

Oral History Program

**OH-142**  
**Box #8**

ORAL HISTORY PROGRAM

JAMES KAONOHI

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BRIGHAM YOUNG UNIVERSITY-HAWAII  
ORAL HISTORY PROGRAM  
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James Kaonohi Sr.

INTERVIEW NO: OH-142  
DATE OF INTERVIEW: September 25, 1980  
INTERVIEWER: Leda Kalilimoku  
SUBJECT(S): LDS in Hawaii

SIDE A

INT My name is Leda Kalilimoku and I am interviewing Brother James Kaonohi, Sr. He's also known as Papa Kaonohi. This interview will be regarding the beginning and organization of the early Church in Waimanalo. It's about ten o'clock a.m. September 25, 1980, and we're in his home at 41-685 Ala Koa Street in Waimanalo, Oahu, Hawaii.

Brother Kaonohi, what is your name and where were you born?

JK James Kaonohi Sr., born in Honolulu, November 5, 1906. I'm seventy-four years old at this time.

INT When did you come to Waimanalo?

JK I came to Waimanalo in 1935, no 1945. Just after the war.

INT Were there very many people in Waimanalo at that time?

JK No, in fact the place here was never even organized, wasn't even ready to use as a homestead here. We never had any roads, never [had] any electricity, never [had] any water. But they gave us this place here and we had to, cause I got a good friend from the farm, at the—across from the dairy back there. And he's my good friend, so he ran the water pump across to my house and that's how we had water. And we had no electricity here and we had to use a lot of gasoline to run those things, sometimes pretty expensive. We had no ice box or nothing. You know what I mean; you have to bring ice every time when you're here. We were the pioneers here. There was no roads.

INT Was there any church here when you came?

JK No, there was no church at all here. The people here we had, I think, one or two members here that used to go to Kaneohe church. You see we were dependent branch to Kaneohe. President Parker, he was the branch president, Paul Parker. He was the branch president for Kaneohe, and we had Kailua and Kaneohe comes under him, and he used to supervise this place here. Comes down quite often to see how it's running.

Well, when we moved here, the first time we moved here, I wasn't even active in the Church. I never been to church for many, many years. And when we moved here, in fact I didn't want the place. All my friends in town. I was living this, you know, outside life and you know didn't go to church at all. My family was brought up in the Church. Everyone was brought up in the Church. So when my wife told me to come down and look at the property that was given to us, I told her, "No, I don't want to go." So she said, "You better come take a look, maybe you'd change my mind." So I came down here, look at the property. I still don't want the property. If you want to stay, you can stay here. But I'm going to stay in town.

So while we were talking there's a man from the Hawaiian Homes came over he said,

"Mr. Kaonohi," I said, "Yes." He says, "You don't own the property. They're taking it away from you." I said, "Why are they taking it away from me?" He said, "You know—people, what you call, investigated you and maybe I shouldn't say the name, she investigated me and says I had too much money and I had a big house in town, so that's why they're taking it away from you." I said, "Well, they're not going to take this away from me since they gave it to me."

I went down to Hawaiian Homes and I spoke my peace. I shook that whole place up. I told them the place I was staying at in town belongs to my mother. I was staying with my mother and I didn't have any bank account. I don't know where they got that from. And the investigator said, "Well, Mr. Kaonohi, you can have the place back again," after I raised a lot of trouble. You know what I mean, and well, maybe the Lord had his way because by me being in town, I would never be active and come back to church. And my children wasn't going to church because I wasn't going, and by taking the land away from me, I had to fight to get it, and then I wanted the place. And I stayed down here and start building the land, the home.

And an old man, Kamahaku came by and saw me one day and told me, "Mr. Kaonohi." I said, "Yes." He said, "You a member of the Church, Mormon Church?" I said, "Yes, yes." He said, "You know we don't have a church down here. We'd like to have a church down here, and we can depend on you to have a church." I said, "Yes." Not thinking it's going to take effect, you know what I mean. So I don't know what happened. He saw Parker and he saw some of the high councilmen.

Well, when we were in town we used to come down here only on Fridays to build the place up. We had some army shacks and put it together. And I had a telephone call. They wanted to see me and my wife down at Arcia's home, that's Sister Ho, you know. They want to see us down that particular night at seven o'clock. So my wife, we better come down so we went down. I don't know what it's all about so I was sitting down next to my wife and they talked about having a church here. They don't have any place to have a church, but we have a motor pool there. The army used to have this place here, and they had a motor pool right on the corner there.

And he says, "We've discussed certain prospects for the job of head of the church down here," and I looked around. The only one I remember was Parker and Clinton Kanahale. They were from the Church you know. I was sitting next to my wife and they said, "We have decided that Brother Kaonohi would head the church here." You know, my heart almost stopped. That's a fact. I was so frightened because I been off the Church so long I been with the wrong crowd and you gotta be careful what you say, you know what I mean. And I was so frightened, and I say, [undecipherable]. He says, "Brother Kaonohi, you have anything to say?" I says, "I think you picked the wrong man. Everything's wrong with me. I do everything wrong." He said, "That's what we want." So after I accept the job, I said, "You know, being off the Church for so long, I think you got to give me a chance cause I wouldn't set a good example down here you know." Well, I didn't drink. I didn't—well, I had parties with ladies, but never have anything to do with them, you know what I mean. I used to love to gamble, you know I told them you know,



I'm always in my life, I have to be secondary. I don't want to be the first man, be the leader—always wanted to be second, you know what I mean. But eventually I get there, I know that. Then I says, "Who you have in mind?" I said, "Brother Martinson, Carl Martinson." He was very versed in the gospel. So I says, "I'll work with him. I'll be one of his counselors." So it was set. He was the head of the Sunday School now, not the branch, the Sunday School, the Sunday School here. So he was the head of the Sunday School, I was the first counselor. And we conducted the meeting down here, met in the motor pool and then they sold that motor pool. We met in my house here. Then from my house we met in...

You know, there's something I can say, truthfully say, we met under the mango tree at Kamahaku's house for over a year. Never at one time we had rain while the service going on. When the service over, when we went home it started to rain. Not when the service going on. Never to disturb anything. So we met there well in conditions. They had dogs and they had cats. They fight while the service going on.

A funny thing, I was an elder at the time, you know. I was made an elder in town and Carl Martinson don't come to church half of the time. He's away, run away some place else and I had to bless the sacrament. I had to pass the sacrament and everything. I did everything myself. And well, he went away two, three times like that, so one time when he came back they released him. They released him. They put me in charge of the whole thing. When he came back he was all up in the air. He says, "They never even released me, call me, have the courtesy to tell me. They put you on the job," he said. I said, "You can have the job as far as I'm concerned. You can have it back." And well, it was Benthon, he was a high councilman. So we went like that so we start building up.

Then the next place we went to from Kamahaku's place, we went to Brother DeGuzman's house. We met in the garage there. No, not DeGuzman house. We went to Sister Ho's home first. We met with Sister Ho's home for about three years, four years. Then we went to DeGuzman because it was a little shaky, the family you know, so thought we holding it too long. So we got DeGuzman, offered his place. We fixed the place, the garage. So we met there at his house.

So Sister Emma Arruda is a member of the Church, faithful. Her husband is Brother Arruda, Joseph Arruda. Told him we went there. He said, "No, Brother Kaonohi, you need a church here. [Edward] Clissold [OH-103] got a place for us, that property down there, you know, where that coral is. That coral property right next to the parking lot in our place.

INT Yes.

JK That would be our church ground. We didn't own this side, you know. And Arruda brought a Quonset hut there, placed the Quonset hut and put all his man work in there, put the lights, had it all painted and everything and he donated the whole thing to the Church, not being a member of the Church. He's a Catholic, not being a member of the Church, donate this whole thing. So one day, well, Mr. Arruda is my good friend. I've

known him for many years. He said one day, he said, "Brother Kaonohi," he says, "What else can I do?" I said, "You know, we have dances at night, we have no place to dance." He said, "What about if we made a cement slab about fifteen by twenty-five feet long?" He had his men come down there, and they poured that cement, fix everything, and light the place up and it was a comfortable place. In the meantime, we were building up, you know, building up, people coming out, group coming out; we had about three-hundred fifty.

INT Three-hundred fifty?

JK Yes. At the time we had three-hundred fifty. After we start moving from here to there to there, it was about three-hundred fifty. Well, we didn't have any money. In fact we give drives, carnival, we went to stores, we were asking for things, you know what I mean. The stores were so generous. They give us carpet, they give us everything, you know what I mean, and we gave drives. We gave carnivals, we gave bake goods. We give them one after another, so we can get money. So after that, let's see, they had Akiona come down, Brother Akiona. He was made branch president.

INT Is this the first time it became a branch?

JK The first time it became a branch, he was the first. Let's see, no, we had the first branch president, Kamahaku. He was the first branch president. Then afterwards I think he died. I know he died. Then Akiona was made the branch president. He became the branch president until we got the new chapel. Just before we got the new chapel I was made the branch president. And in the meantime, Akiona was sick, very sick. I don't think there was any cure for him, you know what I mean. He really suffered. And I was made the branch president. The way I was made the branch president I was at—they had a dance at the stake tabernacle. I went there with my wife. I used to take everybody to go there, you know what I mean, to the dance, and President Hallstrom saw me. "I want to see you in my office now. We decided to make you the branch president." I said, "Will you give me a chance to think this thing over?" So, well, anyway I was made the branch president. I had as my counselor; I want to truthfully tell you. When I was made the branch president, I had Brother Henry Kam. You know he just came back active again. He was my second counselor. My first counselor was Harry Keaweehu. Brother Kam at the time was only a deacon, and he had just joined the Church. He was a deacon and they recommended me to have him. Those were counselors I had.

Anyway, President Quealey came down. He released him, he was released, and who do you think I had next counselor? The next counselor I had was Brother Kapuakela. He was my first counselor then. After that they released Brother Kam. I had Brother Kala as one of my counselors, and we did fine. And then President Quealey called me in the office one day. "We going to build a new chapel here," he says. And he showed me the plans. He says, "But you have to go to Salt Lake City then. Try see if you can get the funds." So I went to Salt Lake City with President Quealey. We went to Brother [Wendall] Mendenhall's office. He's the head of the building department in Salt Lake City, and we needed \$172,000. A \$170,000-\$170,000 to build that chapel, but with our

own labor. The head man of that labor was bishop—gee, I can't remember his name. He was the bishop of Auwaiolimu, of Salt Lake City. He's the building man. You know, and we went to Salt Lake City. Then President Quealey—so I went after this Mendenhall office and Mendenahll says, he says, "Brother Kaonohi, you say you're asking for \$170,000 according to the plans. Have you got any money to pay for it?" I said, "We don't have any, but I'm sure we'll pay for it." I was thinking if I get released the other [brother] will carry on, will pay for it. That's how the Church does. So I says, "Oh, I think we can do it." "Sure you can?" "Oh, yes, we can do it." So I was thinking if I can't complete that that the others can. But if we give a lot of drives, you couldn't build that building for half a million dollars now. That's all our labor, worked day and night. People turned out. We had a good turnout working. The people before were a lot different from today. You call them out to any kind of drive, they're right there. And they're willing to do it. Now days, you won't find those kind of people, you know what I mean. And well, we came back and start building. The property we have now didn't belong to us. That belongs to the state. The other property we had we bought that property, but the state wanted to run the road right through to the farm land and they expected to build a high school back there and what you call, a supermarket back there and everything else. So they wanted us to exchange property. We give them our property so the road go right through and they give us this property. So that's why we got this property here. But it was in bad shape. It was in a hole like in the back place. It was that deep. Some places was deeper than that, so the place I work we have a girl, a Korean girl has a father and a brother that does hauling and construction work. So he says, "So I tell you what I'll do. I'll talk to my father." And you know, they hauled all that dirt there for nothing, didn't charge us a penny. They got it from Brother Chang's place way down, you know, Chang, like Chang.

INT Kaneohe.

JK They hauled the dirt from there to here and never charged a penny. Leveled the ground up and we had all the people turning out and that's how we had the chapel.

INT The Sunday School was started in 1945?

JK We started as a Sunday School. Yes, 1945, just after the war.

INT Now, when did the branch start? When was it made a branch?

JK I would say in 1950, about 1950.

INT Did you have auxiliaries like Relief Society, MIA, Primary?

JK No, we had MIA, had MIA in my home. Had MIA. We had no Primary, had Sunday School, no Priesthood, so that's the only thing we had was the MIA and the Sunday School. That's all we had because we were a dependent branch as the Sunday School before we became a branch.

INT What did you do in MIA?

JK We organized one of the strongest team in the state in basketball. We've had, the neighbor next to me was not a member of the Church. You know, he turned out. He did everything he can for the MIA. His wife became a member. We started here with two families. The first family we had here was Sister Ho. And we had Sister Hopeau, right across there was Sister Hopeau. The daughter just came back. They both died down here. The daughter just came back, Kalehua. She's from Kaneohe. That's the two families we had. Then we had Harry, those guys came afterwards, and afterwards Kekawa Akiona came. They came from Kaimuki, moved down here. Then we start building up. Then we had DeGuzman, we had a lot of people. We had what—you can give credit to a lot to these two missionaries we had here. They help us in our drives. We have kalua pig drives, kulolo drives and they were there to help us. Then we had a lot of new members coming in. As we moved from place to place it gets bigger and bigger. And we had very good, I can say, very good, conscientious worker. I remember well. I did a lot of work too, you know, me and my counselors. We give a drive, we got to make so much money, and we run way down Laie to see some of my families who raising watermelon and donate a lot of watermelons and go down the cannery a lot of times. We used to get pineapple by the truckloads, free, and we take it down here and sell it. And well, people really—we had in the rug store we had big carpets and donated to us, Ben Franklin donated to us. We had Sears donate a lot of toys and lots of things to us. That sort of helped us, helped us defray the expenses, you know what I mean. Oh, Brother Hopeau, by the way, he was, he wasn't my counselor. He was Brother Akiona's counselor. Brother Hopeau, he died. I think the only faithful people we have here that's been organization in the Church is Sister Ho, has a beautiful voice, you know Arcia. She was faithful, mother was faithful. The Hopeaus were faithful, Kalehuas and us. After we organized, this thing, you know what I mean, it got bigger and bigger and bigger.

INT So these three-hundred fifty people you had, they were sort of inactive, but they were the total membership?

JK The total membership, yes. Not, some of them active and some of them not too active, you know what I mean. And I know I had to do ward teaching, me and my counselors, going house to house, house to house. We don't have anyone else, you know what I mean?

INT For the Relief Society, who was the first Relief Society president?

JK The first Relief Society president I think was Sister Akiona, Sister Akiona.

INT How long did she serve?

JK She served until the husband died, the husband died.

INT What about Sister Arruda?



JK Oh, yes. Sister Arruda was after that when we moved to the new building. Sister Arruda was the Relief Society president for a long time. She was a very good Relief Society president, you know. Very faithful. Seghorn was very faithful too. Then you have Heine Arruda, the wife, I've forgotten her name. The wife was very active. Sister Arruda, Heine Arruda.

INT Gladys?

JK Yes. She was very faithful in the Church and all of a sudden they moved to Kailua, you know and they became inactive. She's a good lady to have back again, you know. So is Heine. You know Brother Arruda has been my friend for many years. We lived in town, not too far away from me. I thought—I was his home teacher, talked to him about the gospel. We go to his house, me and Brother John. We discuss everything. But soon as we hit religion, he's off, he won't stay in the house, stay outside, talk anything else, all right. Then after Sister Arruda died, he came to take a hold of the gospel. But that man paid his tithing all the time. Told me, he says, though I wasn't a member of the Church, I always pay my tithing.

INT When his wife was Relief Society president, how did he feel about this, or do you know how he felt? Did he help her?

JK Oh, he did. Oh, yes he did. That's part of building the chapel. There, you know what I mean, wired the whole place. He had a lot of respect for her but you know, just born a Catholic and his family a Catholic and stuff like that. He was a very good man. You got to know his ways. You know, he was a man of the world one time. When he changed, a different man, you know what I mean, you can see right now. He wants to go to the temple.

INT When the chapel was being built did the members do all the work on it?

JK The members did all the work. Yes, the only man we had outside of ours was Bishop Robinson. Bishop Robinson. He was the construction engineer for the whole building. He built Ruwaiolimu ward, too, and he was the bishop there before Freitas was, and then he came down here and built ours. He doesn't work for Salt Lake City, for us. Good man, too. But we have Brother flrruda wired the whole place, find I'm pretty sure that was good job, but I can't say that, but after everything was completed, why, I was released after that.

INT Let's go back to the beginning when you were going from place to place. What were the meetings like?

JK It was good meeting. Uerg simple. The people mere conscientious you know. The motor pool—it's an open—a big, inhere me fix, repair cars and everything you know what I mean.

INT Where was this?

JK Right this first house on the hill. Next house and the newt one, right there the motor pool.

INT It was an open area?

JK It was open. It's like a building like on ones side all open where you drive your cars right in and repair them.

#### SIDE B

JK Well, E. Wesley Smith was the first mission president down here, Hawaii Mission. You got to remember this was only a mission here. It wasn't a stake at that time. So they—this place belonged to the mission. Everything was missionaries, missionaries, Hawaiian Mission. Then as we became a ward, no, a branch here in the new chapel, then they told us that this place was going to be a stake. No, no, that's—while we were down DeGuznan's home, I was called at the stake president's, that' President Woolley, and E. Wesley Smith was there. And I was told that the missionaries going be shipped to the other islands. So I pleaded with E. IDesley Smith and President Woolley. I told him they had quite a few people on the beach lots working on it. And if we leave them here a little longer, they can be members of the Church. And I said we need the missionaries here so badly. They help us in everything, in everything me do the missionaries there. And he says, "Brother Kaonohi," he says, "IDE have those people on the beach lots. You say you have quite a few there and they're working on it. What if they convert them to the Church, join the Church and we take these missionaries away? Would they come out?" I said, "That I don't know." Some people join the Church because they love the missionaries. You know, they like the missionaries. As soon as they take the missionaries away they don't come out anymore.

INT Where were these missionaries staying?

JK With me. Four of them were living with me. The first two, then they brought two more. Four more. We had four in his house for over three years, and they did a lot of work. One thing I can say is when they stayed with us, you know, we never once short of food or anything. The Lord provided. We had everything. Hard to believe, but my wife can even vouch for that. The fact, if we'd had chance to take two more we'd have taken two more because the blessings we received, you know what I mean. And not only that, after we got through, keep the missionaries here and people see, of course we was—they all wanted to take the missionaries in their home to keep and so they offered to take the missionaries, but since we became a stake they mere going to take the missionaries out. So they moved them all out, so we never had any missionaries here.

INT When was Waimanalo first made a ward?

JK That was I think in 1952, I think.

INT First it was a branch?

JK First it was a Sunday School, dependent Sunday School from Kaneohe. And Kailua was dependent to Kaneohe Branch. Kaneohe was a branch and the branch president, Paul Parker heads this and Kailua. And we used to have a gathering once a month, sometimes twice. Like every two months we'd have a get-together. We'd have it down at Kokokahi. There's a big place there. The Kailua Ward, Kailua Sunday School Branch and ours get-together with Kaneohe Branch. We'd have a big social down there and we get so — we were so close. We don't have that anymore, not since we split up. We don't have that, you know, we have ourselves. People look forward to that, you know what I mean.

INT So then it became a branch in about 1950?

JK Yes, about 1950, somewhere around there.

INT From then, how long was it before it became a ward?

JK That was, let's see if I yet anything—close that up for a little while. When I got sick, Brother Merrell took my place as branch president. I was released. He was the branch president, and when I was released I went on a mission. But anyway, Brother Merrell was the branch president until he moped away from here. Then they brought in Bishop Freitas. find Bishop Freitas served for a short time down here as the...

INT Did he Hue in Waimanalo?

JK No, no.

INT He came from fluwaiolimu?

JK For down here because we had nobody to put in, you know what I mean, find then after Bishop Freitas, they had my son—my son became bishop.

INT Bishop, not the branch president?

JK He never was the branch president, he was the bishop. He was the bishop, and this is his second term he served. From bishop he went to the High Council and they called him back to be bishop again. From him went to Harry Keaweehu. Harry Keaweehu became the bishop and after Harry he was called back again.

INT So it was made a ward about 1966, around there?

JK No, no, about 1958, it was around 1958 because 1956 we were still gluing drives. Because when we moue into the new one, that's when we became a bishop, a ward down here, you know what I mean, and the new chapel. You know, I was told that you have to have so many members before you become a ward, getting off a branch. Rkiona was a

good bishop. My son was a good bishop. Harry was a good bishop, every bishop.

INT They were all good.

JK Yes, the only thing was this; they get too much work at times. They didn't have, during my time I had hardest time. We don't have enough people to give jobs to. We had to do it all ourselves, you know.

INT What were all the jobs you had?

JK I had home teaching job. I had everything almost. During my time I had to marry people, conduct funeral services, visiting hospitals and homes, some other work only by itself, and all the ward problems, you know what I mean. I think the biggest problem for any bishop is the ward problems. Then you have stake meetings. We used to go into town, not only to Kaneohe, into town for meetings, you know, and well, after I look back now, we have the facilities, you have more people, more people to take hand in the work, you know what I mean. Like the Church says, if you do it yourself, you can't be a good bishop. You can't be a successful bishop. You got to delegate your job out. And they have the people to delegate the job out. If you don't have them, what can you do? You can't do nothing, so these are some of the things that we have. I can say that we had a very good Relief Society president. We had a good Sunday School superintendent. We had everybody that put their hands in. They're good people. We had a lot of work.

One thing I can say, in Waimanalo I was the ambulance driver. We never had too much cars. People were giving birth. That's my job. I rush them to the hospital from here, no ambulance, no nothing, no hospital here. You know, I used to run all the way from the Pali go down. I used to rush people from here to Tripler General Hospital. At night they call me two o'clock in the morning, and I jump up. My wife don't know when I'm leaving the house up to Tripler General Hospital, Children's Hospital, all over the hospital. These are some of the jobs I used to have. I was the only one that had any cat that was any good, chuck-a-luck-a was pretty good. It run around, you know what I mean, find these are some of the things that happened too. Now at least we have the ambulance, we have everything. You don't have that problem, you know what I mean.

INT When you mere holding your meetings outside, how was that like?

JK Well, you have like—when you hold meetings here, not uiindproof, not too bad. You have the dust when the wind comes this may. All that sand, you know, flies right up on you, you know, cause one side was all open, find we had argument—dog fights and stuff like that, find then when we moved under the mango tree at Kamahaku's home, it was a nice cool comfortable place. But, the only thing, you have there the dogs, cats fight while you have meeting, every time you know. Can't make a lot of noise, life had that there, but it was nice, cool comfortable, but no rain one time. But after the meeting it rained.

INT You never went home from any meeting wet?

JK No, never. When we all got home, then it started rain. Funny, it was a funny thing. We never had any rain to disturb the meeting or anything like that. We moved from there, we moved down to the Ho's place, Sister Ho's place. We met there for some time now. All we met Sunday morning, we so uncomfortable, you know, to get up and see the things all over the place like when we had it at my home. Every bedroom was taken. We had to get up early.

INT For classes?

JK For classes. Every bedroom was taken. Even the kitchen was taken. So we got to get up early, you know, to see that everything was ready. We met down the--did I tell you we met down the beach?

INT No.

JK Yes, we had a big building down there, you know, by the Catholic Church, the first long building, the first one by the fire department. The long building used to belong to us. Yes. We met down right on the—right where the pavilion is. Used to be a hole deep down, and there's a caretaker's place. Used to have a place, you know, the caretaker and this building was right, facing this way on the road there.

One thing was I can never forget that we went down to the building department. We want to rent the place there, the building, you know. But then said we want to rent the place. We want to use it for church and scouting. When we put scouting in, the City was all fro scouting, you know. So we said we'd use it for church and scouting. "Sure you can use it." We said, "No, we don't want it that way, we want to rent it." "You want to rent it when we can let you have it for nothing?" "No, but we pay for the rent. That's the way we do things. We like to rent it." "So how much you want to pay for it?" I say, "fl dollar a month." Silly, eh. "But you know, you guys you want to pay a dollar, you take the—a dollar." So they give us, rent a dollar a month. After we got the building we thought of it. Everybody wants to use the building, the community, everybody want to use the building, and the City and County says, "We can't let you have the building. They're renting the building, the IDS Church." So nobody can get it.

So we stayed down there. The funny thing about it, two times we had, used to have wind storm down here so bad that you can take the roof right off. We used to have houses fly in my yard. We had the roof from here flying the other street. They used to be so strong. Comes down--my roof was torn up two or three times. Good thing the insurance paid for all that.

And we had hukilaus on that hill there, right on the hill. You know they pulled that house right up a few times, that wind was so strong. Blew our chapel down there off the foundation, didn't moue it up, moved that whole building. That building was about sixty feet long. The wind took that building and moved it about six feet and we had to go down again and jack it up. We couldn't bring it back, the building's too long, so we jack



it up, put blocks underneath like that, and we had our Sunday School there, fldn we had a little—we meet classes outside, you know what I mean, and then we fix it up about sin months and the wind came and blew it again.

INT Blew it back?

JK Blew it back this way, same thing, going farther and farther yet, but that was all the park. So that's when flrruda think we should have a church. So he brought the Quonset hut, I think from— was good friend. So it's a long building. You ever seen a picture of it? The bishop has a picture of it.

INT I've seen other Quonset huts.

JK This is a long Quonset hut, and flrruda had it hauled right on the property there, fined it, had it lighted, everything else belonged to the Church. Didn't cost us anything, instead of us trying to get hold of this building. He could have taken the whole building down there. It's a good building, big building, you know. The Catholic Church took advantage of the—so that's why we had the building. flrruda--but the wind three times.

Maybe the Lord didn't want us to be there. You know, the Lord had a way. First, I didn't want the place, so this man came down, going to take the place away. Then I wanted the place after I promise I'd work in the church. Sunday comes—sick and tired, my son says, the bishop says, my daughter says, "You know Daddy, if you going stay home, we all stay home. You stay home we won't go." So I have to dress and go. By that way kept me going then and I couldn't do off. Kept going all the time, you know what I mean. You see the Lord had a way. If I'd stayed in town, I'd never come back to church. Coming down here what went happen, taking the land away. So I'm down here.

Quonset hut the same thing. By moving that Quonset hut two times, the first time, then second time moue there, Brother Rrruda saw that. He donated that Quonset hut, so we have a permanent place. So the Lord, I can say the Lord had his hand in it right down the line here. But we had people, we had good workers here. Though we were small at the time we had good workers, faithful workers to do the job. I don't think we can have people like we used to.

We used to turn out, make blankets, all kinds of things, you know what I mean, to bazaar to make money. Everything to make money, and you know, and I find, the Church says we shouldn't make drives. We should pay our budget, you know what I mean. But I find that's my own opinion, I find that by having drives you get the people working closer together. We'd have people working together. I'd know you, you'd know me, you'd know him, and they'd all come in and pitch in, and you'd see how close we get. Close like a big family. Everything you do right there, you know what I mean, because we're working together. Now we have budget. Very seldom we give drives, and where—call them back, you can't get them to work. These are some of the things. You want to get people together, you get work together and get close together and do things. I used to make bonzai trees. I used to make all kinds bonsai, all kind trees. I used to get the

Bishop Hkiona, used to come over with me and help make. I used to make about thirty to forty trees. Some of them sell for thirty dollars, some for twenty-five dollars. I would sell them all. It takes a lot of time. Like my son, the bishop called me. He says, "Daddy," he says, "You make some bonsai trees. I don't have the feeling for making that thing. It takes too much time you know." I used to make trees, small, some big ones, you know, and everybody had their hand in doing those things. They used to come down, they like to learn how to make them. I said, "Sure can do it, you know." But to get money you had to do something. Yes.

INT How strong was the scouting program? You mentioned they had scouting in the building down there. How strong was the scouting program?

JK The scouting program wasn't too strong, wasn't too strong. We had, scouting program wasn't too strong, but our MIA was always strong. You know, I can say something about our MIA. When we had our MIA meeting we'd have a crowd. When we'd have basketball games, we'd have non-members. We have Brother Tassel, he was a roofing man. His daughter became a very active member in the Church. She works in the temple in Salt Lake City now. She comes down here sometimes. You know the father is not a member of the Church. Daughter used to play basketball. None of them were member of the Church and we'd go to basketball in this big truck and bring all this food, the sandwiches and drinks, and we'd go down there and have a big party after the basketball game. We had two or three and these people right next door come out, and they used to bring food and took part in the games and everything. They became members; find yet non-members really working with us. They love the game and the way it was played, how game was being played, you know what I mean. And we had non-members out with the members.

INT So the sports program was very strong?

JK Very good, very good. We used to all go. We used to have a few people from other wards like to play for us. Course you can't do that. And we'd have, maybe I shouldn't say, but the missionaries played for us too, basketball. We had two missionaries. They were good basketball players. They played for us, but they stopped that now. These going all kinds of sports we had the missionaries playing. People look forward to the MIA night. Basketball games, and that's what we had.

INT Where did you play this basketball? Did you have a court or something?

JK We played at the stake. We played at Kaneohe. We played at McKinley gym. McKinley had a big gym there. We played McKinley gym, we played Kalakaua gym. We go all over the place and played. When we first moved here, there was no roads, no roads.

INT Just the main road from the beach?

JK Just the main road. No electricity, no anything. You know, I had to bring a lot of pipe

down here in order to yet what we got. I—City and County, in the City and County Road Department was my good friend, very good friend of mine, Town^e-n^?fnd he helped the Hawaiian Homes, and in order to build they give us only one thousand dollars to build our homes. What can you build with one thousand dollars?

INT In those days, probably a lot.

JK Yes, well I had a lot of friends at my job that gave, they gave us a lot of materials and stuff like that, tile had this road here, after they built the road, it was a nice road, and about two years after that, one morning I see the bulldozer was cutting the road down. Taking all that good road out, so I told...I called Hawaiian Homes and told Brother Yates. Mr. Yates, by the way, Mr. Yates was the head of the Hawaiian Homes Commission, you know, and he and my brother was very good friends, my brother\_\_\_\_\_, very good friends, very close friends, so I called him up and he came down. I said, "What you taking that road out there. You had a perfect road. Why you taking it out?" He said, "Well, we dig that road down ten feet to meet that other road down there." And I says, "how am I going to build coming to my lot ten feet from on my lot? This way I gotta dig down in order to get to the main road. I gotta do that," and I said, "I gotta put a retaining wall there." I told him, "Mr. Yates, I don't think you're doing the right thing. You had a perfect road—why you want to take that road away?" He said, "Well, that's a planned program." I said, "I'm going to see the Governor; I'm going to see the Mayor, and I'm going right down to the Mayor's office, talk to the Governor." He said, "Well, just hold just hold everything up; stop the job." He called this guy, Townsend, from the City and County, my good friend. And he says, "Well, Mr. Kaonohi, what you making a lot of trouble for?" I said, "We had a perfect road here. They going to take the bulldozer, take all this good road down to meet that other road, and this road going to go like that down there. In order for me to build a ten feet wall there it will cost me a fortune. And you know they give me a \$1000, and I can't build a house with a \$1000, and then I have to myself cut the road in order to meet that road to come to my lot. I said, Don't you think that's foolish? He turned around. He said, I think it's very foolish. I said, They should bring that road, that dirt back. Mr. Yates says, "Well, I'm not taking your word, I'll take his word he's the engineer counselor. What would you do, Counselor?" He said, "I'd bring all that dirt we just took away, bring it all back again." They brought all that dirt back, that the money spent, you know. They take all it away and brought it all back. That's why we had a road down here. All these people didn't have to spend money to cut their road down. Well, I give them pretty bad time. So, everything I want they give me after that. Well, I wouldn't, for all the world, I live anyplace else but Waimanalo. I go to town, I don't care what time, I get home. I gotta get back to Waimanalo. I just can't stay anyplace else. Does that make sense?

LK It's a pretty good place.

JK Very good place. Yes, can't beat town. Not like before, you know, so congested in town.

LK I guess the Lord really had a hand in having you come down here and helped the Church.

JK I would have drifted off. Is it going on yet? Turn it off.