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ORAL HISTORY PROGRAM
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BEATRICE SOGA

INTERVIEW NO: OH-400

DATE OF INTERVIEW: August 21, 1992

INTERVIEWER: Kenneth W. Baldrige

SUBJECT: Life in Kahana Valley

INTRODUCTION

Beatrice Soga was born on April 28, 1928 in Kahana Valley, O'ahu. She was raised in the valley and has fond childhood memories of life in the valley. Beatrice is the fourth of seven children. She went to Kaaawa Elementary School, then went on to Kahuku High School to further her education. While in high school, she met Vernon Soga who later became her husband.

Beatrice Soga describes the economic situation, neighbors, the old Mormon Chapel, the military influence that occurred in the valley. In addition, she tells of the Kahuku Sugar Plantation, its railroad tracks that ran from Kahuku to Kaaawa, and how it attracted many foreigners to live in the valley.

In the interview, Beatrice sadly explains the land disputes that are now going on between the state, her, and her neighbors. The state wants her to be relocated back in the valley, however she claims that the land she is on is *kuleana* land, handed down in her family for generations. The land dispute has not been settled thus far.

I interviewed Beatrice Soga outside in her back yard beside beautiful Kahana Bay. Birds provided some welcome background noise. Oral History secretaries completed the transcript; James McCowan and Puanani Sheldon transcribed the tape; the auditing was done by Michele Uhi and Puanani Sheldon; Michele Uhi and Rachel Ord edited the transcript; Puanani completed the final assembly.

Kenneth W. Baldrige
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Laie, Hawaii
20 April 1993

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INT Okay, it's August 21, 1992. This is Ken Baldrige; I'm with Beatrice Soga at their home in Kahana Bay out in lovely Kahana Valley talking about her experiences here as a youngster. Let's first back up and kind of start at the very beginning of your life. Tell me where and when you were born, if you would, for background.

BS Okay, I was born here in the valley at Kahana during the year of April 28, 1928. We come from a family of two girls and five boys. [my] mother is Hawaiian; [my] father is of Japanese ancestry.

INT Okay, what were your parents names, too, Bea, would you please?

BS My mother's name was Maggie Lia Aleka. Father's name was Tsuneji Gorai. He comes from Fukushima Ken [province], Japan.

INT What are your earliest memories as a little child?

BS Well, I was staying in [Kahana] the year that I was going to school down at Kaaawa. As a youngster in first grade--they didn't have any kindergarten at the time, but they did have first grade--that's the earliest that I can remember of going to school there.

INT How did you get there?

BS We had to walk; there was no transportation. We got up early in the morning, met each neighborhood--whoever was going to school anyway--we met each other and we all would walk together to the school, and after school we'd all get together again and come on home.

INT Where were you in the family?

BS I'm the fourth in the family. My sister is the oldest, and then my brother John, then Tsuneo [a.k.a. Chinka] and myself was the next in line. And the others was boys--three boys.

INT So there are only two girls in the family, then?

BS Right.

INT So you had older brothers and your sister to walk to school with, did you?

BS Yes, we all went together. But then, like I say, they had their own classmates and they didn't want any siblings hanging onto them; so we just met with our neighborhood--whoever was going to school--the neighborhood children. and we all got together and we started to walk. We'd walk to school, that's about two and a half miles to Kaaawa from here, Kahana, and we'd do that every day barefooted, no shoes, because during those times was very hard to get shoes. If we did have shoes, we would make it last for the whole year so that we have shoes to go to church with, or go to town with, but for school, why, we just went in our barefoot.

INT So this would have been about 1934, I guess, if you were just starting first grade--during the depression.

BS Yes.

INT Were you aware of times being especially hard or was it just normal life?

BS It was a normal life for us because we were born and raised in the valley here. My dad made all the provisions for us. We didn't seem to mind that the year was, you know, in depression, but you can more or less feel that there was no unnecessary commodities that you could get. And we didn't miss any of those

candies and soda pops. We never did try those things because it was depression year and we grew up as youngsters in the valley, and we just couldn't provide for those things, so we just went without it. All we did was live off the land. We had a lot of mangos, a lot of guavas, mountain apples, and we had those plums that grow wild on the tree, and all the fruits that we can get our hands on. Even these *kamani* [trees] here that grow wild right around in our yard. We used to sit down all together with the neighborhood kids and make a whole pile of those nuts and pound every bit of it, and got a bowl, fill all the nuts into the bowl, and just sit down and eat. It was really tasty.

INT This was the plums?

BS No, this was the *Kamani*.

INT The *Kamani* you're talking about.

BS Right.

INT Now, your father was a farmer here in the valley; did he work outside at all?

BS No, he came here as an immigrant working on a plantation, but then the plantations--everybody started to sub-lease. Wailua was too, he didn't care to work there, so he came down to Kahuku to work on the sugar plantation. But then this one fellow, who was Japanese, he leased about ten acres, maybe, in the valley here, and he grew sugar cane. And my dad came in to work for him, and all the other Japanese--we had a whole camp of Japanese people up in the valley there. They also had a rice mill, and so they all worked together up there for the rice mill and the sugar cane with this one fellow that leased that whole area, and he hired all the immigrants.

INT Was that on this side of the valley where the Orientation Center [Kahana State Park] is?

- BS Yes. Right now, the Orientation Center, all along the end of valley--clear all the way in up to the mountain here was all cane field, and half of it was rice paddies and taro patches.
- INT Was Tanaka Camp functioning at that time?
- BS It was [a] rice mill. He had the rice mill--Tanaka. That's why we call it Tanaka Camp because he was the one [who] ran the rice mill, and he brought in all the Japanese people that stayed up there. They were the ones that helped to labor and did the rice and everything. They had a big *furo* bath over there, and they shared everything. They even had Filipinos, single people up there, and they shared all that with them. All Japanese and Filipino, they all took a bath together. I mean, not together, but using one facility to get a good bath--hot water and a bathroom and all. They had a long bathroom, but it was all shared--the valley people, we call it Tanaka Camp--and that's how they made their living.
- INT Was he involved with the Kahuku Plantation?
- BS My dad? For a little while.
- INT No, I mean Tanaka in his camp.
- BS No, he wasn't involved with that. Kahuku, I remember, had Mr. Iguchi over here that leased the sugar cane had leased with the Kahuku Plantation and they would send their train over here to haul all the cane that he could provide for and they would haul it back to Kahuku. Mr. Iguchi did that. The railroad came clear in the back into the valley all the way out over here by the river across to the Johnson's, the Au's, and over to the taro patch; that's where I go and pick up my flowers early in the morning. That's how far the railroad tracks went.
- INT So the track ended kind of in that clearing just after you pass Trout Farm Road

towards Crouching Lion [restaurant].

BS Yes, that's right. [Then it] turned around and went back again.

INT Was there a structure, like a round house or anything there?

BS There used to be, but now it's all gone because we had the flooding waters and erosion, and then people built their homes. So all that was taken off; all the railroad track was taken off. But growing up as a youngster, there was remnants of the railroad track there.

INT So was that discontinued before the war, do you remember?

BS Yes, it was discontinued before the war. When the war broke out everything came to a halt because there was no manpower. Everybody went into the Army and into the Navy so there was lack of manpower, so they stopped a little bit. But whatever crew they had, they would come out. But then there was no labor except for the Japanese and the Filipinos that didn't go to war because they were old like my dad was; and they were the only ones that was hauling the cane. At first it started with horses, then they brought in two cranes to pick up the sugarcane and put it onto the cane cars and load them up. But before then it was all horses; they did all their laboring with horses. Those horses would pull the cane to the cane car and then the men would load it up as high as they could get with step ladders--climb up on the step ladders and load them up. Then as the years went by, why, they had a cane loader which was easier. It would just maybe do two or three haulings through the cane and that made it faster, it worked more faster.

INT So earlier they just *hapai ko* [which means] walking up the planks to put the cane inside.

BS *Hapai ko*, yes. It was a hard job, but they enjoyed it.

INT Did your father do that?

BS Oh, yes. He did that until Mr. Iguchi closed down his sugar cane plantation. He closed it down. He was getting old and then later on there was some kind of friction among him and the neighborhood people, and Iguchi [was an] old man and he got stabbed and died. So that was diminished after that; nobody took over, but Mr. Tanaka stayed up there. They raised taro up there and the rice mill was still going, but then he moved down to Kahuku and he had a store down there, and so everything came to a halt.

INT When did he move down there, do you remember?

BS Gee, I can't remember. I know it was during the war. During the war he moved down there and built that little store down there at Kahuku and stayed over there. It was maybe in the year 1944-45, I think, he moved down there.

INT Okay, what about Iguchi, do you remember? [tape turns off and on]

BS . . . with their families. They moved up there and they started to do gardening--planting vegetables and things like that, and took it out to sell it. All the sugarcane was diminishing slowly.

INT The Kahuku Plantation, though, did lease some land here for a little while after Iguchi.

BS Yes, for a little while, they did. Then after that gave up because I think it was too far for them to come here for just a little portion of sugarcane, so they gave up that completely. But the railroad track was still intact until they made improvement on the road, and then decided that they were going to take it off. So all that came off. See, that was maybe in the 1960's, I think. Early 1960's late 1960's, they took up all the railroad tracks.

INT So the railroad right of way was still there until recently?

BS Oh, yes, it's still there yet.

INT So that's the trout place right along the road over near the boat ramp?

BS Yes, all along the side of the mountain.

INT When the tsunami came in 1946, did it destroy any of the railroad buildings or anything?

BS No. When the tsunami came the railroad tracks were there but there wasn't anything for them to worry about because there were just the railroad tracks. Even down at Kahuku, down at Makone, I know the water came up to the railroad tracks, but they didn't have anything important for them to worry about or trains and stuff like that.

INT So there weren't any sheds or round house or anything like that?

BS No, no sheds or anything.

INT Okay, that's interesting. I knew that Kahuku had got cane out of here, but I didn't realize that they got it off of private individuals like Iguchi.

BS Yes, Iguchi was the only one that maintained the sugarcane over here, and nobody else. All the other was for the plantation. From Punaluu, right down here by Rubinos, all the way down to Hauula and Laie until Kahuku. The plantation leased all that portion; it was sugarcane.

INT Yes, I wonder if they got sugar from other individuals like they did Iguchi or...?

BS No, I can't remember of anybody else planting sugarcane. He was the only one that did that. Probably because he lived in the valley and there was a lot of Japanese people and Filipinos. Hawaiians, not too many, maybe a handful.

Well, there was a lot of Hawaiians, but they didn't go into sugarcane. Most of them did taro planting, but the rest of them all worked on the sugarcane and the rice mill.

INT Was Iguchi's murder solved? They found out who did it and . . . ?

BS Oh, yes. It was--I don't know. The Filipinos at the time they weren't as wild as today--the kind that we see today. There were very nice people, very--I wouldn't say educated, but well-mannered I would say. They have lots of respect for one another, and I think it was more of a hatred probably towards that one fellow and Mr. Iguchi, just hatred towards one another I guess, and probably got into a fistfight and a shuffle and accidentally stabbed him. That's how he died.

INT What kinds of games did you play as a child?

BS All the games were made mostly with a piece of wood, a nail and a hammer (laughter). That's how we made--we made walking sticks.

INT Like stilts?

BS Yes, stilts. We'd get *hau* tree and cut it to our height, and got a piece of board. We'd slap against it, nail it to the board, and we'd get *keawe* beans, stick them in a can on the stick--put them there so our feet won't slip off, and that would make it really sticky, and that's how we had walking stilts. Then the surf board; we would go surfing here in the ocean. We would get any kind of plank board (laughs) and use it for a surf board. We didn't have any surf board (laughter).

The rest was marbles which my mom bought, and then we would share with one another or else we would play a game--winners take all. And then we had alaviros which was made out of bean bags. You know, just hitting one another. We had football. Volleyball, we had. Baseball was not too popular at the time, and what else? Oh, we played jump rope, climbing trees. We could

climb any tree that was inside of the yard. We were just pros at climbing trees (laughter). But those were the kind of games we played, except at school where we had basketball, volleyball, croquet, and what else? Just the kind of games that you would have to purchase--that we had at school; those were the games that we played. But home here we just played whatever our hands could make with, you know.

INT Did the girls from the valley play hopscotch [or] jacks?

BS Yes, we played hopscotch, but not everybody could afford jacks and a ball, so that was pretty rare. I mean, if one neighborhood girl would have and then we would all make friends with her, so we could all share in with the jacks and the ball (laughter). That's how we played.

INT What about dolls? Did you play with dolls much?

BS We didn't have dolls, except for the rag dolls that we would make ourselves. We didn't have too much cotton, except for those trees that my mom had planted or the neighborhood mothers would plant. We had a lot of cotton trees, and out of the seed we'd pop out the cotton with the seed in them. That's what we would take apart, clean it out really nice, and we would make all of our dolls out of those cotton. That's all the things we could afford. We had the rags; we would make it really nice; we'd make the head as big as possible, and my mom then would sew the clothes and those were satisfactory to us. We enjoyed them.

INT Yes. Looking back it was quite a happy childhood, would you say?

BS Oh, very happy. Very happy compared to the childhood days of today. I always tell my grandchildren, I said, "I don't know why you folks can't make use of the things that you have around your house." We used to enjoy every bit of it. Even the tires that came off of the car, we would roll them to see who could roll the fastest. You know, just rolling the tires, and some were really experts. I mean, they could whiz by in no time with those tires. And nowadays these kids look at them and they say "Oh, that's dirty. I don't want my clothes to get

dirty.” And everything would have to be bought, which I just can’t see it. In fact, we swam a lot, too. We swam in the ocean, swam in the river, and we never had any problems with sex or whatever. The boys would swim in the nude and the girls would swim with just a bandanna and whatever; a makeshift kind of pants their mom would make for them. We didn’t have anything pretty; we just made use of every bit. The boys with their pants that get old and all thorny in there, we’d just snip it off and use that for shorts. We didn’t have any fancy shorts, but everybody was happy. There was no bickering or fighting. Oh, of course, childhood years you have a few arguments, but that was about it. We all had a good time.

INT So the Filipinos, and Japanese, and Hawaiians, all played together?

BS They all got along together. Everyone got along together. The Filipinos had their chicken fight, but it was not like now. I hear they are taking big money for it. It was just a neighborhood kind, and we weren’t allowed to go there. It was a no-no for us, so we would stay away from there, but we just played among ourselves or with the neighborhood children and we had a good time. No trouble.

INT So boys, when the boys would swim they’d slip their shorts off and they’d go in the nude?

BS Oh, yes, they would go in the nude. They would swim in the nude, but they were just little kids, you know, like say about from six, seven to about eleven, twelve years old. They all go in the nude. And nobody had any type of dirty thinking in their minds; it was just clean fun.

INT So even the young girls, they’d wear something?

BS Yes, we would all wear cut off jeans--everybody.

INT What’s your first memories associated with the Church here?

BS Well, actually, when we grew up, my mom told us already that we were members of the LDS Church. But then we had a little branch up here in the valley here, and my mom went to church, we went along with her and later on [she] became inactive. But then like I said, the people that were active members would attend church, and they would take the children along. But there was like my mom that were inactive. They would say, "Today is Sunday, you better get to church." And so we went. We went to church. Every Sunday we went, but in the church we had a teacher, but most of them spoke Hawaiian.

The lesson book was--maybe, one lesson book was--I don't know if it was the right book for the right class for the right age and what but that's the lesson book that we had to listen to whoever's teaching us. They didn't have any set teacher, it was all adults. Most of them were Hawaiian. They spoke in Hawaiian, the lessons that they were teaching us--I don't know if it was--how would you put it--Gospel Doctrine, and Primary. We didn't have any Primary, so we didn't have any Primary lessons like Sunbeams, Star, and Valiant A, Valiant B, all those things. We didn't have that. It was just one lesson book, and they'd just pick up something that they think would be of value to us, and that's what they taught us.

We would have a class maybe for half an hour and that was it. Then we would all gather back into the chapel, have announced the program for the next Sunday, and sing the closing song, closing prayer and that was it; off we went to home. Oh, yes, during the night as we grew older, they had what they called, *Hui Opio*, which was gathering for the young people like maybe over here, MIA. But they used to call it *Hui Opio*, and we didn't have any lights, so we would carry our lanterns from home. Walk all along (laughs) the road side and up to the chapel, and then we had a lot of fun during those days.

We had activities, playing games, and telling wild stories, and just about everything a youngster would want to learn to do, I guess, during that night. And activities we would have whatever the teacher have--cut-outs, you know, like making cut-outs for a star or a moon or whatever for the scrap book, and that's what we used. But we had fun. Of course it was scary to go with the lantern because we hear all kinds of stories. We didn't know whether it was true or not, but then it got to us (laughter). So we would go in a group. Not one

of us would go by ourselves, it was really dark (laughter). There was no street lights, just that one lantern. And going to the chapel they had lights up there, and that's about it. But as soon as everybody got through the lights went off (laughs).

INT So they did have electricity at the chapel?

BS At the chapel they did have, yes.

INT Now, you were about seven years old when the stake was created in 1935.

BS Down in Laie?

INT Yes.

BS I don't remember that stake, though, because, like I say, what went on over here in Kahana the people didn't carry on any news to us from Laie to Kahana. Maybe the elderly people knew what was going on, but as children growing up, they didn't announce anything to us, or maybe we didn't have any interest at all; I don't know, I can't remember that far.

INT Now, in 1934 Keawe Keliikanakaole was the branch president. Do you remember him?

BS Oh, I don't remember him, no.

INT Then in 1935 when the stake was organized and Kahana was organized as an independent branch, Samuel Nuhi became the president.

BS Oh, yes, I remember him.

INT Now, he was president--oh, he was still president in 1940 and then some time later Brother Kelii became the branch president.

BS Yes, from Laie.

INT And so you remember both of those men?

BS Oh, yes.

INT Okay. Then in 1948 the branch was reorganized and that's when Puahaheo apparently became the branch president. When you were first going up there as a child, up to the chapel, do you remember there being a bell, and where was it?

BS Yes, it was right in the front door. Above of it there was a--what you call where you keep the bell, where you hang the bell, like a steeple.

INT Yes.

BS A steeple and the bell would hang up there.

INT Now, I have this photograph, this was apparently taken in 1946, that's the time of the funeral.

BS That's gone already. It was right up here. [Looking at photograph]

INT So it was right above the roof, kind of a steeple there?

BS Yes, they had the steeple up there with some lats right around it like this, [pointing to photograph] and then the bell would hang right in there. Then there was a little hole coming down here to the roof down into there a hole and then tie on to a rope and go down by the door and just wrap it around and around here. They had a little gadget like a coat hanger, and they would wrap the rope around it.

- INT Now, inside the chapel there's a--let me find the photograph. Now, this puka here . . .
- BS That's where the bell belonged.
- INT That's just inside the door. So the rope would come down through here?
- BS Yes, come down through there, come by the door, and there was a what you call the can, like a cup, but bigger. Coat hanger, yes, where you hang your coat. They would have one over there and they would just tie the rope around it.
- INT Okay, so they did a hook there, a coat hook, so they would kind of ring it from inside then.
- BS Oh, yes. They would pull it from the inside and the bell you can hear from there to the valley here; when the bell rings you can hear it. That means the Sunday School is starting. That was ten o'clock [in the morning].
- INT Now, at that time do you remember this porch being there? The porch was added later.
- BS No, there was no porch.
- INT So as a child there was no porch?
- BS No porch over here. Just one, flat rock, you know, like a pathway. Maybe a flat rock and footstep stones that's all. And later on they added the porch.
- INT Do you remember about when?
- BS Gee, I don't know.

INT Would it be before the war?

BS No, I think it was after the war because that's when the scout program started. That's when they built the porch. After the war and then they built this--they added this on because it rained so much, and they added that on for a classroom because we didn't have any classroom.

INT Over here?

BS Yes. And then Brother Ha'aheo added this on so that the kids could stay there when it rains and they could have class there when it rains, so that's why they added that.

INT So if this was the tsunami, this would have been in April of 1946; just about a few months after then, anyway.

BS Yes, right.

INT So this may have been almost brand new by that time, yes?

BS The tsunami?

INT No, well, see the war ended in 1945 and if you figure it was built after the war it might of been some time in either late 1945 or early 1946.

BS Probably 1946-47, I would say.

INT Because, see, here the date says April of 1946. Now, was this kind of a--this structure that we see in the photograph here alongside, was that kind of an add on to this building or was it separate?

BS No, it was added on. It was just made out of iron roof. That's so the children could go in there and have class because we didn't have any classrooms. We

would sit outside here in the yard for how many classes we would have. I mean, there would be three or four kids to every one class. They went according to age group. If you were six, seven, you would belong here, and eight, nine, you belong here. That's how we had it, but then, when it started to rain everybody had no place to go, so that's why they built the porch. And for scouting, that's the reason why they had the porch and the addition to the side. Because when it rained really bad, we had no place to go back into the chapel again. Then later on as the years went by, we had Bishop [Eugene] Stoddard.

INT Yes, when it became Hauula First Ward.

BS Yes, he was the bishop. His wife did remedial reading. It was a private thing, and she bought this long Army building and she placed it right up here. A long building, and she had her own class up there. She had that building over there going, and she had it partitioned. And she had a little foyer, and then she added the restroom for the children. She had pipes running alongside there and up here also so that the children could wash their hands and have a drink of water and all that.

INT Okay, so she was responsible for bringing in that war surplus building after her husband was bishop?

BS Yes, right. Because she had remedial reading and everybody went to her; they really liked that.

INT So is that kind of regarded as her building, or was it part of the Church?

BS No, the Church didn't purchase that, but I don't know--when it was finished I think she either gave it to the Church or the Church bought it from her, either one. I think the Church bought it from it her.

INT I've heard it later identified as a cultural hall.

BS Yes, it was a cultural hall, but it was hers.

INT Okay. That's interesting, they were here--well, I guess, they left--well, Stoddard became bishop in 1960, and then later he left. I don't have the date of when he left.

BS He stayed, I think, four years stayed four years as the bishop, and then left after that.

INT Yes, that would be about right.

BS Unless he went to Laie to teach because he was a music teacher. Unless he went down there.

INT You say the classes were taught in Hawaiian for the most part. Did you grow up speaking Hawaiian here?

BS No, we didn't speak Hawaiian, but we understood the language, but we couldn't speak because nobody taught us how to speak the language. We just had to listen and if we could converse, well, we were lucky. Like when we grew up in a family, that's all my dad spoke to us was in Hawaiian and pidgin. And my mom spoke fluent Hawaiian to him, and so we just had to listen, and what words we can say we would answer them back in Hawaiian.

INT But they didn't try to talk Hawaiian to you?

BS No, only when they were mad then all the Hawaiian would come out. (INT: laughs) But other than that no, they didn't even make it an issue for us to learn, we should speak the language, that it's going to benefit us like it is today. We tell our kids, "Oh, you should learn; it will be good." No, they didn't do that. In fact, when we were kids, we were not allowed to hang around them when they were speaking or just conversing with one another. We were forbidden to sit around and just listen to them. We were forbidden because

they told us that we had no business sitting around listening to them and later on carry out gossip. When they were talking we would have to get out. In fact, they would tell us [to] go out and play.

INT Now, is this your parents or other adults?

BS No, my parents. They would tell us, "Don't sit around", when they were having a conversation with other people. That was a no-no to them.

INT What about when just the two of them were talking?

BS When the two of them were talking--my dad was very strict. He didn't want us sitting around being idle, it was a no-no, so he would always tell us to go get a rake and rake the yard or if there is nothing to do "run out and play." But never to sit around and sleep. He doesn't like that. He doesn't like sleeping and doing nothing. My mom would always say, "It is hard work to support a family, so it's not fair for us to sit around and do nothing." In the olden days she would tell us, "In a strict Hawaiian family, if you don't work, you don't get to eat."

So everything would have to be stablized, everybody had their own chores to do and they would see that the work is done that everything would be prepared for the next meal or for the next occasion or whatever, everybody would have to have a hand in it. And if you don't, then they say, "no work, no play, no eat." (laughter) That's how they would put it to us.

INT Did you have regular chores that you had to do every day?

BS Every day. Like my dad maintained about six to seven taro patches way up in the valley and that's like a three mile hike up there. And then there was depression year. He did all the fishing and my brother then would follow him whatever he could learn from him they would learn. And that's how we live on those fish and poi. We didn't have any money, so what we did was trade off

with the Chinese store. They would go fishing; they would catch crabs. The crabs were big like this, and we would trade it off for sugar . . .

INT You mean crabs about twelve, fourteen inches in diameter?

BS Oh, yes. They were huge. Four people could feed on one big crab. That's how big it was.

INT Now, were those out of the river?

BS Out of the river, but like say, I always tell my children and grandchildren we didn't have any camera. We couldn't take a picture, and nobody would believe us. Nobody would believe us. That's too bad that we couldn't have a camera; those days it was so expensive.

INT So nobody would believe you, then?

BS Yes, nobody would believe us that the crabs were that big, but all the people that live here to that generation would tell you this story that the crabs were that big. Then we traded off with the Chinese store, [when] we needed bread, sugar. Kam Store, we traded off with them. Usually we give them three, four crabs and they would say "What do you want?" We would say "Want bread, sugar, crackers and cream." Because we couldn't get milk, so there was cream. And so that's how we traded off. That's how we made our living. Everything else we did our own; [we did] our own *poi* making. My dad would go out into the taro patch along with my brothers; they would bring a bag of taro. We would cook it every Saturday and he would pound the *poi* by hand, put it in a big crock and that *poi* would have to last us the whole week. And during the week he would do a lot of fishing and that's all we had, we had: fried fish, dried fish, boiled fish, any which way you could live, we had fish. Fish and *poi* was our staple, and that was it. There was no ice cream, there was no soda until the war broke out.

Then my brother and them had left school and they went out to work,

and that's when we could afford all those luxuries, ice cream, soda, and my mom could shop at Kaya Store, get some meat, some chicken, some pork. In fact we raised our own chickens and we had our own eggs. We didn't have to buy those things.

INT Were there more families in the valley then, than there are now?

BS Yes, there's a lot of families but most of them like the Japanese family, I guess because they wanted to get ahead, whereas we were so contented in the valley, we just stayed here. The Japanese people knew that they wanted to make a living and for the future of their kids and their grandchildren perhaps, they moved out. They went into different districts, some in Kaneohe. You see them in Kaneohe and some into town and some in Mililani, around there. They have their own house and lot and stuff. But they always come down and say hello. But they remember the good old days.

INT So at that time the Filipinos, Japanese and Hawaiians, were those the three groups? How would you guess that they would be divided? About half Hawaiians or more or less? What do you think?

BS They were more Hawaiians because Filipinos were less because they were all single people, but then later on they moved out. Whatever remained in the valley were all retirees. They were either ailing or just old age, but they remained. The neighborhood people would look after them or then some of them had families that would come down and look after them. But most of the Japanese moved out.

In fact, I met a Sister Kakazu in the temple. They use to camp up here at Tananka Camp. They knew my mom and dad really well. She always told me-- Kandas down here, there was a lady that use to live right next to Kandas. She grew up in the valley here, but they moved up to Hauula. Sister Kakazu she surprised me, she said, "You know we used to live in the valley there; we had the best fun in there. I knew your mom and I knew your dad." She said, "But as the years went by everything was getting to a halt." So she said they

decided to move into town, so that's where they are until today in town.

INT Did you ever leave the valley for the day; for just a holiday or anything?

BS No, I can't think of any. We had our own celebrations here. During those days everybody raised pigs and chickens just about everything. So whenever there's a holiday--but we didn't have weddings and things like that. We didn't have things like they do today--your daughter is getting married and they had big weddings. In fact, when my brother got married it was a simple party, just a white mu'umu'u--their wives and they had a lu'au but was simple not like today; the really ravishing kind. It was just simple. They would *kalua* [cook in underground oven] the pig and if you can't afford a gown and flowers, we would get maile leaf that we get up the mountain and ginger, white ginger blossoms, we had a lot of flowers that we used for leis.

INT Do you remember any weddings at the chapel?

BS No, I can't think of any. Most of them were at home in the yard--like this just take a picture and have the wedding out here but not in the chapel I can't remember anybody [getting married].

INT Where we are right now, is this where you were raised?

BS No, I was raised in the valley. I was raised up in the valley, grew up, went to high school--and anything, [I] finished, went to town to work and I met my husband. He was in the Army, then while in town he and I courted and got married later. We stayed in town and when we had our second child my mom said to come back, because they were living at Kualoa Ranch at the time. My dad was working there as a yard keeper for Francis Morgan; he was the owner of Kualoa Ranch. And they [my parents] stayed on the ranch and they provided them with the house and all they did was maintain the yard. So she told me come out here and stay and that's why I moved out here, until today.

When he retired [my father] from the they came back and they built this part of the house; they stayed here until they passed on.

INT You and Vernon [her husband] moved in here; you bought this land?

BS Oh, no, we moved in when they were here. They told us to come out from town because they were living in [a] makeshift garage, they converted into a one-bedroom house, living room, bathroom and a kitchen. The rent was cheap.

END OF SIDE A

SIDE B:

INT So your parents had this property here?

BS No, this was for my brother and his mother-in-law. But she was very asthmatic; she was very sick. They bought a place in Kaaawa and they moved there, my brother and his family. He told my mom that she could have this place. So my mom came here and lived, changed out the land deed or whatever they had and she came out here and stayed. So when they were living in Kualoa Ranch they told us to come back from town to stay here. That's how we stayed here.

INT So you moved into here; then later when your folks retired from Kualoa they came back, also. So where were you raised, up at the valley beyond the Orientation Center?

BS No I was living--know where Kapapa lives?

INT Not exactly.

BS Brother and Sister Kapapa?

INT No.

BS Right on that piece of property there, there was two houses.

INT Is that just before you get to the Orientation Center, then you turn right?

BS At the end--yes, right. Their house is at the end of the boundary line. There was two houses on the lot there. At the beginning during the war my mom and them stayed there and my brother lived with her. Of course, we were all still single. I was going to school at Kahuku and when school was out, then I went to town to work. So I stayed in town, then I met my husband and we got married and we stayed in town. And then my brother stayed here, but the rest of the boys, they all got married and moved out to Kaneohe. Three of them lived in Kaneohe; they all got married and stayed over there. But this one still lived here.

So we were living in town, too, then my mom said come back and stay because nobody was living in the house. We fixed it up the best that we could and we stayed here. At the time it was *kuleana* land [land assigned in fee simple to commoners after the land distribution of the Great Mahele in 1848], we asked her how much the rent was, and she said, "You don't have to worry about the rent. This is *kuleana* land; it belongs to me, from generation to generation to generation." So you see we were satisfied. (Tape ends and starts again)

INT Sixty-five years for what?

BS Sixty-five years lease to stay here. Okay, the last meeting we had when you were up there, we were asking them when the lease would be out, how soon would the lease be out for them to sign it to us. But they said not yet, not yet, because they would have to have to infrastructure and all that. So then the five of us backed out, that's me, Ululani Beirne, who is running for representative, her sister [Puanani Shafer], Adella Johnson, and I think Ron Johnson. There was five of us that backed out. We wanted to build right away,

so we went out and talk to Mr. Paty [state director of land and natural resources], and told, him, "We want to build our homes; we want something much more decent then what it is now." And so he told us, "Well, I have to meet with the land board." He said, "If you folks want to talk to them, fine."

We actually met with the land board three or four times, stating our troubles. Ten thousand to twelve thousand square feet. You measure out your portion from the river to your yard which had to be forty feet, hundred twenty five feet from the ocean to your yard because we are concerned with pollution. You have a cesspool there, I think it's polluting the river and the ocean. So I told him, "We were born and raised with the cesspool; we didn't have any problems with pollution. Now you're telling us were having problems; we're polluting the water over there in the river and ocean." So we told him, "What about the homes down there all along the beach? The ocean water flashes against their stone wall." We told him, "You mean to tell me that they're not polluting the ocean at all?" He said, "Well, they've been there a long time." So I said, "What about us; we've been here a long time." He couldn't say a thing. So he said, "We will come up with a solution, but in the meantime you measure." That's what we did; we measured our portion, but you see they don't want us to stay here; they don't want us living here. They told us, "This is prime land; you have no business living here; you folks shouldn't be here. We want you folks to be relocated up in the valley. You folks are in the way of the public." So we told them, "But we were born and raised here, we don't even bother the public. In fact, nobody knows that we live here." Everytime somebody would say, "Where do you live?" We would say, "Kahana Bay." Then they would say, "Where is that, where do you live?" So I would say, "We live right on the highway." [They would say] "We don't see any house there." We told him that [Mr. Paty] didn't even want to listen to us; he didn't want to believe us. And Mr. [Al] Rogers [manager of Kahana State Park] he is a very nice man, but he is two-faced. He can speak one side of his mouth to somebody and another piece to somebody else. He is not for the people at all over here. So we found that out with him, so we backed out, away from him. But he had those people in there, which they think that he's going to help

them to get a house. But, you know, with all this measurement and things, we found out. . .

INT You ruined the script.

BS And each person had a plan they looked at it and everything [and] we had our meeting. They said, "Okay, you folks to all your planning and stuff we'll hold onto this plan." The last one who came was Mr. Rogers, he came with the plan. He said, "Okay, everything looks fine, but what we want you to do, Sogas, is move another twenty feet up from your original twenty feet. Move it up some more and you can have the driveway there.

The next problem is we want the whole thing to be on this map here your house, how many bedrooms it's going to be, how wide it is, the bedroom, bathroom, everything, and how much from the gate to here. And another twenty feet we're telling you to move up because we're going to make the public come in from the bridge, all the way in the back, along side here, up to the river mountain." He told us that. So I looked at him, I said, "You mean to tell me you guys still don't want us to stay there so you are going to do that, you're going to let the public in; you're going to discourage us." Which, you know, the people already when they come to the bridge, they play their loud music. It's so loud and annoying that we just hold our patience in. So we tell ourselves, my son and I, we always discuss it, "Let's give them to until eleven o'clock, if the music goes on louder we'll call the police then." But no, they turn it down and then they go home, so were lucky. Now, we're working with our plans as soon as that's finished we'll call in the engineer; they want us to put in a septic tank. We would have to dig it down, measure it, see how far it is before we strike water and how much more filling we need to dig down. That's where we are right now.

INT So you'll be able to keep most of this land, except for the strip along the river?

BS Yes, that's what he told us, but then this one fellow told us, "Don't worry about the state; they tell you things like that to discourage you, but they won't have

money to build a road to go down there. It will take them years. By then, they won't have a governor; there will be a new governor and a new plan, a new Mr. Rogers, and new plans, a new Mr. Paty, and new plans. He said, don't worry about it.

INT So just try to hang in there long enough. . .

BS We waited twenty years, Brother Baldrige.

INT I know [pause], 1971. . .wasn't it?

BS Yes, so that's where we are right now.

INT I wanted to ask you another question about back before. I know that, like Al Rogers, of course, is the manager now, so let's go back to *konohiki* (overseer of the ahapua'a) times when Puaha'aheo? Do you remember him in that position? What did he do?

BS He had the *konohiki* right. In that time the land was still *kuleana* land and he had the *konohiki* right. What a *konohiki* does is he has the right to fish in the valley here. His was *akule*. He did all the *akule* [fish] fishing. He had the right to do what he wanted. So what he did was maintain one fellow up here, which they called the *kilo* man [fish spotter]. They would look down into the ocean, see if there's a school of fish. Then he would holler, from up that hill he would holler down into this valley here. But prior to that there would be a net house, a boat house--lots of nets. The valley people would come out when he yells. He would go, "Hoooooooooooo." Everybody hears him would all run out here.

INT Now this would be up above Crouching Lion?

BS No, right above here. This first house above. He would yell and all the residents would come out; they would maintain all the nets onto the boats and

they would be an oar man, a net man, a diver, and someone to check the nets. They would go out; everybody would row the boat out there, and wait. And this fellow up here would wave his flag that the fishes [were] wild and there was a big school. So he would wave and everybody would sit on the boat and wait. Then when he lays his white material down, that means the fishes are calm and you can surround. He would wave the flag again like this, telling them to surround. They would throw all their nets and pen the fish and would rest again because the fishes would get uneasy. Then when the fishes are calm, then they would have to pull one boat there and one boat here. Everybody would pull and pull until it reaches here.

By the time they get here it would about four, five o'clock from maybe nine o'clock in the morning. Then they would pen the fish right over here from maybe three--four days; it depends on the market, how much fish they want. They say, "Okay, today we want twenty-five baskets." Then early in the morning at two o'clock, all the residents would come out here again and they would help; they would surround the fish. The net is pen now but they would get an extra net, surround the fish, and put it in twenty-five baskets [and] carry it up to the truck. At the time, Nick Peterson was living in that house over there; that shacky house now. He was the caretaker and he would haul the fish in. They work on a percentage base--you know the first house down there? Right across the boat ramp? There's an old shacky house; it use to be a nice home. He was living there and he had a truck. . .(Tape turns off and on)

INT Let's back up just a little bit. Okay, Nick Peterson was the caretaker who lived over there, which is now the broken down house, near where the boat ramp is at?

BS Yes, right on the mountainside.

INT Across the road?

BS Yes, the house is still there. And he would bring his truck down here, load up twenty-five baskets, haul it into the market down town. I think Mr. Ha'aheo

would have a percentage base for the Mary E. Foster. Maybe they would take forty and he would take sixty. So it was a sixty, forty thing, for the fishing. That's how they worked it out, I think. He would pen the fish for maybe a whole week. Whatever fish they need at the market, they would take it out. He would always have two baskets left for all the residents; no matter how big the school or how small the school, he would always have two baskets reserved for all the residents and each resident had their share of fish to go home with. That's how it was. So that's how he maintained the fishing rights over here.

Then each day he would tell the people, "Okay, tomorrow we patch nets." Everybody would come out and patch all the nets; he would pay them two fifty. Two dollars and fifty cents for patching nets. The next day he would say, "We need to make the poles to dry the nets." Everybody would come down, cut some poles and pine trees; make nice fancy poles so they can dry the nets and they would get paid about a dollar half a day. That's how they got paid, from the wages of whatever he made from the fish. That's how he maintained the fishing rights.

INT Did he have any other responsibilities besides the fishing?

BS Well, he was a *kumu hula* [hula teacher]. He taught hula. He was very good at it, ancient hula; it wasn't modern hula. He was one of the teachers. At that time they say he was very good; the best that they can think of.

INT Did he have men dancing?

BS No, just women. At that time, when he was teaching, there was no men; there was just women. But now I noticed there is a lot of men, a lot of boys. But before they didn't even think of men, but he was a good hula dancer himself.

INT Well, that's what I was going to say, he must have learned himself.

BS I couldn't think of anybody being a man to teach; he was the only one here. But maybe it didn't interest me at the time.

INT What kind of man was he? Tell me about him.

BS He was a big person, six feet one, six feet two. He was Chinese-Hawaiian. I think he had a little bit of Chinese in him. He didn't come from here; he came from Maui or somewhere, but brought his family here to stay. He was in the police department. He worked as a policeman. He worked until he retired, but what year--I don't know what year he retired. Then he maintained the fishing rights here. He controlled the fishing, and did the hula at the same time, until he passed on.

He was the branch president; good temple member. In those days, my mom told me--but I don't know if it holds true with the other hula dancers or whatever--they say whenever a man teaches hula, he always falls in love with one of his dancers. That's why she says it's no good for men to teach hula. That was his problem, of course, his first wife died, but he fell in love with a young girl, later courted her and married her. She was a Hawaiian girl. Then, the parents disowned her and then she stayed. They got married in the temple, too, I think. No, they got married and then later on was sealed in the temple. Then he went down here at Sacred Falls. That's where he lives. He had some property over there. He taught hula again; he fell in love with one of his students. It didn't get too far. He got sick and that's when he died.

INT He died at Sacred Falls?

BS No, that's where he was living, at Sacred Falls, but he died over there at his residence. Then the wife stayed there a little, not too long. She went to the mainland and stayed there. Her daughter went to school on the mainland college somewhere. Then she met somebody else and she got married. They're still up there; I forgot what part of the mainland; California, I think it is.

INT Now why did the parents of his wife get upset because she married him?

BS Well, she was much younger than him and they were very good friends. The best of friends they were

INT Who?

BS The girl's parents with Puaha'aeo. They were very good friends and they couldn't see him marrying a young girl. So he just broke their heart that's all. Their friendship just fell apart.

INT But it was a pretty good marriage up until he fell in love with this other girl, right?

BS Yes, he fell in love with this girl. She was much younger, very attractive, but it didn't last long. He got sick and died.

INT So his wife was aware that he was. . .

BS Oh, yes

INT Speaking about marriage, I kind of want to get into your marriage to Vernon--but tell me about high school. Now after you finished at Kaaawa, did you finish eighth grade at Kaaawa?

BS No, seventh--no we went up to eighth grade over here at Kaaawa, then we went to ninth in Kahuku.

INT So how did you get to Kahuku?

BS We rode on a truck, what we called a cattlegon.

INT Was that a school bus?

BS No, it was a plantation truck. It was a small half ton truck, I think. It was paneled on the side with canvas and they would pick the kids all along from Kualoa all the way up to Hauula. But Hauula they would come back again. They would drop us off and come back for Hauula and a few of the kids in Laie

because there weren't enough room. So they would drop the kids off, went to Laie and then back to school. So we were the first ones to board the bus. We would call it the cattlegon because all the kids would just pack in, and everytime he [the driver] would make a turn, everybody would go, "oooooooooh" It seemed like the truck would turn over.

INT [laughs] Did it have seats in it?

BS You mean the truck? No, we stood up.

INT You stood up the whole way?

BS No seats, we stood up.

INT How did you like high school?

BS Oh it was alright. I guess it was much more freerer than what the kids are going through today. The teachers, I would say, wasn't stressed out; they only had to be firm with us. But, of course, all kids, there's some good ones, there's some naughty ones, some rascal ones, but other than that it was all right. But it was better than today. (laughs)

INT Now Kahuku is known for having a very good football team; what was it like back then?

BS We had a good team, too. We had a very good team. I think we took champs two or three years with Mr. Fujishige. He was really good. Later on he quit Kahuku and I don't know where he went; he either went to Waipahu or Pearl City. One of those schools, I think, he went to--either there or University of Hawaii--I'm not sure. But anyway, he went up there. He was a good coach.

INT Did you participate in any sports and clubs or anything in high school?

BS No, we couldn't participate because we didn't have any way to come home. If we participated in school and we missed the bus or the truck, that was it; we didn't have any car. So we had to be sure that we caught our transportation back home, otherwise we would have to walk or hitchhike. It was very hard to participate in sports and things, very hard.

INT Did you still have chores to do when you came home?

BS Yes, of course. We had lots of chores. We had to be sure that our clothes were maintained; that everything was ironed for the next day or for the whole week. We had to make sure the dishes were done; the rice would have to be cooked or the poi had to be mixed. There was no such thing as you sitting on the dinner table and waiting for the poi to be mixed; there was no such thing as that. Everything would have to be done, so that when we set the table, everybody would just sit and eat. But no, "Wait, I forgot to put the rice on, can you wait a few minutes?" There was no such thing as that.

INT So you must have graduated [in] 1946?

BS 1947.

INT How did you meet Vernon?

BS I met him when he was in the Army. At the time, all the Army boys were camping all over the camp. I was still going to school--at the time we had bus--getting on the bus.

INT So now you had a bus?

BS Yes, and he was camping in there. I would have to walk from my house out to the highway. So all the children would come out and wait for the bus. During the night they had the latest movies playing in the camp, so I would go along with my brothers and them to see the movie.

INT In the Army camp?

BS In the Army camp. He would be the one to host me all the time with a seat. He would say, "Sit here" and I would go, "Oh, thank you." My brother and them got rascal and they stole somebody bike and hid it in the camp. The policemen came. My mom at the time wasn't home; she was working at the cannery. I had to be the one to chase after them; I had to deal with the policeman. Then somebody said, "The bike is over here in the camp." I said, "Oh, no, what am I going to do?" So I said to the policemen, "Like he said, it's in the Army camp." So he and I went, we got the bike.

INT The policeman?

BS Yes, the policeman--and got the bike and there was Vernon over there offering his service again. So that's how he and I met and we became friendly. And then he was a surfer down in Waikiki and we would come down--there would be horse races now and then on the beach--and we would both come down.

INT At Kahana?

BS Yes, at Kahana. We would talk story, just being friends. It didn't dawn on me that I would marry him. Then school was over; I had to go look for a job so I went into town and looked for a job. He was in town and I was in town and so that's how we met again. We started courting each other; that's how we went together.

INT Was he out of the Army at this time?

BS Yes, the Army was finished already at the time. He was out at the time. He was home, going back to his beach boy thing.

INT So you got married, [and] have lived here ever since?

BS Yes, we were staying in town; one year after we got married I had my first child. We stayed in town; we had my second child and then my mom said to come back because nobody was living here. It was better then living in town. So we came back over here until today.

INT How many children and grandchildren now?

BS I have three, two girls and a boy and six grandchildren. Just Vernon has the grandchildren now, Vernon and Carol. But other than that nobody else; the two girls are not married. They don't want to get married they say, "Ma, we look at you and we look at the grandkids; we don't want to get married."

INT Well, this has been very interesting, sitting here in beautiful surroundings outside under the ironwood trees. With the bay over there just a little ways. Thank you so much; you've been very helpful.

BS I hope that it helps you.

INT It sure does.

END OF INTERVIEW