JC: Yes, when they first came; they were knife wielders. They went about

me ka pahi, makaukau. Ka lakou mea malama loa kela, a peia no ka Pilipino, pahi.

with a knife ready. That was something they always carried, and thus were the
Filipinos, all knife wielders.

O ka pake aole; ke kepani, aole. Kela lahui Pilipino a hiki no i keia manawa.

The Chinese, no; the Japanese, no. That Filipino race is like that until this time.

Ano laka loa paha i keia manawa. (CK: Ua pau kela) ua pau kela ano ia lakou.

They are somewhat tame this time. (CK: That characteristic is gone) they have overcome that characteristic.

Ka Pilipino ame ka Pokoliko, pahi.

The Filipinos and the Porto Ricans were knife wielders.

CK: Ka Pokoliko mamua ahiu no ka Pokoliko (Oh, yeah, poe ahiu kela).

CK: Formerly the Porto Ricans were wild (Oh, yes, those were wild people).

Mai na halepaahao mai i lawe ia mai.

They had been brought from the penitentiaries.

JC: Mai na halepaahao mai, mai Spain mai lawe ia ileila. I o ko lakou wahi

JC: Had come from the prisons to which they had been brought from Spain. Over there was their place

hooohuhu kela. (CK: Apau, lawe ia mai i Hawaii nei) lawe mai ineinei

of disenchantment. (CK: Then, they were imported into Hawaii) brought here

he poe mea hana. Poe ahiu e like pu me ka poe Pilipino.

as laborers. They were wild like the Filipinos.

(CK: Keia poe Pilipino o lakou no . .) oia lahui no.

(CK: These Filipinos were . . .) that race was like the other.

CK: Mai ka hale paahao mai lakou (yeah) a mahope mai lawe ia mai na Ilikano¹.

CK: They had been brought from the prisons (yes) and later came the Ilikanos.

Poe oko'a o lakou. Maikai lakou (yeah).

They were different breed of people. They were good (yes).

JC: Ka poe Ilikano oi a iki lakou. Keia poe mamua i hiki mai ahiu. Aia ka'u pilikia.

JC: The Ilikanos were better. Their predecessors were wild. There was my disaster.

Laki paha ko'u ola a hiki i keia manawa (WS: kokoke make) kokoke make.

Fortunately, I am still alive until these times. (WS: you almost perished) almost died.

¹ Ilikanos came from Luzon island. They came after the Visayans.

WS: I heard the story. Lohe wau i kela moololo mai ko'u Papa.

WS: I heard the story. I heard that story from my father.

JC: Mai leila mai, mai ka pau ana mai kela hui, olelo mai ka mahiko aohe hiki

JC: From there on, from the time I was let out by the company the plantation told me they could not ke malama ia'u no ka mea mahape makemake keia poe aole makemake keia poe employ me because these people might want me or these

Filipino e noho wau maleila, nui loa ko lakou hana no ka mea makaala loa wau.

Filipinos might not want me to assume my former position because I was extremely diligent causing them to increase their work. Poe molowa e hana no. Kekahi manawa ekolu haneli ka poe e hana me ia'u o ka la.

Those who were lazy had to put out. Sometimes three hundred men worked with me in a single day.

Ke hoi ka la kalai ma'u, kalai ma'u (nui maoli) ekolu haneli. Owau hookahi

On a day basis (not contract basis) I would have 300 (a very large number) weeding. I was the only wale ka luna. Ka poe haalele ua molowa mai. Paipai akula oe e eleu mai,

foreman. The lazy ones would quit. You would have to encourage the men to be lively, eleu mai. (CK: Hoohalahala lakou) oh, hoohalahala lakou. Aole kekahi

to be industrious. (CK: They would complain) oh, they would complain. Other-pomaikai ka hui. Owau no kahi pilikia no ka mea (CK: hou pahi ia)

wise the company would not benefit. I was the one that met disaster because (CK: of being stabbed)

hou pahi ia. "Koe no au me ka pahi," ka olelo kela o ka poe mea, Filipino,

of being stabbed. "I was singled for the knife," the Filipinos would say,

"Koe no wau me ka pahi." Nawai? na ka pahi. Nawai kela? Na ka lahui Filipino.

"I was singled for the knife." By whom? by the knife. Who said that? The Filipino group.

CK: Pehea, nui na haoles ma keia wahi mamua?

CK: Were there many haoles in this area before?

JC: Nui ka haoles, nui ka haoles, haoles keia wahi, haoles aku nei, haoles.

JC: There were many haoles, many haoles in this area, haoles next to here, haoles.

Nui, piha haole keia wahi o Kohala mamua, na mahiko, noho ilalo o na mahiko.

Many, this place of Kohala was full of haoles before, living on the plantations
and under plantation management.

Loaa ia oe iloko o ka halewili, engineer, sugar boiler. A he haole no

You would find them in the mills as engineers or sugar boilers. There would be
a haole

maleila kekahi. Mawaho ae he luna haole; timekeeper poe haole wale no,

there also. Out in the fields were haole foremen; timekeepers were haoles only,

ma na hana nui kiekie.

haoles occupying big and high positions.

WS: Elima mahiko i Kohala nei (elima). Noleila, nui.

WS: There were five plantations in Kohala (five). Therefore, there were many
haoles.

JC: Elima ia manawa. Ohana nui no, haole.

JC: There were five at the time. There were many haole families.

CK: Mahea lakou i hoonauao ia, ka lakou poe keiki?

CK: Where were they educated, their children especially?

JC: A, hookahi halekula haole ineinei i ka wa liilii no. Pau no, lawe kahi e.

JC: Ah, there was a school here for small haole children. Then, they were sent away.

Ma Amelika kahi i hoonauao ai. Aole hele i ke kula ma Hawaii nei. No, no,

Some went to the mainland to be educated. They did not go to school on Hawaii.

No, no,
aole hele. Ko makou wa i hele ana i ke kula he kanaka wale no e hele i ka

they did not go. In our time attending school only Hawaiians went to the local

halekula me ke kepani, yeah. A pau loa keia poe haole o ka poe mahiko,

school; Japanese also, yes. All these haoles on the plantations,

ohana keiki haole, ka poe haole, hele i kula haole no iwaho nei i Kapaau

the haole children, these haoles, attended a school for haoles out here at

Kapaau
ka wa liilii. A nui ae, a hoouna ia i Kaleponi i ke kula; hoouna i Honolulu

when they were small. When they grew up they were sent to California to school;
or sent to Honolulu

i Punahou (Punahou) i Punahou ia manawa. Aole hele keia kula nei.

to Punahou (Punahou) to Punahou School at the time. They did not attend the

established local
school.

O ka lahui Hawaii wale no, lahui kepani, a he pukiki, oia wale no.

Only Hawaiian people, Japanese people, Portuguese, only those.

CK: Nui na Pukiki o kela manawa? poe Pukiki?

CK: Were there many Portuguese at that time? Portuguese?

JC: Nui, nui ka Pukiki ia manawa noho ka mahiko. Koe keia mahiko, aole Pukiki,

JC: Many, there were many Portuguese at the time working for the plantations. Except this plantation, hardly any Portuguese elua paha family, ekolu paha. Ka hapanui ai 'ku i waho. Nui ka poe Pukiki i Hawi perhaps two families, perhaps three. Most of them were outside. There were many Portuguese at Hawi.

CK: Pehea male no na kanaka i na Pukiki kela manawa?

CK: Did the Hawaiians and the Portuguese inter-marry at that time?

JC: Mahape mai (mahope mai), mahope mai male huikau, male pake, male kepani.

JC: Later, (later), later there were inter-marriages, some marrying Chinese, marrying Japanese. Pukiki aole, ka 'ikahi ko lakou male i na lahui e.

Portuguese no, only a few of them married into other races.

CK: Male no lakou ia lakou iho?

CK: They married among themselves?

JC: Oia iho no; peia no ke Kepani; peia no ka Pake. Ka poe Pake kuai lakou

JC: It was so; thus were the Japanese; thus were the Chinese. The Chinese, they would purchase ka lakou wahine mai Kina mai, kuai, kuai ka wahine. their wives from China, they would purchase their wives.

CK: He nui no na Pake male i na wahine Hawaii?

CK: Were there many Chinese marrying Hawaiian women?

JC: Poe hiki ole ke loa ka wahine male ka Hawaii. Oia ke kumu laha ka Pake,

JC: Those who could not acquire Chinese married Hawaiians. This is the reason the Chinese blood has spread, hapa-pake. Nui, nui ma keia aina. Nui ka hapa-pake ma keia aina. Kela manawa resulting in many part-Chinese. There are many, many on this land. There are many part Chinese on this land. At that time haole, hapa; nui na hapa-haole. Puka 'ku nei makou. there were hapa-haoles, many hapa-haoles. We were they.

CK: Nui na hapahaole.

CK: There were many hapa-haoles.

JC: Nui lakou, pake, hapa-haole, Pukiki.

JC: There were many of them, also Chinese, hapa-haoles, Portuguese.

CK: Poe Kepani ka mea kaka 'ikahi loa na Kepani male i na poe ea'e.

CK: With respect to the Japanese only a very few Japanese married out of their race.

JC: Aole lakou male, ei-wale-iho-nei-no, a mahape nei male. Ke Kepani like pu.

JC: They wouldn't inter-marry, only recently, only way afterwards did they inter-marry.

Hele mai no na wahine hiki i Honolulu, a hele ileila e male ai, a hoi mai me ka wahine.

Japanese women would come to Honolulu and the men would go there to marry them, and return with their wives. Kauoha ia Iapana. (CK: Hoouna aku i ke kii, a hoouna mai lakou i ke kii.)

They had to send to Japan for wives. (CK: They would send their photographs, and the women would send their pictures.)

Kekahi manawa hele mai ka wahine he opiopio, ua elemakule keia, ua keokeo i ka lauoho.

Sometimes a young woman would appear, and her opposite would be an old man with white hair.

(CK: Kuaki no keia wahine). A kekahi manawa hoi no keia poe wahine,

(CK: This woman would be disappointed). Sometimes these women would return,

a hele mai no lakou hana. Hana wau i Pauilo mamua. He elemakule Kepani keia.

and some would work here. Formerly, I worked at Pauilo. This was an old Japanese.

Makemake nohoi kana wahine kauoha. I ka hele ana mai, auwe, opiopio keia wahine,

Desiring a wife he had sent for one. Upon arriving, auwe, this woman was young,

he wahine nui, ua elemakule keokeo ka lauoho o keia Kepani. Ka hana nei o

a big woman, and this Japanese was an old man with white hair. The work

keia Kepani ka hana malama alahao, malama alahao. He eono paha poe meia.

this Japanese was doing was looking after the railway. Possibly six men were with him.

Hele mau ana i na la apau loa e malama i ka alahao no ka mea ka lawe ana mai

Every day he would go out to work on the tracks because the transporting

o ke kopaa mailuna no o ke alahao i lawe ia i ka halewili. A hana au ileila,

of the sugar cane was by railroad to the mill.

And I worked there,

kaupauna ka'u hana, kaupauna i ke ko ho'e maluna o ke kaa. (Ihea keia?)

weighing being my job, weighing the cane that had arrived on the cars.

(Where was this?)

Paulo, Paulo. Hana wau kela makahiki ia wahi elua makahiki a oi, kaupauna.

Paulo, Paulo. I worked there for more than two years, weighing.

A pau nohoi o ka hana o ka halewili hele iwaho he luna, a hele kikola.

After the harvesting season and the mill shut down I would go outside to work
as a foreman, and to take time.

CK: A hiki mai keia wahine a ike mai i keia elemakule.

CK: So this woman arrived and saw this old man.

Hiki mai keia wahine,
JC: Hele mai ana a ike. Owau ke olelo Kepani. So hele mai keia wahine

This woman having arrived
JC: she came and met him. I talked Japanese. So this woman came

a lawe hele ia waho e hana ai me ka poe wahine Kepani. Hele wau, hele wau

and was taken out to work with the Japanese women. I went, I went

e kii ka helu o ka la. Keia wahine nui. Ninau wau i keia luna, "Mahea ke kane?"

to take the day's time. This was a big woman. I asked the foreman, "Where is
her husband?"

Mea mai nei, "Hana i ka railroad." (Olelo oe ma ka olelo Kepani.)

He replied, "He is working on the railroad." (Speak in Japanese.)

CK: Ha'i oe ma ka olelo Kepani.

CK: You speak in the Japanese language.

JC: Ninau wau kela.

JC: I asked for that information.

CK: Keia manawa i paa iloko nei, heaha kau mea i olelo ai ia lakou ma ka olelo
Kepani?

CK: To have it recorded this time, what did you say to them in the Japanese language?

JC: Ninau 'ku wau i keia luna, "He, this komisun, where Itoko?" "O Itoko

JC: I asked this foreman, "He, this komisun, where Itoko?" "O Itoko

work Isamishi." She says he is working on the railroad. "O shi wakaino."

work Isamishi." She says he is working on the railroad. "O shi wakaino."

(CK: Oia kau i olelo ai) i kela luna, ^{Kepani,} "Wakai no a-re (elemakule)

(CK: It was what you said) to that foreman, "Wakai no a-re (old man)

a-re jisendo a-re no, jisun kame shiroi though." Akaaka loa keia luna Kepani.
 a-re jisendo a-re no, jisun kame shiroi though." This Japanese foreman laughed.
 Keia Kepani kamaaina no keia Kepani luna, wahi kikoola wau. Ninau wau
 This Japanese, this Japanese foreman was used to my being impertinent at times.
 I asked
 ka inoa o keia wahine. Olelo mai, "Auwe, o aiya." Olelo Kepani wale no wau,
 for the name of this woman. He said, "Oh, I am astounded." I only conversed
 in Japanese,
 olelo Kepani nei.
 we conversed in Japanese.

CK: Pehea keia wahine, noho oia, aole oia i male keia kane?

CK: What about this woman, did she stay and did she not marry this man?

JC: Aole hiki, ua male oia i o. Hele wale oia i male i Honolulu. Honolulu mai

JC: Couldn't, she had already married over there. She had only come to Honolulu
 to be married. From Honolulu
 hoi mai oia hana ineinei. Mahape keia wahine makemake ka bookkeeper
 she came here to work. Afterwards, the bookkeeper wanted this woman

i wahine hana hale, hana iloko o ka laua hale no ka mea kana wahine ma'i mau.
 to work as a domestic servant, to work in their home because his wife was
 always sick.
 Noleila, hele wau olelo i keia kane lauoho keokeo, "You, okasun, more better
 Therefore, I went to talk to this white haired man, "You, okasun, more better
 bookkeeper like, though, house inside hanahana, no go outside hanahana."¹
 bookkeeper like, though, house inside hanahana, no go outside hanahana."

"Nau no yen? nau no yen? (How much money?) Olelo 'ku nei au, "By and by

"Nau no yen? nau no yen? (How much money?) I said, "By and by

he tell you." "No can." But pau kela. A olelo 'ku nei wau i kela Kepani,
 he tell you." "No can." That was all. And I said to that Japanese,

"Oi, luna san, my place stop." Makou luna, poe luna, poe luna haole.

"Oi, luna san, my place stop." We were foremen, foremen, haole foremen.

1

"Hanahana" means "to work."

CK: Kalua keia ilio a hookomo iloko o kela papa?

CK: This dog was roasted under ground and then put into this board?

JC: A lawe mai i kahi e ai ai.

JC: Then brought in for somebody to eat.

CK: I ka manawa i kono mai na Hawaii i na haole mikiona e hele mai e ai me lakou,

CK: When the Hawaiians invited the haole missionaries to come to dine with them, kalua no lakou i ka puua, kalua no lakou i ka ilio. Aole anei lakou i kuwapo they not only roasted a pig but also roasted they a dog. Did not they swap ka poo? Ka poo ilio me ka i'o puua, a ka poo o ka puua (kolohe, kolohe, kolohe the heads? The dog's head was placed with the pork and the pig's head (playing pranks, playing pranks, playing pranks wale no kela; kolohe, kolohe).

that was all; playing pranks, being mischievous).

WS: Ai ka poe haole i keia ilio manao no lakou e ai ana i ka puua.

WS: The haoles would eat the dog thinking they were eating pig.

JC: Peia no, kolohe io no na kanaka kekahi, kekahi poe kanaka kolohe ia.

JC: Thus and so, the Hawaiians pulled the same trick on each other.

CK: Ka i'o o ka ilio he ano like no me ka i'o o ka puua. Ke ala hookahi ano no.

CK: Roasted dog meat is somewhat like pig flesh. The aroma is the same.

JC: Kela ilio hanai maoli ia, hanai ia a malama, kupalu ia (kupalu ia), a hanai ia

JC: That kind of dog was purposely raised, fattened (fattened) and accorded the proper food a maikai ia ka ilio a momona, kalua ia. Ike wau kela.

so the dog would be nice and fat and then roasted. I used to see that.

WS: Ua ai no oe i ka ilio?

WS: Have you eaten dog?

JC: Aole au ike; aole au ai kela mea.

JC: I have never had that experience; never eaten that thing.

me kela kane. Nui ke kala o kela wahine, oi aku mamua o kela kane.

and her husband. That woman had plenty of money, more than that of that husband.

(CK: A noho like no laua?) noho like no, noho like no i hookahi camp.

(CK: And they lived together?) lived together, lived together in one camp.

A nui o makou. A pehea loa i hele mai keia wahine, he makapo. Aika, he like.

We were many. Why did this woman ever come, she must have been blind. And yet,
there had been an agreement.

CK: Lohe au nui na keiki hapa, hapa Kepani, hapa haole o kela aina o Hamakua.

CK: I used to hear that there were quite a few halfbreed children, half Japanese,
ia half haoles in that land of Hamakua.

JC: Ko'u wa e noho ana aole ike ia, aole ike ko'u wa e noho ana i ka hui o Paulo.

JC: During my time staying there I did not notice it, did not notice it in my time
living on the Paulo plantation.

Aole wau i ike kela hapa.

I never noticed these halves.

CK: Lohe wale no wau, pololei paha kela aole paha?

CK: I had only heard, true perhaps or not perhaps?

WS: A ua noho pu keia wahine me ke kane elemakule?

WS: And this woman lived with this old husband?

JC: Mahape, mahape noho kela wahine elua makahiki wale no i noho ileila.

JC: Afterwards, afterwards that woman lived there only two years.

Olelo mai nei keia wahine oi aku kona kala mamua o ke kane no ka mea

This woman disclosed her earnings were more than her husband's because

keia poe ana i kuke ai, uku, uku iaia. Kela wahine, kela wahine malama kela
kala.

these people she cooked for, paid, paid her. That woman, that woman accumulated
that money.

Mahape olelo mai oia ia makou na poe luna makemake ana oia e hoi ia Iapana.

Afterwards, she said to us foremen she wanted to go back to Japan.

Loaa no nui kana kala, makemake oia e hoi. Ua manao 'hola makou ke hoi kela
wahine

Having amassed her money she wanted to return. We had concluded if that woman
returned

aole oia makemake keia kane. Ina hoi, a hoi loa ileila, hele aole makemake
 she did not like this husband. If she returned, she would return for good
 because she did not like
 kela elemakule (WS: holomalu). Koe aku ia. Ua holomalu paha, but ike no wau
 that old man (WS: surreptitiously running away). I don't know. She probably
 sneaked off, but I remembered
 i ka haalele ana ileila a hoi. Elua makahiki wale no i noho ai. Ua loa ka eke
 her leaving there and returning to Japan. She had stayed here only two years.
 That woman had
 o kela wahine (piha ka eke) yeah, piha ka eke, hui pu me ke kala o ke kane e hoi.
 a bag full (bag full) yes, bag full, including the money her husband gave for
 her return.
 Olelo paha keia wahine e hoi ana oia a pehea la, ua hoi mai paha? Aohe au
 maopopo.
 Perhaps this woman said she would go and return, perhaps she did return. I
 don't know.
 Aohe nae makemake loa keia wahine, aole loa ke keiki. (CK: No ka elemakule
 However, this woman was dissatisfied not having any children. (CK: Perhaps
 paha ke kane?) elemakule paha. "Pau ka pono o Kakina", oia ia olelo.
 because the husband was old?) old perhaps. "Kakina's capabilities are gone"
 is the saying.
 Olelo huna keia (CK: heaha kela olelo, heaha kela olelo au i olelo mai nei?)
 This is a figure of speech (CK: what does the figure mean, what does the figure
 you have uttered mean?)
 "Pau ka pono a Kakina," (a Kakina). Olelo keia na ka poe Hawaii.
 "Kakina's capabilities are gone," (Kakina's). This is an oldtime Hawaiian saying.
 Pau ka nalowale keia manawa. Ua nalowale keia manawa. Aole nalowale ia'u,
 These sayings are now lost. They are lost these times. I have not forgotten
 them,
 ai no ia'u a hiki keia manawa. Ke malama nei no wau. "Pau ka pono a Kakina"
 they are still with me until these times. I still observe them. "Kakina's
 potential is over."
 (a Kakina). Olelo mai la, ua pau (pau ka pono); aole hiki ke loa.

(Kakina's). This figure says it is gone (capacity gone); cannot attain.

CK: Pehea kamaaina no oe me na ano olelo me kela, kekahi mau olelo?

CK: Are you acquainted with such allusions besides the one above?

WS: Keia mau olelo kaulana o ka poe Hawaii.

WS: The Hawaiians were renowned for these sayings.

JC: Kekahi mea kapulu loa.

JC: Some are too vulgar.

CK: Aole kua i makemake e komo ka mea kapulu iloko nei, ka mea maikai wale no.

CK: We don't want the vulgar to be recorded in here, only that which is wholesome.

JC: Aohe maikai komo ka mea kapulu maleila, na olelo maikai wale no o kela poe.

JC: It is not desirable for the unclean to be recorded there, only the good sayings
of those oldtimers.

Kela poe ke olelo kapulu i keia manawa i paa ia'u ka manawa opiopio, aole

Those improper sayings of these times which I knew when I was young,

lakou i ike ia mea. Kekahi manawa olelo oe kela olelo ano'e, "Heaha kena ano
olelo?"

they today don't know them. Sometimes when you utter a figure of speech, the
reaction would be "What is that kind of speech?"

Pau 'hola no maleila. Kela ka'u hana o Paulo kela maleila. Nui loa ka poe

The conversation would stop there. That was my work at Paulo; a sort of linguist
Many people

ike ka mea aohe ike i ka olelo Kepani. Ka poe Kepani, kamailio au, hele.

knew how to talk but did not know the Japanese language. I would talk to the
Japanese and they would cooperate.

Kekahi Kepani haalele i ke keiki, he elima keiki paha, no lalo o Kapoho (Puna).

A certain Japanese left his children, five youngsters perhaps, who were living
at Kapoho (Puna).

Keia Kepani, he Kepani nui keia. Hele paha i ke kauka a olelo ia ke kauka

This Japanese, this was a large Japanese. He must have been to a doctor and the
doctor declared

ua loa ka ma'i kaawale. Kii wau i keia Kepani iloko o ka laau. Ka hana

that he had leprosy. I went into the forests to apprehend this Japanese. His

oki ohia, oki wahia, kuai. Hana i ka mahiko oki wahia kana hana.

occupation was cutting ohia wood, for gain. He was an employee of the plantation
assigned to wood cutting.

Kii wau kela kanaka, olelo Kepani. Ae, ae oia, hele i Molokai. Hiki.

I went to get that man speaking to him in Japanese. He consented to go to
Molokai. Okay.

A oia ua loa kela ma'i. Hele nae oia a hiki i Molokai. Mahape,

He did have the disease. He did go to Molokai to the leper settlement. Later,

hele me keia kanaka mai Honolulu mai i noho i ka hale o Mohalu, kana hana ia

I went with this man from Honolulu from the Mohalu receiving station, his job
being

e hele nana i na poe i hemo mai mai Kalawao mai, mai Molokai mai. He Hawaii, to follow up on those who had been released from Kalawao, from Molokai. He was a Hawaiian, Kikila oia kona inoa. Hele mai a hui me ia'u, a hele wau kuhikuhi.

Kikila, it was his name. He came and met with me and I showed him around.

Ua hoi mai kahi poe, ai Honolulu kahi noho ai. "Ai i mea kahi noho ai."

Some of these people had returned living in Honolulu. "So and So lives over there

Maopopo no oia kainoa o keia poe, kahi i noho ai aole maopopo, a hele mai ia'u.

He knew the names of these people, but did not know where they stayed, and came to me.

Owau no ka papa-ola a hele maua e nana owai, owai. Me mai ana keia Kepani

As I was the Board of Health agent we would check on this or that person.

There was a Japanese at no Kapoho. Hele oia ike kela ohana ame ka wahine. "Mea mai ana kela wahine ia'u

Kapoho whom he discussed. He had gone to see that family and the wife. "That woman told me

ke wau i hiki ileila, kana hana o ke kane i Molokai ilalo o Kalaupapa, hanai

if I got there the husband's job on Molokai down at Kalaupapa was raising

puaa, hanai puaa, ka puaa kuai (ka poe ma'i) kuai ka poe ma'i, puaa kalua¹

hogs, raising hogs, hogs for sale (to the patients), sale to the patients, hogs to kalua

oia ano." Nui ke kala i loa, hoouna i kela ohana. A noho kela Kepani ileila

and such." Much money was being realized and sent to that family. That Japanese stayed there

a mahape ano maikai paha kela ma'i, hoi mai oia. Ka wa i hoi mai ai

and later that disease was probably arrested and he returned. The time he returned

aole wau i ike iaia. Ua hoi mai au i keia wahi nei papa-ola no keia wahi.

I did not see him. I had returned to this place as local agent for the Board of Health.

Nui, nui ka poe a'u i lawe ai i Molokai. Pilipino ka lahui maka'u loa ia

Many, many persons did I take to Molokai. Filipinos were the group of greatest concern

kela mahope lele iloko o ke kai. Paa ia iloko o ka lumi. Pukiki, ah,

for fear they might jump into the sea. They were confined to their rooms.

The Portuguese, Pukiki, ah, bad, hard. Paakiki kela lahui. Poe makua makemake no e hele pu.

the Portuguese were a hard lot. That race was difficult to handle. The parents would insist on going along.

¹ kalua pig is pig roasted underground.

Aole ae ia. "Hele no oe a hiki ka moku, aole ae ia oe e hele."

Were not admitted. "You can go until the steamer, but you cannot go aboard."

A hiki ka hookau maluna o ka moku nui. Kela moku, moku ukana mai Kona mai, They would advance until the patient was taken aboard the steamer. That steamer, that was a freight boat from Kona, a mai Hilo i lawe, lawe mai, mai Kau i lawe mai, mai Puna lawe mai Mahukona nei. and patients would be brought from Hilo, from Kau, from Puna to Mahukona.

(CK: Moku ukana kela) moku ukana. Hookahi kolohe ia e a'u, kolohe ia i a'u

(CK: That was a freight boat) a cargo ship. One time I fooled them, I fooled

ka moku, o Maunakea, o Maunakea steamer. Kela papa-ola e noho ana i Hilo the steamer Maunakea, Maunakea. That Board of Health agent living in Hilo

o Caceres, you know, Caceres, the old man (Joe). Hookahi ma'i, he kanaka.

was Caceres, you know, Caceres, the old man (Joe). This concerns a certain patient, a Hawaiian Olelo mai ke kauka he ma'i lepela, maneinei ma ka a'i, no Hilo, Hawaii, wahine.

The doctor had discovered leprosy, here on the neck, the patient being from Hilo, a Hawaiian woman.

Nana 'ela au ma'i i'o no. Ha, mea mai o Caceres, "E lawe oe keia ma'i i

I observed she was really sick. Caceres said, "You take this leper to

Mahukona." "Ho, hookau i Maunakea." "Oh, aole hiki, kapu, ai kela puke maanei."

Mahukona." "Ho, put her on the Maunakea." "Oh, that cannot be done; it is prohibited, so says the book here."

Olelo wau iaia, no, hele wau kii lei, poe kuai lei. Olelo wau i Caceres,

I told him, no, I would fetch a lei from the lei vendors. I said to Caceres,

"Hele kua e kuai lei (hookau), kau maluna o ka a'i, nana oe aole poe ike."

"We go and purchase a lei (and put on), put it on the neck, and nobody will see the infected spot."

"Teya!" mea mai "kolohe maoli oe, kolohe." "E hookau maluna kela moku,

"Say," he said, "you are surely a rascal, a rascal." "Put her aboard that ship,

never mind;"(kau) kau, holo i Honolulu. Komo 'kula i ka kelekalapa. Ia manawa

never mind;"(and was put aboard) put aboard, and ^{she} went to Honolulu. A telegram was sent. At the time

no more telephone, kelekalapa. Kii ia maila a lawe i 'kula.

no more telephones, only wireless. Having arrived in Honolulu she was taken to the hospital at Mohalu.

Mahape, mau pule mahape, ho'e mai keia kanaka o Kikila, hoi mai kela wahine.

Later, several weeks later, this man, Kikila, arrived, that woman having returned.

Aole loa, aole ma'i, kela hoohuai wale no keia poe kauka, ike ano eleele,

She did not have leprosy; the doctors had only examined her and seen the somewhat
black area
a hoouna ma'o e hoohuai. Lawe ia ke koko (aole ma'i) (aohe ma'i) hoi hou.

and had her sent over there to be further examined. The doctors in Honolulu
had taken a blood test (no leprosy) (no leprosy) and sent
Hele mai kela kanaka o Kikila a hele mai a hui me ia'u me Caceres. her home.

That man, Kikila came and met me and Caceres.

"E, hoouna ia kela wahine i o, a nana ia mai, aole ma'i." Kela Caceres,

"Say, that woman was sent over there, was examined, no leprosy detected."
That Caceres,
ke poo, noke mai nei ke akaaka. "O oe, aohe pilikia. Iaia akamai, akamai oia.

the headman, laughed heartily. "You, no trouble. He is smart, he is smart.

Hookau ia ka lei, o ia ka puka i o. Huna ia kela eleele maneinei."

Putting a lei on he gets her to Honolulu by the Maunakea. The lei concealed
that black spot here."

"Ho," olelo mai o Kikila, "kolohe maoli oukou (kolohe)." Olelo mai o Caceres,

"Ho, " said Kikila, "you guys are real rascals (rascals)." Caceres retorted,

"E Campbell nana i hana kela hana, i ka lei, kuaia ka lei, hookau ia maleila,

"Campbell is the person who did that job of buying a lei and putting it on here,

kau maluna o ka moku o Maunakea, puka i Honolulu" (Pono no kela hana ou).

and putting her aboard the ship Maunakea bound for Honolulu." (That deed of yours
was proper).

Hoi mai kela wahine aole ma'i. Nui na hana aole pilikia, loa ka mea e akaaka ai.

That woman came back there being no leprosy. Much had been accomplished no ill
consequences resulting, and there was much to laugh about.

Noho au i Hilo, a noho wau i Hamakua, i Hilo.

I stayed in Hilo, I stayed at Hamakua, and in Hilo.

CK: Kamaaina no oe i keia ohana o Sproat ma?

CK: Are you acquainted with this Sproat family?

JC: O, kamaaina wau kona makuahine kumukula mamua (ae). Kona makuahine he kumukula

JC: Oh, I know his mother who was formerly a school teacher (yes). His mother was
a teacher

(CK: ma Pololu) Pololu. (CK: Nui na kanaka maleila mamua?) Oh,
 (CK: at Pololu) Pololu. (CK: Formerly, were there many people there?) Oh,
 piha kanaka o kela wahi, piha pake. Ka mea i puka mai ai, he poe hapa-pake.
 that place was full of people, full of Chinese. What came forth were half-
 Chinese.
 (WS: Kanu laiki) kanu laiki ka poe pake maleila. (CK: Kona makuahine
 (WS: They planted rice) the Chinese planted rice there. (CK: His mother,
 oia ke kumukula maleila) yeah, kona makuahine.
 she was the teacher there) yeah, his mother.

CK: Heaha ka hana o kona makuakane o Sproat kela manawa?

CK: What kind of job did his father, Mr. Sproat, ^{have} at that time?

JC: Kela manawa, o, hele, hele mai oia mai Amelika mai, noho ana oia ma Waiki'i.

JC: At that time, he had just come from America and ^{he} was living at Waiki'i.

Yeah, Bill?

Isn't that so, Bill?

CK: I keia manawa aole male i kona makuahine?

CK: At this time he had not married his mother?

JC: Aole male ia manawa, aole male. He kumukula no oia. Aohe male kela makuahine
 o oi nei,

JC: At the time she was not married, not married. She was a teacher. That mother
 of his had not married,
 aale male. Kamaaina wau. Ko'u wa kamalii hele maleila i ka hukilau.

not married. I knew her well. In my youth she would come there to the hukilau.

WS: Ihea i kukulu ia ka hale kula i Pololu? ihea?

WS: Where was the school built in Pololu? where?

JC: Auwe, kela iho lalo, kela uwapo, maleila kela halekula maleila. Hookahi lumi,

JC: Auwe, at that last dip, at that bridge, there was the school. One room,
 one building, small school.

one building, a small school it was.

WS: Olelo mai oia maleila no ka halekula.

WS: She said there was the school.

CK: A'o ma ka olelo haole? A'o ma ka olelo haole?

CK: Was instruction in English? Was instruction in English?

JC: Yeah, ka olelo haole.

JC: Yes, in English.

CK: No ka aupuni kela halekula?

CK: Was that school for the government?

JC: No ke aupuni. Ko ia nei makuahine ke kumukula maleila, yeah.

JC: For the government. His (William Sproat) mother was the teacher there, yes.

CK: Ike no oe, ike no oe kana mau keikunane, o kela ohana?

CK: Did you know, did you know her brothers, of that family?

JC: Kamaaina, oluna nei nui kela ohana. Kona poe uncle (CK: owai? ha'i mai oe,

JC: Acquainted, many of that family lived up here. His uncles (CK: who? you name them,
i komo iloko nei.) Moke kekahi, Moke, Moke, Raymond, Moke Ramon, oia kainoa.

so they will be recorded.) Moke was one, Moke, Moke, Raymond or Moke Ramon, it was the name.
(Owai hou?)

He inoa Paniolo./ A Kaonohi kekahi. (WS: Aole wau i ike iaia.) Aole oe ike iaia.

They were Spanish names. (Who else?) Kaonohi was one. (WS: I never saw him.) You did not know him.

(WS: Hoi i Kaleponi) O Jack kekahi, Jack. (WS: Aole wau i ike iaia.) Kama,

(WS: He had moved to California). Jack, Jack was one. (WS: I never met him.) Kama,

ike oe ia Kama? (WS: Ike au ia Kama.) (CK: A o Pua) (WS: Pua) Pua, make, ua

did you know Kama? (WS: I knew Kama.) (CK: And Pua) (WS: Pua). Pua, dead,

moe oia keia wa. Ai malalo nei i noho ai. Ua pau oia, moe, ua moe oia.

he is asleep this day. He used to live below here. He is gone, asleep, he is asleep.

(WS: Kiwiko) Kiwiko, Kiwiko kekahi. (CK: Kela mea olelo Paniolo mau mamua?)

(WS: Kiwiko) Kiwiko, Kiwiko was another. (CK: That person who always spoke in Spanish before?)

(WS: Ramon) Ramon (WS: Ramond) Ramond, yeah. (CK: Maleila lakou i noho ai?)

(WS: Ramon) Ramon (WS: Ramond) Ramond, yeah. (CK: There they stayed?)

A koe aku ia. Ko lakou wahi i puka mai, mai leila mai kela wahi.

I don't know. Their place from which they emerged was that place.

WS: O Moke ame Ramon i Honolulu, a hoi hou.

WS: Moses and Ramon spent years in Honolulu and returned again.

JC: Hoi hou a moe (WS: moe i Pololu) moe i Pololu. Oia na mea i hele i Honolulu

JC: Returned again and died (WS: died at Pololu) died at Pololu. They were the
ones that dwelt in Honolulu
kela-moku, a pehea la, iluna o ka moku (WS: Kukui, Kukui), moku lighthouse,
and worked as sailors, what else, on the ship (WS: Kukui, Kukui), lighthouse
tender, S.S. Kukui.

CK: Kamaaina no oe i na makua o kona makuahine, ko ia nei makuahine?

CK: Were you acquainted with the parents of his, Sproat's, mother, his mother?

JC: Kamaaina, Ramona me (WS: Malie, Malie) (CK: ma ka aoao Hawaii) (WS: o Kainoa),

JC: Knew them well, Ramon and (WS: Malie, Malie) (CK: on the Hawaiian side)
(WS: Kainoa),
kela kupunawahine o lakou nei, ka kupunawahine o keia ohana (WS: o Kainoa)

that grandmother of theirs, the grandmother of this family (WS: Kainoa)
o Kainoa (WS: Kainoa).

Kainoa (WS: Kainoa).

WS: Kamaaina no oe me Kauai?

WS: Were you acquainted with Kauai?

JC: O Kauai, e, ka wahine kela o Kahipa, (WS: ae), ka wahine o Kahipa.

JC: Kauai, yes, that was the wife of Kahipa, (WS: yes), the wife of Kahipa.

Kela kanaka o Kahipa, he makemake no ia i kela kanaka. Hele oia i kela halepule

That man, Kahipa, that man was held in high esteem. He went to that church

o Kalahikiola. Oia, lohe wau i kela kanaka ko'u wa opio, ke himeni oia,

Kalahikiola. In my youth I used to hear that man sing, and when he sang,

ne himeni ia, lohe ia kona himeni, hookahi oia wale no (nui ka leo,
 when he sang, his voice could be heard, only his alone (had a big voice,
 maikai ka leo) o, maikai. Ma ka haipule, haipule kela, heluhelu iloko o ka
 had a beautiful voice), beautiful. Outstanding in preaching, preaching, and
 (Baibala) o ka Baibala. ^{quoting from the} Walaau wale no, aole nana iloko o ka puke.

(Bible) Bible. Would only quote without looking into the book.

Maikai ma ka hoakaka (pahee). Ke himeni mai oia, ho, lohe oe, lohe.

Good in interpreting (smooth). When he sang, you could really hear, hear him.

CK: Ano ku oinei i kela kupuna ona, oinei, kanaka himeni no oia nei.

CK: He, William Sproat, who is right here, is somewhat like that grandfather of his,
 for he, William, is ^a good singer.

JC: Manao au aole hiki ke loa i kela kupunakane o Kahipa, Kahipa. Ho, kela kanaka

JC: I don't think he approximates that grandfather, Kahipa, Kahipa. Oh, that man

(WS: paa, paa ka huaolelo) paa. Hele wawae mai leila mai, kahi manawa ma

(WS: he knew the words) knew the words. He would ^{travel} on foot from there, sometimes on

ka palama e kau mai ai (Kalahikiola), hele i Kalahikiola i ka pule,

the mule he would ride (to Kalahikiola), going to Kalahikiola to church,

kela kupunakane oia nei.

that grandfather of his, William, now right here.

CK: Hele me ka lio, maluna o ka lio? (WS: wawae).

CK: Didn't he go by horseback, on horseback? (WS: on foot).

JC: Maluna o ka palama. Hele wawae kahi manawa, palama, hoki, palama he hoki kela.

JC: On the mule. Walked sometimes, and by mule, mule, palama is a mule.

Kainoa kela ano holoholona. Hele wawae kela kanaka. Himeni, ho, lohe ia kona
 leo

That is the name of that kind of animal. That man would walk. When he sang,
 oh, his voice could be heard
 iloko o kela halepule o Kalahikiola. Yeah, lohe wau i kela kanaka.

all over that chapel of Kalahikiola. Yes, I used to hear that man.

Ko makou halepule kela i hele ai. Kau ma ka lio, kau papalua, a hele i ka pule.
 That was our church that we attended. We would ride a horse, double-back, and
 go to church.
 Kau ko makou makuahine ka lio mamua, mahape makou ka lio i kau ai, a
 Our mother would ride the horse in front, the horse we rode following behind,
 hele i ka pule.
 and would go to church.

CK: Owai ka kahu, ke kahu maleila (ke kahu ia manawa)? he haole no?

CK: Who was the minister, the minister there (the minister at the time)? a haole?

JC: Haole; Hawaii, Hawaii. O Kekuewa oia ia manawa, Kekuewa (Reverend Kekuewa).

JC: Haole, Hawaiian, Hawaiian. At the time it was Kekuewa, Kekuewa (Rev. Kekuewa).

WS: A mahope mai, o Kopa.

WS: Afterwards, Kopa.

JC: Mahope mai o Kopa; o Kopa mahape loa. O Kekuewa ua ike makou e hele ana i ka
 pule,

JC: Afterwards, Kopa; Kopa being much later. We used to see Kekuewa going to church,

o Kekuewa. Mamua aku o Kekuewa, a koe aku ia, aole au ike.

Kekuewa. Kekuewa's predecessor I don't know, I don't know.

WS: A o Bona, kamaaina no oe i kela ohana Bona?

WS: Bond, were you acquainted with that family, the Bonds?

JC: Bond (Bond), Conelius Bond, Conelius Bond, a o Elias Bond ka mea kahunapule

JC: Bond (Bond), Cornelius Bond, Cornelius Bond, and Elias Bond, the minister at

o Kalahikiola. Elia Bond, oia ka mea nana i kukulu i kela halepule.

Kalahikiola. Elias Bond, he was the man who built that chapel.

A o ke kauka, Benjamin Bond, that is another Bond (WS: Dr. Bond), Dr. Bond,

And the doctor, Benjamin Bond, was another Bond (WS: Dr. Bond), Dr. Bond,

Benjamin Bond, and another one o Conelius Bond, another one, another one

Dr. Benjamin Bond, and another one was Cornelius Bond; another one, another one

o Julia Bond, he wahine, talked with the hand, aohe hiki ke walaau,

was Julia Bond, a female, who talked with her hands because she couldn't speak,

then Caroline Bond, and that was another one; and I think there was one
then Caroline Bond, and she was another one; and I think there was one,
George.

George.