

BIOGRAPHICAL SUMMARY: EDWARD K. ENOS, retired Pearl Harbor Naval Shipyard cable splicer/instructor

Edward K. Enos, Hawaiian-Portuguese, was born in Waialua, Oahu on July 3, 1906. His mother was from Kauai; his father from Maui.

He moved to Kakaako as a married adult in 1930 and soon became active in the community's sports programs through the Mormon Church. He established the first Police Activities League for boys and girls in Hawaii, shortly before moving to Homestead land in Papakolea where he continued his sports activities with that community's young people.

Edward and his wife have raised 10 children and have opened their home to numerous others.

TIME LINE

1906	birth: Waialua, Oahu
1914	became a member of the Mormon Church
1930	married Ivy; moved to Kakaako; became active as a leader in church sports program
1947	Police Activities League (P.A.L.) established by Enos in Kakaako; moved to Papakolea
1970	retired from Pearl Harbor

Tape No. 3-38-1-78

ORAL HISTORY INTERVIEW

with

Edward K. Enos (EE)

Papakolea, Oahu

February, 16, 1978

BY: Gael Gouveia (GG)

GG: This is an interview with Edward K. Enos in his home in Papakolea. The date is February 16, 1978. The interviewer is Gael Gouveia. Go ahead and get started and I thought maybe if we start with when you arrived in Kakaako. Now can you tell me what year you moved to Kakaako and where you lived and describe the area.

EE: In Kakaako?

GG: Right.

EE: Hm. Well, it could be early in 1930. That's when I moved and stayed there till I moved up here. Actually, been back in 1949 or something, 1950, that I moved up this way (Papakolea). And the previous years was at Kakaako I moved there since 1930. I stay there for about 18 years, I think; I'd say nearly 20 years at Kakaako.

And during that time, while there, like I stated in here (his written notes), my development in the sporting activities derived from LDS (Latter Day Saints) Church where I have learned all these activity. The church program's known as the Mutual Improvement Association. That's for the younger group to go to and have their own program. And they outline their own program. Likewise, with other branches elsewhere. This is where I picked up the sports activity. As far as participation, well, I never did participate in any of these programs. But I took interest in it. That's how I was asked to formulate Police Activity League (PAL) down at Kakaako. And I start the ball rolling there and got quite a bit of boys and that's where the installation of the first Police Activities League started from. I had started a program there.

GG: In Kakaako is where?

EE: In Kakaako. That's where I started that program. And then, when I moved out this way (Papakolea), I also initiated the same program up here, where I thought these young kids would be interested in it, and they were from the age of 8 to 15 years of age.

GG: When you started the one in Kakaako, did they have Police Activities League in other communities as well?

EE: No, it started from my area, you see. And they gradually work out to different

areas. What I did, I get all the young kids between the age of eight to fifteen, put them together and I divide the boys into different teams. Teams one, two, three and four. And, they play among themselves. And then the team that comes out the best, that's the team will represent the community in playing other districts. Other districts never start what you call, Police Activity Leagues. I think I was one of the first group that started the ball rolling. And when this Mr. Wolfe and August of the police department, approach me, likewise with other police officer, [they tried to start the program] but never came on. They ask me if I could formulate teams, well, like basketball which boys like to play. And after I formulated that and they went to other districts, have other teams. Have other communities to be interested in Police Activities Leagues, which was responded to very well, eh.

GG: How did those two officers---do you know why they decided this was a good idea or what was the purpose of the Police Activities League?

EE: Well, the purpose of the Police Activities League is they trying to cut down juvenile crime. To hold down juvenile crime, they start off something. They were taking interest to these youngsters so that they don't get themselves lost and start thinking of something whereby they will get themselves into trouble. That's the reason why they formulated this Police Activities League. To get the youngsters away from getting themselves into trouble.

GG: Yeah. How did they decide to go about recruiting? Was it just boys in the community?

EE: No. They just outline the plan. And then they find one person who's interested in youngsters and let him outline the program. It's something to develop the youngsters, until they came to be suitable to compete with other communities.

GG: And how did they know to approach you? Were they members of the church also?

EE: No, they weren't members of the church. Well...

GG: They were aware of your sports program at the church?

EE: Well, my name was so well-known down in Kakaako. The first person (they thought of is me, so they) approach me. Hm. Well, they headed to the church to look for me where I did lot of, what you call, activities like that in the church and community-wise or they look out for me and they found me and they ask me if I was interested in the Police Activity program. I say, "Yes, I will." That's how I formulate my girls' team, then and then, you see. Just a second, I'll show you something. (Gets photo album.)

Tape turned off.

Taping resumes.

GG: Now, talking about the Police Activities League a little bit more first,

do you remember when you formed that?

- EE: Yes, about 1947. Yeah. About 1947, before I moved up here. I started late down there. Then it came more formulated when I moved up here (at Papakolea). I organized the Police Activity. Those are the youngsters that you see in there [in photo]. From here. And I had them going inside what you call, baseball. Then basketball, track meet, and swimming.
- GG: Okay. In Kakaako when you first formed it now, how many teams did you start out with in Kakaako, in the Police Activities League?
- EE: Well, we just started there. I had only one team.
- GG: I see. And was that a boys' team?
- EE: Boys' team. No.
- GG: And which sports was that?
- EE: Baseball. Then I form a girls' league which is volleyball and basketball (in photo).
- GG: And that was Police Activities League, too, or was that through the church?
- EE: Not Police Activities League, church and community players. And that basketball that I mentioned, the other day when you were here (at Kakaako), they played the Salt Lake City girls' basketball team. And my girls defeated that team. We were highly honored to have a local team play their best against Salt Lake City girls. (Laughs)
- GG: Right. Do you remember about what year that was? Was that after the (Second World) War?
- EE: Yes. Was after the War. That was after the War. Let me see, that was about between 1945 and 1948.
- GG: But that was a church team. That one that played Salt Lake girls' team?
- EE: No. Well, they all from Kaka'ako Community who played in the Community League anyhow. Yes. They all from Kakaako.
- GG: But I'm trying to sort of sort out...
- EE: Then, the Police Activities League did not have any female league. Mostly youngsters from age of eight to fifteen. But the church do have all ages.
- GG: Well, I want to talk about the church teams a little bit, too. But, first of all, I wanted to ask now, how did you get the boys on that first team in the Police Activities League? Did you go out and look for boys in the community?
- EE: Yeah, I did. I did. Went hunting for them because it was not advertised

in the newspaper at that time. Well, Mr. Wolf and Mr. August, the team out of the police department were contacted. They go through various areas and contact people that knows about the youngsters among the community. Ask them if they are interested in this and that, this and that. Could they form what team of this and that, this and that.

GG: And did you take on the teams, say, boys that were already maybe known trouble-makers as well as boys that...

EE: No, I pick them all. I picked them altogether.

GG: Yeah. So that you had both ones that were known maybe problem kids and then ones that (weren't) so that they wouldn't become problem kids.

EE: Right.

GG: And what nationalities did you have on that first team?

EE: Well, on that first team I had part-Chinese, Hawaiian, part-Portuguese, and that's about it. Hawaiian, Portuguese, Chinese and Japanese and part-Chinese and part-Japanese.

GG: How many kids did you have altogether on that first team?

EE: You mean on this Police Activities League?

GG: Police Activities League. Yes.

EE: Well, truthfully when we started that thing, we did not have the workshop [like they do today] of the baseball (field) there. Police Activities League was not started till later. They take the separate program which is volleyball and basketball--which is not too expensive to formulate a team--to go into competition with one community to the other. Well, the baseball team kids were from late after I move up here. And I started the (program), what you call, basketball-baseball team. Baseball is the first program that is allowed by the police department. I had boys going in baseball. And also in basketball and also in track meet.

GG: But when you first started now, you did or you did not have a girls' team when you first formed it (Police Activity League) in 1947?

EE: The Police Activities League... No, neva had.

GG: It was boys?

EE: It was boys.

GG: And baseball you said. You coached that team, is that it?

EE: Hm. Yeah. I coach the baseball team. Yeah.

GG: Yeah. And then when did you practice?

EE: Well, we use the old Mother Waldron Park. It was then not built up the way it is now. So I used to take them there. Well actually, like I said, the basketball, Police Activities League did not fully organize until I moved up here (at Papakolea).

GG: It just sort of got it started?

EE: Well, I get the thing started (at Kakaako) there, and I ask someone to take over because I have to move up here. Then when I moved up here, that's where you see those youngsters there [in photo]. But (they are) from the group from up here.

GG: Who took over for you down there?

EE: Well, I don't know who took it over after I left. It's up to (the police department) them to select whoever they want. And whoever they have selected, I don't know who. Most likely it's a Japanese fella, I think. I'm quite certain it's a Japanese fella.

GG: I wonder if we could back up a little bit now, and could you tell me when you first moved to Kaka'ako you lived in Magoon Block, is that correct?

EE: Yes.

GG: Okay, how did you find housing there in Magoon Block or how did you happen to live right there?

EE: Well, I have friends that lived there. They told me there's an opening at Magoon Block. If I care to live there, I can move in. So, I figured it's just, I and my wife then. We didn't have any children. So I figures Magoon Block would--they only have one bedroom, so it would be most fitting for I and the missus. So we moved to Magoon Block.

EE: And can you describe what the place was like to me?

EE: Oh, yes. It was on South Queen Street, between (Coral Street and South Street) where Magoon Laundry used to be?

GG: Yes, yes.

EE: Well, that little street is Coral Street. Well, Magoon Block extended from that corner of Coral Street up to South Street. It takes that whole block there.

GG: Was it one long building?

EE: Yes. One long building. That's it. A two-story building, it's a long one all the way till that covers one block. And they have cottages in the rear of that Magoon Block. You know, rear of Magoon Block they have cottages separating there. And they had about eight or ten cottages. They have a roadway that goes in between the two cottages.

GG: Now, did you live in the cottage or did you live upstairs?

EE: No, I live upstairs in Magoon Block. That's where I live, Magoon Block. Upstairs. Downstairs, there were restaurant, there were grocery stores. There were merchandise stores. And they have hardware stores, furniture stores. They had quite a bit stores downstairs then and then.

GG: And upstairs now, what did you have? You said you had one bedroom? What else?

EE: One parlor. And kitchen and dining room together. And one restroom.

GG: And then was there like a walkway outside that extended across the building?

EE: (Yes, walkway upstairs, rear of building from one end of building to the other end of building). There's a stairway that goes downstairs (and upstairs to) enter into the building. There is a long porch that start from one end of the building to the other end of the building. That's to take care of all those who lives upstairs. I think every (four) rooms there is a stairway to go upstairs. Downstairs and every four rooms, another stairway goes upstairs. Surrounding wide place to around the block there. And that's where people goes up and down straight into their rooms.

GG: I see. Now, the porches were like a common porch that...

EE: Common porch shared by all the tenants...

GG: Do you remember what your rent was at that time?

EE: Oh, no. I couldn't remember now. Yeah, I can't remember.

GG: Did you pay your rent every month?

EE: Yeah, I pay my rent every month.

(Phone rings, tape turned off, then resumed.)

GG: Okay, you said that you paid your rent every month. Do you remember, did you have to take it somewhere to pay it, or did a rent collector come to your house to collect it?

EE: No, we paid right at the laundry. They have an office, where the (American Sanitary) laundry is. Part of the office is a clerk who takes care of the Magoon Block. Part of the office takes care of the laundry. So you only walk couple step and that's where it is.

GG: Right. And this was 1930, when you moved into Magoon Block about?

EE: Yeah, about 1930.

GG: And then, now on the common porch area, did people get together and talk

and visit at times?

EE: Oh, yes. They do that everyday. They all get together. They chit-chat, chit-chat all day long. And, that's how we able to know various people that lives out there from one family to the next. You see? They were very sociable people.

GG: Were there children living up there?

EE: Oh, yes. There were children living. Not too many, though.

GG: All different ages?

EE: (Yes,) maybe one or two (and three) children in each unit.

GG: And were there mostly Hawaiian people?

EE: Yeah, mostly Hawaiian. They had Japanese, (part-Japanese and Portuguese), too, lives out that way. But, most of them Hawaiian.

GG: And then, did you do your shopping in the shops downstairs?

EE: Yeah, downstairs. 'Cause they have groceries downstairs. And they have restaurants that are there. They have hardware stores downstairs. Furniture stores, too. Whatever it is. Everything was really handy. Is right below where you live. So, it no strenuous whatsoever in going to various place to shop. You just shop there.

GG: Were there ever any problems between families?

EE: Well, as far as I know, while living there we never had any. We socialize ourself with various people who lives up there, and we got ourself acquainted with them and we came to be very friendly and good friends.

GG: What kinds of things did you do together when you socialized with those people?

EE: Speaking of different lives of the past, and what's coming and what's to be, whatever it is. That's about it mostly.

GG: Did those people ever get together and share music or share food?

EE: Food. Yeah, mostly food. Maybe this unit furnish the food all. Then the next day, the other unit furnish. The next day, the other unit. Well, each unit take their turn, you know, in supplying food. During the noon hours or something. So, just before evening, well, the wives had to go home and prepare supper before their husbands come home, so they usually disperse about three o'clock, four o'clock in the afternoon. Well, when the husband leave for work bright and early, they usually yell "E Nei, where are you? What are you doing? Are you up?"

(GG laughs)

- EE: "Oh, you sleepy head, why don't you get up?" All that thing, you know. Just kidding one another. Before you knew it all the mothers coming out. There goes the group. One bunch here, one bunch there, one bunch there. It's really a family gathering during the early days. Very nice people. Very sociable. You can associate with them and that just what they like. They make it just like a big family.
- GG: What kinds of foods did you share with each other? Was that a daily thing or maybe on weekends when people did this?
- EE: No, it's variety of food. Maybe this family will furnish maybe roast today, or maybe I'll furnish chicken. Oh, next family, oh, I'll furnish, too. And the next family over, I'll bring the steak, thing of that kind. Or they have sandwich, whatever they want.
- GG: Did they eat a lot of meat in those early days?
- EE: Nah, not too much meat. Not too much meat. Mostly fish. Most of them, they like fishing, you see. And everytime when they come back with this school of fish, they all give different families fish. You know, whatever they can supply; whatever spares that they have.
- GG: Yeah.
- EE: They give to different people. The use of the tenant.
- GG: Did you eat a lot of poi too?
- EE: Oh, yeah. That has to be. Our main food is poi and rice. So we eat lots of that. Yes. Stew with poi and rice. That's the main foods. Stew and poi and rice.
- GG: And where did you get your poi from?
- EE: Well, there is a poi shop right down, what you call, oh, just around the block. Take about five minute walk to get there.
- GG: And how often did you folks get your poi?
- EE: Almost everyday. Everyday. Them day's poi were plentiful. Not like nowadays, very scarce. But them days is plenty. So there were not scarce as far as poi is concerned. It's plentiful.
- GG: How did you get it? Did your wife take her bowl? Or did you buy in bags?
- EE: Well, they have bags. Sometimes, we take our bowl and they put them on the scale, then they put in our bowl and bring it home. They serve two different ways. If you don't have anything--no container at all, then they put it in the bag and give it to you. If you have a bowl, well, they put it in the bowl.
- GG: Approximately how much would you buy at a time to last the day for your family?

- EE: Oh, them day's, poi were plentiful. At the time they were selling them so cheap. I think most we spent about 25 cents.
- GG: For what? Like...
- EE: For a family of two. Think it last a day, maybe two days. The most about three days.
- GG: And did you eat it, say...
- EE: We eat more rice than poi though.
- GG: Oh really?
- EE: Yeah.
- GG: Why was that?
- EE: Well, I, it's the way they cook the food. It's more tasteable with rice than it does with poi. The only times we eat lot of poi when we have fish. Yeah. Fresh fish. Then, we makes it raw. You see? Then we eat lots of poi. Other than that, we eat more rice than poi.
- GG: And did you eat poi, say, like three meals a day or two meals a day or once?
- EE: Most likely, one meal a day. One meal a day.
- GG: The supper time.
- EE: Mostly during the supper time. Yes. During the daytime, noon hour, well, naturally most of them eat light. Something light, you know. In the morning, well, naturally, you drink coffee, hot chocolate with, oh, maybe you make biscuit or you use soda cracker, whatever it is. That you want to make it easier, you see. So most of the heavier food is during the supper time which is poi. That's what we eat mostly. We eat most during the supper time. So we only eat once a day, by golly, you see. So naturally at that time, what they sell for \$1.35 nowadays, that's what used to cost 25 cents a day, then during them earlier days.
- (GG laughs)
- EE: It's a big difference now. It cost about dollar more to get them. Five cents more. That's how it goes.
- GG: Now did you take your lunch to work or what did you do about food when you were working?
- EE: No, I don't take lunch with me. I usually eat it down at where I'm working. They have a lunchstand there and they have a restaurants, so.
- GG: That was (about) 1930? Now, were you already at the Navy Yard at that time?

- EE: No, I was not at the Navy Yard. I was working as a supervisor for a service station. A gasoline service station out at Waikiki. And that's where I used to work. I used to work night hours, you see. And this fellow that I worked for, I was the only gas station boy at the time there. When he enlarged his station, then he had to hire about ten (five) more workers, so I was a night supervisor there. Then I worked there until I got my job at Navy Yard, so.
- GG: So were you home then at Magoon Block during the daytime and able to socialize with the other people, too?
- EE: Oh, yes. Yes, I do. Yeah, uh huh. Most of the time. Day and night. And right across Magoon Block there's another block. Know the Kumalae Block? That's the name of the block. And they have people live there. Upstairs and downstairs. It's a small block, though. Only consist about, oh, five units I think. Five or four units. Not a large one like Magoon Block.
- GG: It was similar to Magoon Block, but smaller?
- EE: Similar to Magoon Block. But it's smaller, you see. Because area-wise, it's small, so naturally the building is smaller. Magoon Block, the land area is so huge so cover the whole block practically.
- GG: Approximately, do you have any idea how many people lived in Magoon Block when you were living there?
- EE: Maybe 30 families. No, no, no. Wait a minute now, let's see. I might say about 20 families, though, right in that block itself. About 20. That's my guess. Could be more, you see.
- GG: Now did the people from Magoon Block socialize and mingle with the people from Kumalae Block?
- EE: Oh, yes. They do that everyday. They peep through the windows, start conversing, cannot go there, just they converse through the air.
- (GG laughs)
- EE: See, like radio. She holler from that side. She hollers from here. Talking to one another.
- GG: The buildings kind of face each other then?
- EE: Oh, yeah. It faces one another. It faces one another. The frontage of the building here. And so, all they do, pull the window up, "Are you up?" "Yes, I am." Then, there goes the story-telling.
- (GG laughs)
- EE: She tells her story. This one tells her story. So on like that. All day long that way. As far as she been doing them early days, families area

really sociable people, though. You can get along with them very easily. Get along with them very well, though:

GG: And in Kumalae Block then, about how many families? Five families or more?

EE: Oh, at the most about, I think, let's see, one, two. About four, I think. It's either four or five families. It's a small building that's why.

GG: And what nationality were the people that lived in Kumalae Block?

EE: Most of the people down there are Hawaiians. That's all you see. All Hawaiians. Where I was living, it has Portuguese and Japanese (mixtures), Hawaiian mixtures and that lives up everywhere I am. And when we moved to Kawaiahao Court, then we have Hawaiian, Filipinos, Japanese, (part-Chinese), Portuguese, (and Spanish). That's all. Six nationalities there. Part-Chinese, too. Six different nationalities at that Kawaiahao Court.

GG: And how is it that you moved from Magoon Block to Kawaiahao Court?

EE: Well, we were asked to be evicted due to the fact they were going to tear down that Magoon Block. So we were compelled to be evicted. So Mr. Magoon, they find a home for us. And they tell us where to go at so and so place. They say Kawaiahao Court had certain vacancies. You can go there and apply for it. So we went there. So we found a vacancy upstairs of the building. So we moved in up there, where there's two bedroom, then, see what I mean? And they have a toilet and a parlor. Kitchen, dining room, and a small porch.

GG: So the landowner, then, did have some concern about where you folks would be moving to when you were vacated?

EE: Yeah.

GG: I see. They sort of helped to try to find (place to live in).

EE: Yeah, they helped find a place for we people there. Well, the people were nice too, the Magoon family (the owner of American Sanitary Laundry). And it seems that the Magoon family loved the people that lives there, you see. But, it was through them they make it so that building will able to stand the way it is. Because, they supply the rent. That keeps the building going. If they don't supply the rent, well naturally, they won't be able to keep the building going, you see. So they were very nice to the consumers of the building, of the people who lives there.

GG: Did Mr. or Mrs. Magoon ever come down and did you ever talk to them?

EE: Yeah. Oh, yeah. They come down every now and then. Walk upstairs and walk down the hall--all the way down and walk back. Talk to different families; coming to this side, talks to them. Ask them how they are. "How's everything?" This and that. They communicate with the families that lives up there. Nice people.

- GG: And how far was Kawaiahao Court now, from...(Magoon Block)
- EE: Next block (Across the street, known as South Street). Right across the street from Kawaiahao. Right across the street from Magoon Block is Kawaiahao Court.
- GG: I see. Do you remember when you moved to Kawaiahao Court? (1938) When was Magoon Block torn down?
- EE: Well, let's see. 1945, 1947, 1940, 1945. I think it was the year of 1945.
- GG: Was it when the War was over already?
- EE: I think it was between 1942 and 1945. Well, it took them longer because some of the tenant there didn't (find a place to live in). It takes time to find a place for them to live, so it took them that long. I think they waited about three to five years later, before they torn the buiding down. After the last unit was evicted. (Laughs)
- GG: And then, now, what is the relationship of Kawaiahao gym and Kawaiahao Court and Kawaiahao Church? Are they all somehow related?
- EE: No, only the Kawaiahao gym is related to Kawaiahao Church. But the Court is not related. The reason why they name that place Kawaiahao Court because of the name of Kawaiahao Court, is the name of that gym that they have, you see. So they name that place Kawaiahao Court because the Church too, you see. They use a popular name, then and then, popular name around that area was Kawaiahao Church. So Kawaiahao Church built a gym of their own which they call the Kawaiahao Court. Like Kawaiahao Court is a gym, actually. But whoever bought that area of the rooming house, they named that place as Kawaiahao Court, too.
- GG: Oh, in essence then there were two Kawaiahao Courts?
- EE: Uh hm.
- GG: One was the gym?
- EE: Gym. And the other was a rooming house.
- GG: Okay, because I wasn't quite sure. Now where was Kawaiahao Court in relation to the Church and the gym? Were they further down?
- EE: Yes. Kawaiahao Court, the gym, is right just along side of the Court. And it's the back-end of the Chapel of Kawaiahao Court. Very close. Kawaiahao Court gym is right next to Kawaiahao Court, the rooming house. And Kawaiahao Chapel is just--(along side of the gym and court). You walking about two, three minutes, you right at the Chapel. It's not too far. It's bounded (by) Punchbowl Street, King Street and Mission Lane. At Kawaiahao Court. In Kawaiahao Church it's bounded with (King, Punchbowl Street and Mission Lane). So Kawaiahao Court is bounded on the Queen (Street) and Mission Lane.

GG: Okay now, did you know Tai Loi Ho?

EE: Oh, yes. I know him well.

GG: Was he the recreation director at Kawaiahao gym?

EE: The gym, yeah. Right.

GG: Is he about the same age as you are or older?

EE: Yeah, we're just about the same age. Just about the same age. Tai Loi, I know him very well.

GG: So at the time he was doing that at Kawaiahao Court gym, were you already involved with say, the...

EE: Girls' team.

GG: ...your church...

EE: Yeah, I had already... Mhm. He also join in with us. In the boys' league that we have. Yeah. Tai Loi Ho. Then when he work for the fire department, then he moved out. I don't know where he move after that. I know him well.

GG: Okay, now I wonder if you would tell me about the development of the sports teams through your church activity. How did you get started in that?

EE: Yes, well, the church had that program for years before I was born. Had a program already.

GG: Of Mutual Improvement?

EE: ...Association. Well, (MIA is) for the young group, more particularly. Not for the old people. It's for the young group. And this young group are to participate (in) programs organized by the church. And the church do have sports activity, such as softball, basketball, volleyball, and track meet and swimming. But they don't go in football. They don't believe in such sports as football. Other than that, they do. So the church program had been added long before I joined the church. After I join the church and get to understand, the program had already been on. So most likely, to me, I think the program had been on for about 100 years. Yeah.

GG: It hadn't been organized...

EE: Well, yeah. It had been organized.

GG: But, I mean it had dropped.

EE: Whatever branches that could use the program, they use it. Whatever branch or branch could not usually. They don't have enough, what you call,

membership. They don't use it. So what I did, I don't have enough membership, but I ask community-wise.

GG: Yeah, so Kaka'ako branch of the church then, didn't have an ongoing sports program when you got (there)?

EE: Yeah, when I got there I organize it. Yeah. I start organize the program. I use the church program in the community-wise. So I can get those youngsters there to associate with the church.

GG: That's right. You said you did take non-members to play on the team.

EE: I did, I did.

GG: But you had a certain requirement?

EE: Oh, yes. There are certain requirement that they hadn't been aired. They had to make so many meetings a month, in order to qualify to play. And every month we send a record to the main office and they keep a record of your attendance. They can tell you who's qualified, who is not qualified. All that we have are secretary, too. They keep a record of such. Each member that attends, have a record by the secretary. It keeps account of every record of each member. Whoever comes to the meeting, of their attendance. That's how we know whether you qualify or you don't.

GG: And then, now, with say the non-members, how did you find non-members to be on the teams, or did they just hear about the program and get interested?

EE: Yeah, they heard of the program, they got interested. And if some of the girls that belongs to the church have lots of non-members (and friends) too. So they told 'em to alter the church program, they kind of like it, so they come out. So, you don't have to join the church to participate. You can come, it's up to you. If you feel that you wanted to join the church, why, you have the free agency [could make up own mind]. They not going to force you to join. If you feel that you wanted to join, you welcome to join. But most of these non-members who have played in the church league, they have friends that are members of the church. That's how this thing spreads out. To non-members.

GG: And then you said that at times you would go and talk to the parents to make sure they understood--that it was...

EE: I do that. Yeah. Some of them want to know where does the girls goes to, you see. Since I been head of the certain department of the church where we were at Kakaako, so I approach a family. Tell them our program, our outline of the program that we have. It would please me. "Oh, sure. You can go." This and that, this and that.

GG: So where was the church branch in Kakaako?

EE: Ilaniwai Street. Up by, well, corner. Three houses on your left side going towards Waikiki on Ilaniwai Street. And that building still there. Still

exists, but it's a warehouse now.

GG: Near the Kewalo Holy Ghost or Saint Agnes?

EE: No. Always chapel is on the Queen Street. It's on Queen Street. Back of the Mormon Chapel. Right in the middle there. It's the Holy Ghost Church of the Catholic Holy Ghost Chapel that they use most of the time when they have the Holy Ghost. In the back there.

GG: How many girls did you have participating, say, in the very earliest period of when you organized the teams of the church?

EE: Well, I think the most I ever had was about 16 to 20. Sixteen to twenty girls that comes out.

GG: And now, can you talk about the sports program itself in terms of say, when you played sports? Which sports...

EE: No, no. I just build them up. I train them to play certain type of sports. Like track meet, I take them out (on the) school field where they have track and make them run a court. Used to have my certain part of the program would be 50 meters, 75 or 80 meter or 50 yards or 25 yards, whatever it is. So I time them. So, they run. I train them track meet, and I train in basketball. And I train them volleyball. As far as the boys is concern, I train them in softball. I train them in basketball. I train them also in volleyball. And, well, swimming, I don't know too much. But in regards to balls, for example, I know pretty well.

GG: You must have been doing something every single day with sports then?

EE: Yeah, I have. I have been. I have been affiliated with...

GG: And it was say, turn-around kind of thing? I mean, would you have like, say, a girls' basketball and a boys' basketball team at the same time? How did you go to the practices of both?

EE: Well, I make the girls use one court, one half of the court. And make the boys use the other half of the court. So they all practice the same time. Then when the girls scrimmage themselves, the boys sit down and wait. Or I give them maybe one hour for scrimmages. After they get through--the girls first--then the boys come in. And practice. So I split the time between the boys and girls, so that they can use the park, you see, and the court.

GG: And was the basketball, you played inside or outside?

EE: Outside. Outdoor.

GG: And this was at Mother Waldron Park?

EE: Mother Waldron Park. The only thing they had, basketball court was dirt ground anyhow. So we take flour to measure out the distance of the court,

you know. And that's how they play. Well, like now, well, they have cement ground now. Macadamized now, so it's all fix up well and good now.

GG: What did you do for uniforms in those days?

EE: Uniform is--that goes is to start with. I make each girls furnish their own, you see. Whoever wants to play. If they feel that they could afford to buy their own uniform, I ask them whether they can join. If they cannot, well, you can come along. But I cannot use you until---well, you have to be uniformed. If you are not uniformed, you cannot play. So most of the time, we make drives. Well, we have somebody that know how to make sweetbread, they make sweetbread. And we sell them to the neighborhood.

GG: So we were talking about the uniforms. What did they have to have, like a shorts and a shirt and shoes?

EE: Well, during them early days, used to have that. The Mormon, they do not believe in wearing a shorts. They have to have a long like sweat pants on, you know. What you used for training like that. Well, that's the kind of clothes that they use.

GG: Is it sort of a bloomers or like made out of like sweat pants material?

EE: Sweat pants material. Something that is light, you see. But it has to be long. Then little gradually, they cut it short to knee-high. But, now, they go up further up now. Well, during them early days, the Mormon Church does not believe to show what you have on, so they want you fully clothed, you see. But, now it's all right, I guess. You cannot induce them anymore to wear those long thing because it's too hot. Too many complaints so they wear shorts now.

GG: So what kind of drives did you have to help get money together, you said?

EE: Well, they shoot pig, make kalua pig. And they sell that out to people. And maybe they have a chicken. You know, what you call, roast chicken. Whoever could donate and they roast it up and sell it to different people. Or else, whoever can make sweetbread, they make sweetbread, and sell it to people. All this money, all the sale that they make, they put it together and put it in the fund. That's to be used for the boys and girls in the sports activity program.

GG: And was that used primarily for like, say, equipment?

EE: Equipment mostly, yeah.

GG: Basketballs and baseballs?

EE: Mhm. Equipment and entrance fee, too. You see. When we have enough money, then we buy uniform for the girls. Then we go out and make another drive, then we have enough money, then we buy uniform for the boys. Then we make drive again. That (way) we stabilize the treasury's fund; in case emergency arises, then we have money to use. That's how we promote our

program.

GG: And this is in what years now?

EE: In the early years. 1930.

GG: Okay, how often did you have drives at that point?

EE: Well, it all depends. It's not too often. Once or twice a year we do drives like that. We don't make it too often. Only when it's needed. When the treasury fund runs low or something come about and we needed some cash, then we make the drives.

GG: Do you remember what you used to charge for kalua pig in those days?

EE: Oh, yes. We sell it dollar. Kalua pig, dollar. You can get a big patch like this for dollar. You know, oh golly, you can fill a small pot full for dollar only. Them early days, but not nowadays. You can't fill up pot up like that, cost you about ten dollars to do it.

GG: (Laughs) And were people pretty receptive to buying...

EE: Oh, yes. Well, we explain the purpose of the sale, you see. Oh, so they just, "Okay, give me two, three dollars. Two, three dollars." Like that.

GG: And you sell to the whole community, not just to the church?

EE: Not to the church, only to others who wants, you see. Well, they (sellers) go from door to door. Take a bid. I remember the church, they could be non-members of the church. They care to, all right. They don't, it's up to them. We not compelling them to buy, you see. So that's how we finance, in other words we finance our own. To promote the program. Instead of having individual buy their own. Because them days, eh, money was scarce, you see.

GG: Right, well, that's why I wondered if people could buy, you know, various and sundry things?

EE: No. Well, no. Maybe to begin with, maybe whatever we can use for the time being, they let us go along. But we got to have the uniforms, so we just hustle as fast we can to make different drives whatever it is. And then, whatever money we make out of the drive, that's what we use to buy, to furnish the children with the uniforms. Whatever excess of that, we leave it in the fund or put it in the bank. When sometime in the future we need some extra capital, why, we can always draw out from the bank and use it, you see. But most of the equipment is from drives that the church makes.

END OF SIDE ONE.

SIDE TWO.

GG: Okay, where were the stores that you patronized to buy your equipment in

those early days?

EE: Well, truthfully speaking, most of the wearing apparel are made by themselves (team members). They sew them up, you see. Because tailor was not wide open then days, you know. You hardly find tailor stores, so most of the uniforms are made by the individuals. The parents help them along to sew their uniforms.

GG: And then, where did you go to get your balls or bats or things like that that you needed?

EE: Oh, go to the schools and find out where do they buy their equipments and that's where I go and buy the equipments. I don't know what's the name of the stores. I know it's a store up... Well, since I was affiliated with the school, too, myself, I go to the principal of the school. Where do they buy their sports equipment from. And they tell where they buy it, so, I go, that's where I buy the equipment from.

GG: Did they have what they call, like regulation basketballs at that time or regulation volleyballs?

EE: No, no, no. Well, they use regulation if you play in the game, but there's no regulation in buying the ball whatsoever. You can buy any size of ball you want, you see. There was some big ball, there were smaller balls, medium size, you see. They smaller. But there were no regulation one. But, if you enter into a league, yeah. There is a regulation. What type of ball that you have to use. The reason why is that's what the league uses. So, in order to have you play, to familiarize themselves with that size, you have to buy your own to make your players acquaint themselves with that size of ball, you see.

GG: Could you give me any idea of what, say, a good basketball cost in those days as compared to today?

EE: Well, truthfully speaking of what it cost today, it's about one half of that in the early days. Was about one half of what it cost now. I think now you buy a basketball, might rise about, close to \$15 now.

GG: At least that amount or more...

EE: Yeah, well, at least about that high. Then early days, you can buy five dollars, you can buy yourself a ball. Or \$4, \$4.50. I don't think any cheaper than \$4.50. If \$4.50, it all depend what brand you buy. So naturally, we not going to buy the expensive one, we buy the cheapest one we can, which run in the category of four to five dollars.

GG: Now, how often did you have games going on and where were the games played?

EE: Well, truthfully speaking, the games were played every weekends. Every Friday night and Saturday. The church center is at Kalihi. They have their own church. And that's the gym that we use to play in. Well, then early days, they didn't have gym but they go to the park. The park has a

field them days. And we used to play a game during the day time. On Sunday morning, we (go to church). Start at 10 o'clock a.m. up to about 6 o'clock in the evening. The head of the league talks to the Parks and Recreation director. Certain time of the week, that they would like to occupy Mother Waldron Park, and then get a permission so they give them a slip of paper permitting the team to use the court. And that's how it goes.

GG: Was there a park in Kalihi, then, where the games were played?

EE: Oh, yeah. Yeah. There is a park.

GG: Did you play at a park in Kakaako at all when you were playing games or you always went to Kalihi?

EE: Kalihi. 'Cause that's where the center is. So they arrange where we played, so. They have a park up there. Well, them days the park was not as it is like nowadays, very fashionable. Them days, just as long it's a park where you can enjoy. That's it. But not very fashionable (like) nowadays.

GG: Did many people come out to watch the games?

EE: Oh, yes.

GG: Approximately how many?

EE: Well, church members mostly and friends, they come out. Well, you have pretty good size, although the other gym is big. I think it was, you might say about maybe about 100 people, 150 people comes out. At least from 50 to 150 people that comes out.

GG: Now, did the parents of the girls from Kakaako go to watch them?

EE: To watch game? Oh, yes.

GG: And how did they get from Kakaako to Kalihi?

EE: Catch Rapid Transit (streetcars). That's what they do. Them days they had Rapid Transit.

GG: Was that still streetcars?

EE: Streetcars, what they call Rapid Transit. Streetcars. It wasn't buses like they do now. Why, they might want to say trolley.

GG: Trolley cars.

EE: Yeah. Trolley were known the old days. It's just five cents to, five cents coming back.

GG: And the girls and the parents would go together or did the girls have to go early?

- EE: No, (Parents come later), the girls goes earlier. Whatever church member who has car, they furnish the car. They transport the girls to and back to the place where they belong. From there then, they can walk to their homes. That's how it is.
- GG: And then, when a game was over or something, did they share food together or did everybody just leave and go to their own homes after the game...
- EE: No, they just leave and go. Whatever girl wants to eat, they can go. They don't take food out there. After the game then you chow down. Why, some-time they do, but most of the time, they usually go home and eat. At that time there, they hardly take food along with them. As soon they get through playing, they just go home. When they go home they just chow down, eat, as much they want to.
- GG: And the age group of the church teams that you worked with. What was the age group there?
- EE: Well, I say, it works from 12 and up. Twelve years and above. Well, because there are varieties of age group, as far as church rules-wise is concern. They have from eight to fifteen. And they have 15 up till 22. Then now, is all in one now. It changes the program. Now, whereby any boy below 12 years--any boy who's 12 years and above, they can play even with adult or with the youngsters, whoever they want to play with. But them days, they segregate them. If you within that age, you play within that age. They used to separate them, two different age. From 12 to 15, and 15 up to 18. But now, 15 up till 30, 40, 50 years of age all get together. All combine into one. No separation now like it was. Girls likewise too, it's the same thing.
- GG: And, now, how many members of the church were there in, say, approximately 1930's? Do you know off-hand?
- EE: The enrollment?
- GG: In the church membership, I guess, from Kakaako area.
- EE: Oh, shucks. I was a ward clerk at that time. I might say about 400 members.
- GG: And what nationality were the people that belong to the church?
- EE: Well, truthfully, mostly Hawaiian and they have some Portuguese family. And the white people and some Japanese, Chinese and Filipinos. All racial. Filipinos, Japanese, Chinese, Hawaiian, Portuguese, white. All nationalities.
- GG: So you had some, but it was predominantly Hawaiian?
- EE: Hawaiian, yes. Hawaiian dominate as far as nationality-wise is concern.
- GG: Yeah. And then, in terms of the teams now, what was the nationality of the people on the team? Again, mostly Hawaiian?

- EE: There are no restrictions. All nationalities can play. But the majority is Hawaiians. Majority is Hawaiians. Yeah.
- GG: Okay, now did these kids keep playing with you as they got older, too, or did new kids--come out each year who moved into the area?
- EE: Well, I time them. With different time of hours. Earlier I work (with) the young kids. Then the later hours is little older group. Evening come, is for the older groups. So their time had been segregated. What time they supposedly there for training, you see. I train all the groups. From the young to the old.
- GG: But do they usually stick with you over a period of years?
- EE: Yes, all the way through. All the way they stick around--they stuck with me all the way throughout. Yeah.
- GG: So how much time everyday do you think you were giving to? (At least two hours per group.) What hours did you work at that point?
- EE: [I worked]seven to four. [And then gave to sports] at least six hours per day.
- GG: Is it in the evening?
- EE: Yes, time from four p.m. to ten p.m.
- GG: And then you came home? [After work.]
- EE: Yes, come home. Then I'm gone.
- GG: Did you eat before you left the house to go to the sports program?
- EE: No. I usually eat when I come back.
- GG: You change your clothes after work?
- EE: Yeah, as soon as I get home, change my clothes. Then I go to the park and I wait for the kids there, you see. Till they get there. Then we start our training. They know what time they supposed to be there.
- GG: And then what time would you usually get home after?
- EE: Oh, about, say, about 10 o'clock, 11 o'clock at night. (Laughs)
- GG: And then, did you eat dinner?
- EE: I hardly spare time to be with my family. Oh, it was hard. Hardly home. Most of my time is out, out, out. Then I come home and rest. I come home about, sometime 11 o'clock, midnight. Then I sleep till about six (a.m.), then I leave for work. I haven't got the time to spend much time with my wife at all. Also with my children. Most of my time is out. Either working or down the park with the kids. Working down the park.

GG: And was this seven days a week or did you have...

EE: No, six days a week at least. Not seven. Six days a week. Yeah. From Monday to Saturdays. Monday through Saturdays. All the way throughout.

GG: And then, you had a game on Sunday morning?

EE: No. No, we practice from Monday to Friday. Then the game is on Saturday morning. Saturday morning up till the late afternoon. On Sunday there is no game on Sundays.

GG: Yeah. Sunday was your family and church day?

EE: Church. Church day. Yeah. Uh hm.

GG: And how did your wife react to this?

EE: No reaction at all. That's what I appreciated her very much. She went along with me. She had no objection whatsoever. She say, "Well, that part of your church duties, so. If you like to do it, well, I cannot stop you. You can go and do what you want." (I thank her a million times.)

GG: Did she come to the games and bring the children?

EE: Oh, yeah. She does, every game we play, she's there. Every game we play. Yeah, she's there. She's always there with me.

GG: Well, then, your children participated, too...

EE: Yeah, I have part of my children participate besides girls, outside of the family participating in the program. Yeah. Uh hm. I have two daughters. Actually, three daughters participating in the church program. One of them is the girl who just went out, you saw this morning. Well, she's about the youngest at the time. She has two older sister than her. Her older sister lives at Makaha. The second older sister live in Torrence, California. That's where we spend our vacation most of the time. With the daughter of mine from California.

GG: You said at Kawaihau Court now is when sometimes the neighbors would get together and play music and things like that. Could you tell me more about that?

EE: Oh, yes. They do. They usually have a group of Hawaiian, most Hawaiian that when they drink especially, when they take a few, they like to sing and play music. Oh, and they play all night long. They sit right outside the house they live in. Well, there's no more yardage area (yard) that I do not own any part of the court. They on the part of the property wall the building is, and that's all. The rest all the community uses it, you see.

GG: Oh, was there like a little courtyard in the center of how the buildings

came together or where was it they sat to play the music?

EE: Right on the driveway. There is a concrete driveway where the cars can drive around the court. Right on that driveway, that's where they sit down and start playing music. Whatever car that come, they see them play music, they just back up and park the car out on the road. And they walk in. They do that mostly every weekend. It's an enjoyable place there, you know. The family who lives there and the youngsters who plays the music and who drinks never causes any trouble. They don't drink as bad like they do nowadays. When they drink, as soon they feel good, they stop. All they do is just anything. Play their music, then the family bring all kind of food. This family bring food. This family brings food. That family all join together as a big hui. And, they all eat and listen to the music that they play.

GG: Did you play music at all?

EE: Well, it's a sad case on me. I just don't know how to play music.

(GG laughs)

EE: I'm a sad case on that.

GG: Do you sing?

EE: Oh, yeah. I sing. Yes. But, actually, do sing. In my early days, well, as a musician in my early days I used to play traps. That I used to play...

GG: You used to play what?

EE: I used to play in an orchestra. Play the drum. First orchestra we had in Hilo. Through church. This fella that we know, he plays for the band. He plays saxophone. So my brother, he's a banjo player. So a good friend of ours plays the guitar. So I play the trap. So everytime the church have some kind of entertainment, we furnish the music. So before we knew it, we form a club, known as Holokahis Orchestra. That's what we play for the big parties where they have--and then, where they used to hold the dances like that. They hire our orchestra and we go and play for the dance at that time. So that's how it started.

GG: And that was in Hilo you said.

EE: Yeah, that was in Hilo where we started. Oh, we were together for quite some time until we break up. Then, (orchestra) dies. People moved out different place. Before you knew it, we never had any orchestra. Then, the other group commence to form their orchestra.

(Tape trouble--microphone dropped)

EE: Our orchestra consist of the following. Two saxophone players and one trap player. That's myself and my brother plays the banjo and another boy plays

the guitar. So it was about, and one piano player. So, we had about six of us in a group. And I was the drummer player. The dance, we used to hold it at Hilo Armory at Hilo town. Big changes now. That place has improved a great deal compared to that of before.

GG: That's right. After the tidal wave (1960) they redid so much of it.

EE: Yeah, they redid so much right after that, so they made some protection, whereby they can protect the buildings.

GG: So when you were at Kawaiahao Court then, with the music, did you join and listen and sing or did just the ones that were playing sing?

EE: No, whoever wants to join the group, whatever song that they sing that you know, you can sing along with them.

GG: And did impromptu hula dances take place, too?

EE: Well, like the old days, anybody stands up and dance. No matter what kind of Hawaiian music you plays, just so they have a glass or two. That's it. That's their dancing, you see. Yeah, we have flood light flashing right on them. There they go having their merry time. The girls are dancing. The boys are dancing. And musicians going along with their music.

GG: Yeah. And this usually happened, you said almost every weekend?

EE: Yeah, mostly every weekend. The people will get together...

GG: And was it mostly people from the Court that gathered?

EE: Court itself mostly.

GG: Or did people from outside join in, too?

EE: No, mostly from the Court. Then when I [they] started that thing then, different family there start would best since they furnish the music, why don't they buy food, furnish the food for them. So every family chip in so much, you know. And this one people buy the food, cook everything. Bring, set a big table alongside of driveway. Whoever wants eat, eat. And the driveway, that's where the musicians sits, play their music and dance right on top of there. You might dance hāole way of dancing, you may do so. You want dance hula dance, you may do so. Whatever you want. Place is theirs. That's how it was. Was good old jolly days.

GG: Do you remember some of the musicians that played a lot at that time? Some of the ones who were maybe really good?

EE: Well, they not really good musicians, truthfully speaking.

(GG laughs)

EE: They just this any 'ole way playing just for the fun of it.

They don't make it an ego---to make a point of it, you see. It just a merry time. That's it.

GG: And did the people at Kawaiahao Court ever get together to make, like a luau together?

EE: Yeah, they do. They do. They get together and before you know, it, we getting some maybe once a month. The kalua pig, eh. Set it on the table. Everybody join in. Have a merry time while the music is on. They do that. Well, they don't have too often. Once a great while they do it, you see. They don't make it a habit, you see.

GG: Yeah. Where did they kalua the pig? Right there by the Court?

EE: Right in the Court. There's a place where they always cook kalua pig, you see. They have stones. Everything else. Wood, where everything is set there, you see. All you do, you kill the pig, right there.

GG: When they did that, some people that didn't live in the Court get invited to come and share?

EE: Oh, yeah. They have. If we have friends outside, "Won't you come have dinner?" They welcome to go there. And listen to the music. If they wanted to eat, they may have something to bite if they wanted to.

GG: And if they came did they maybe bring something, too, to add to the...

EE: Oh, yeah. After that (the first time they come) they do so. They don't know they had something to eat. Why, after that when they do come again, they bring food along with them. That's how it is.

GG: So approximately maybe if they do this once a month, how many people would be getting together to share in this?

EE: Oh, golly. It's big mob though. Truthfully speaking.

(GG laughs)

EE: And so, later on, family you know, they... It's too big a group, eh. So whatever you donate is plentiful. Maybe I furnish rice. The other one, say, "Well, I'll furnish the bread." The other say, "Well, I'll furnish the tuna or I'll furnish the ham." Whatever it is, you see. Or they say, "Well, I'll furnish the chicken." Whatever it is. Go on like that, you see. Time after time.

GG: And did they bring like things from other ethnic groups? Maybe the Chinese people provide something Chinese food to go with it or did you stick pretty much to...

EE: Hawaiian food mostly. (Also share other food.)

GG: Did you folks call it a luau?

EE: Merry time.

(GG laughs)

EE: Them days, Hawaiian. When English, "merry time." During the early days, "hauoli night." That's "happy" now. "Happy hour night," you see. So, in Hawaiian, they call "hauoli night." So, in English it's a "merry time night." That's what it is.

GG: Hm. Sound like good fun. (Laughs)

EE: Oh, yeah. We had lots of fun. We had lots of fun there, though, so, the people in the neighborhood there were really nice. Filipino, Japanese, Chinese, Hawaiian, Portuguese. They all donate their share. Say, "Why should one people stick it out and yet we join in listening into the music? I think no more than right we should donate something--whatever we could donate." Before you knew it, the whole community there, join in with the group. Maybe we had at least two or three times a month, we have a "merry time" there.

GG: Two or three times a month you said?

EE: Yeah. They come at least once a week. Sometimes they don't come. But, at least three times a month they there, you see. About once a week, eh. So, there, the neighborhood or that neighbors are a nice people too. Even got that all what nationality they were... They all join in with the group. They got along with the Hawaiians. Naturally we get along with the Japanese, Chinese and others. All. All join in. Donate their share. So they made it a merry time. So they call it say, "hauoli night." "Happy hour night."

GG: How did you folks celebrate holidays, like maybe Christmas or something like that? Was that individual or did again the Court get together to do things?

EE: Ah, we get together. We get together. As a unit for all, you see. The reason why we do that, make it easier to the family pocketbook. That's cost too much. Maybe they buy big pig. Maybe four or five, six people donate their share to the pig. Maybe this family buy poi. That family buys the chicken. The other family buy the fish and the other chicken. Buy the long rice. People buy the shrimp. All that thing. They donate their share around, you see. Every each family donate whatever they can donate. That's how it is.

GG: And so that was a sharing of food and happy time. Now, what about Christmas gifts? Did people exchange Christmas gifts in those times?

EE: Well, truthfully speaking, Christmas gifts is, I don't say it's not known. It's unknown, but, they think more of merry time than gift than anything else.

GG: And then, what about for your own children?

- EE: Oh, that we do. We furnish our own families. Yes. But to outside people we don't. The reason why, we don't know what suitable for them because (of) their family condition. So the best way is we don't give nobody. You only buy for your family, you do so. Well, we donate our share where all whole family get together and join in with the group. That, yeah, we do. Every family does.
- GG: What about, now, did people have Christmas trees in those early days or was there like a community Christmas tree?
- EE: No, they (the Court) have Christmas tree them early days. They use them right in the center of the Court. They (the group) trim the lights up and light it on all night. Yeah, they do. We do have Christmas tree. Besides individual family who have their own (tree), you see. So, we have our own.
- GG: And, did the church have, oh, special celebrations or cultural celebrations within the church that the church people would get together and do? Like, I'm not familiar enough with your church, but like the Catholics have their Holy Ghost Festival or something like that or Feast Days.
- EE: No, the church don't have such thing. No, we don't. No.
- GG: Did you have bazaars or festivals?
- EE: We have bazaars. Yes, we do have bazaars. But as far as festival-wise is concerned, the church, I don't expect the individual all different now to spend that kind of money. No, no. They don't go in. If you wanted to, each family donate whatever you can afford like that. It's all right. But you going to a festival there whereby it's too costly. Just a part from doing. You see, don't spend money to go to the extreme. But they usually have each family to share whatever you can share. And that's it. It's to give a feast like that, it's too expensive, so the church wouldn't have to. They don't. But the individual family do have. Yeah.
- GG: Now, did the church have get-togethers or...
- EE: Oh, yeah.
- GG: I know you have various programs within your church.
- EE: They do get together once in a great while. Maybe once a month or maybe once every two or three month. They get together. Sometime, then when we have entertainment--we have program outlined, you see. What I used to do back in, what you call, just like up here... When I moved up here, when I familiarize myself with the community association, I started to build up this sports activity up here (Papakolea). And, we needed money. So, we never had money to start the program. So the community never had money either. Well, like they have money (but) wasn't allotted for sport activity. Was allotted for something else. So I was sunk. So the only way I thought of making money is to hold a program every weekend. I don't say it's a contest. I call it a talent show. Whatever group get together, they donate their

time. Maybe it's a talk or maybe it's a joke or maybe it's a music or maybe it's a singing. So I call it a talent show. Each group perform whatever they could perform. By doing such, a community draw the crowd in. And once a week I hold dances for the youngsters. I charge them 25 cents admission. So whatever I make out of that, that's what I use for sports activity program at our community here. That's how we were able now to promote this sports activity up this way.

GG: Yeah. And then, now, how long were you involved with Pohukaina School in the PTA (Parent-Teacher Association)? Was that when your children were going to the school?

EE: Well, I did serve for about a year. From 1947 to 1948. For about a year. Why, just right after that, I left to move up here, to Papakolea.

GG: That was in about 1947?

EE: No, in 1948.

GG: And you were president...

EE: Of the PTA, yes. Of Pohukaina School.

GG: And approximately how many members did you have in the PTA at that time?

EE: Well, about, not too much because there wasn't too many people there then and then. I think had around somewhere in the neighborhood about 120, I think, families. I know it's little better than a hundred. I feel about 120, because then they have family, most of them were old people there. They don't know too much. I might say between 90 and 120. About that category.

GG: While you were president, say, what was the main thing that the PTA was working for?

EE: Sports activity and (to protect children from getting introuble). That's where the origination of sports activity derive from. From there. Then they ask me why I think so much about sports activity, so that we keep our boys and girls so busy in sports they don't have time to linger themselves, to think of something that might get them into trouble. By participation in sports we keep them busy all day, so they don't linger themselves doing nothing and they don't linger themselves thinking of something to do somewhere whereby might get them into trouble. That's why I'm very much inclined (towards) sports activity. To protect the youngsters from getting themselves in trouble. The more they idle, the worse it gets. The more you keep them occupied, the less trouble there is. That's my ego. That's it. So that's how it's commended so highly by the police department for the program and what I was doing down at Kakaako. Kakaako likewise up here (Papakolea), too.

I fade away since 1970. That's when my wife had heart ailment and was sick

ever since. So I couldn't spend time to be with the youngsters up there. And then, the program start falling down, falling down. Now, it's worse. All they do, stick on the corner and just drink and drink and drink. Why, there isn't anything for them to keep themselves, keep them occupied. That's the reason why, you see. Whereby up here had basketball league for the boys. Basketball league for the girls. They'd have volleyball league for the boys. Volleyball league for the girl. And I also have league for mix volleyball league. That keep the boys going all the way around. Then, they also take them have swimming, have track meet. Take them down to Roosevelt High School. Train them to run in track meet where we participate with different Park and Recreation. Well, while I was up here, was all right. I have kept them busy. So what I do every Friday night we hold social dance for the young kids. Then, I use phonograph. Can't afford to pay a musician to play, so I use a phonograph. So it's 25 cents. So that money that I collect from the gate that goes to the treasury department in the community association, in behalf of sports activity.

GG: This is the program up here?

EE: Yeah, this the program that I outline up here. So beside dancing once a week, so we hold talent show once a week, too. Either Friday evening or dance Friday evening. Or dance Friday evening or talent show Saturday evening. So each week I keep the boys and girls busy. So they mind pretty well occupy. They not sitting around thinking of something might get them into trouble. That's how it was. But, not now. There's nobody up here, what you call, looking forward to those things. So, the boys and girls just laying idle, what, everytime I drop by just around the corner I see a group of boys together just drinking wine. Cases of beer on the corner of the street, is just drinking mad. Well, actually, that's where the trouble derive from the community association. They not alert on this thing, trying to do something to keep these youngsters busy so that they don't get themselves mixed up with drinking away. Before you know it, they get themselves into trouble. Well, I guess they couldn't find somebody whereby they can promote those activities up there that's why.

GG: Or somebody who's willing to give of their time like you would.

EE: To do time. Yeah. Well, I'm so incline about the youth that's why I donate most of my time. As far as youth-wise is concern. Oh golly, if I have to go all out, I'll do it now. To do it, I'll go all out and do it. Just for those young kids.

GG: To go back again a little bit, now, you were living in Kawaihāo Court and then, how did you end up up here? Were they going to tear down Kawaihāo Court or how did you come to move up here?

EE: No. The reason why it came about, how move up this way is what they know, Hawaiian homestead. So my wife applied for a homestead when we first moved out in the early thirties. She applied for homestead up here. So she was qualified and we was notified that my missus was qualified for homestead up here. That's how we moved up this way.

GG: But she applied, say in 1930? And then, it was 1948 before you were able to move up here?

EE: Yeah. Hm. Yeah. Hm.

GG: When was it you moved up here? 1949?

EE: About maybe--yeah, 1948, 1949. 1948 or 1949. Around there.

GG: Was it ordinary for it to take so long from the time you applied to when you actually...

EE: Well, there was a mishap as far as Hawaiian Homes Office is concerned. At the time when my missus applied for, she was qualified long ago. Well, in other words, her name was not taken into consideration for a lot up this way. So, when I and the missus went out, we wen see the top man, who is Mr. Yates. He is the top man of the Hawaiian Homes Commission (then). He ask us, well, what can he do for us. We told him. Told him that she applied for a homestead up Papakolea. As yet, we didn't get any notification whatsoever, whether she qualified or not. So he wen check, check, check. He found my wife way down the bottom of the list. He look at the year, and way back in the office, scold those people, how come this application was left until now. Not even taken care of.

He say, "This woman is qualified several years ago. How come you folks didn't take it into action earlier?"

I heard him talking to one of the office workers who's supposed to look after that, but he didn't. I guess he pick on the friends that he wants to get the first qualification. I mean, first actual land up here. Well, and he told us, why, there's three vacancy on this part here. Which was next door neighbor, myself and this next door neighbor here (neighbors on either side).

He say, "You three go up there and select what lot you want." So we came up. I brought another woman up here. I know she didn't have a car. Oh, that man came on his own. We never had road here, you see. It was a walk-way, path. We had to park out by the bridge. Then walk down this way. Never had road there. There was no house here. House was scarce around this area here. And then they built our home. When they start building my home here, that's when they start fixing up this road. By the time my house was finished, the road was finished. Then all the homes came up, up this way. That was in the year of 1948, 1949. Which is that's how it is. That's how it started from. That's how we left Kawaihāo Court, move up here.

GG: And then, was Kawaihāo Court torn down later after that?

EE: Yeah.

GG: Do you have any idea how long?

EE: No, I think was about four or five years later.

GG: 'Cause from what we understand, a number of people from the Kakaako area,

the Hawaiian community, moved up here eventually.

EE: Eventually.

GG: In Papakolea. And is that because it was one of the Homestead areas...

EE: Yes, had to be qualified.

GG: ...close to town and because they could qualify then?

EE: No, not only that. Whoever applied first, has the first opportunity. And, it goes down the line. If you were the number one man, number two, number three, whatever it is, well then the one has the first choice. Down the line, number two, three, four. Down the line, you see what I mean. We happened to be so that my wife applicant was before them. How come those after her got the place and she hasn't got hers yet? That's how it was.

GG: Yeah. Was this particular area one of the first areas that they built on or, you said there were there other homes?

EE: Well, there were other home across the street there, you see. But, I don't think they are Homestead land, you see. Homestead land was built on this area first. All around here. And, where the park is. All this area here were Homestead land. But after you pass the bridge, there was home around here about, no, I think they are all private owners. All privately owned.

GG: Okay, well, I wonder if maybe we should stop for today and I'll go back and get the tape transcribed and look it over and I may discover there are a few more questions I forgot to ask you or didn't ask. So, then I'll get back to you.

END OF SIDE TWO.

Tape No. 3-43-2-78

ORAL HISTORY INTERVIEW

with

Edward Enos (EE)

Papakolea, Oahu

March 13, 1978

BY: Gael Gouveia (GG)

GG: This is the second interview with Edward K. Enos in his home in Papakolea. And the date is March 13, 1978. One of the things that I failed to ask you last time was, and that you didn't clarify, was why did you happen to move to Kakaako?

EE: Well, my reason why I move to Kakaako due to the fact that the rent there was cheap. And that's the reason why I moved. When I came there in the early stages of 1924, yeah 1924, 1925, I had to live right in the heart of town. That's on King and Alakea Street. And, well, as comparison to rental of those days to nowadays it differs a great deal. Well, during them early days it was high. So I looked around for a cheaper place to live and I happen to find that Magoon Block was about the cheapest.

GG: How did you hear or find out that Magoon Block was cheap?

EE: Well, I ask different neighbors when I make my survey around that area there. I was told that the party that owns that building there is the owner of the Magoon Laundry. That is right next door. So I went in, make inquiries. So they gave me a room.

GG: And also now, when you formed the girls' league that we talked about-- volleyball and basketball. Your girls played against the Salt Lake team, right?

EE: Yes, we did. Somewhere in 1946, I think it was. Well, between 1946. Around that year. Well, naturally, I didn't make any memorandum. All I know that we played the Salt Lake City girls. We were asked. Because my girls team was the champion and I was asked if my girls team could play against the Salt Lake girls.

Because they were down here and at that time much of the female activities was not inclined on basketball. Truthfully speaking I think, I was the originator as far as basketball was concerned. I was the originator of basketball for the female.

GG: Okay, and as far as the Police Activities League, just to clarify a little bit. Did I understand that a couple of policemen tried to start something; then they approached you?

EE: No, the police department came to the point the way that will keep the youngsters busy by creating some kind of a sports activities. That is governed by a Mr. Wolf, Kendrix, August, and Kim Han. Well, these policemen were the leaders of the Police Activities League. They were the starters of the Police Activities League. Wolf and Kendrix, these two men had approached me. They heard so much about my affiliation with sports activities. So they stopped by the house one day and ask me if I have a feeling of creating sports activities at Kakaako. That's where sports activity begin. Kakaako was the district first started the Police Activities League. And it began with the girls' activities first. Then it gradually grew to the boys. They had Police Activities League which is baseball. And now they have all kind of activity. Then, they had basketball, volleyball, baseball track meet, and swimming. That's about the activities that is created by the Police Department. And that's about when...baseball came shortly afterwards. As far as baseball is concerned, likewise with the others--ages are created from eight years of age up to 18 I think.

GG: And the Police Department actually sponsors the League.

EE: Oh yeah. They do, they do.

GG: And what is their role of sponsorship? What does the Police Department do for the program?

EE: Well, for the program what he does is get the sponsor and assign them whatever team are affiliated with the Police Activities' League.

GG: Do they help provide equipment or anything like that?

EE: For basketball only; others, we supply our own.

GG: And do policemen ever serve as coaches for the teams?

EE: No. They don't. They create the League and each team select their own coaches.

GG: And then the drives that you held...were those to make money? Was that primarily for church or did you have drives for the Police Activities' League too?

EE: For the Police Activities League. No. As far as Police Activities League, I think it all depends now what you referring to. Police, I mean baseball, they're a category at the time that when we first started; yes, they furnish the equipment because they have sponsors and they buy for boys to use. For other purposes, we sell sweetbread. There was a sweetbread bakery name known as Buck's Bakery, rear of Kumalae Block, down in our way. Yeah. Buck's Bakery. He was the first fella that I knew that bakes sweetbread down here. Then after all the bakeries does it. But that boy, I knew him well since his childhood days. He was the originator of baking sweetbread. And

years later, the other bakery commence to bake. What you call sweetbread.

GG: How did you publicize these drives? How did people find out about 'em so they could buy?

EE: Well, we traveled from one home to the next.

GG: I see. You didn't put anything in the newspaper?

EE: No. Not at all. Not advertised in the newspaper.

GG: Where did you store the equipment? Both for the church leagues and for the Police Activities League.

EE: I do take it at my own home.

GG: You had it all at home.

EE: Yeah.

GG: Did you have to keep, say, the equipment...

EE: Each divided--the LDS [Latter Day Saint's Church Equipment] equipment one side and Police Activities League equipment the other side.

GG: And did other sports group, like say the Kakaako Sons or some of these other teams, did they have drives to make money too or do you recall?

EE: Well, most of those, teams there, the sponsor take care of 'em. They buy the equipments and whatever that they need. That's the reason why they are looking for sponsors, you see. Naturally, when they buy their equipments and outfit like that, their name is advertised. All on, what you call, the equipment that they use.

GG: On the shirt...

EE: Whatever it is.

GG: Okay. And could you describe the girls' uniforms and how the uniforms changed over the years.

EE: Well, when we first begin our color that we had used was blue and white. That's the color we first generated when we first started our league.

GG: That was for the church?

EE: No. Was the...

GG: Was the Police Activities.

EE: Community wise and Police Activities League came later on. To begin with, blue and white was the team color. And that color still remains up this present day. But now I don't think there is anything down there now. I don't think they have someone that is active enough to generate those activities down there as yet. I doubt it much.

GG: What did the uniforms look like?

EE: Something like I showed you in the album.

GG: Who decided that you should have uniforms in that early past?

EE: Well, I decided and (whoever runs the league) and due to the fact and the only thing that will make the team look unified, by having uniforms with sponsor name in front of shirt. How could you tell the girl that playing on your team? You can never tell until they are segregated there, with their own uniform. Then you can tell, them by the color that the girls wear they know that the girl playing for...whatever team they play for.

GG: And how did you decide what kind of a uniform to have?

EE: Well, them days, as far as girl-wise is concern, I'm not inclined of they have the uniform that the boys wear. Girls wear sleeve, short sleeve. Not sleeveless. No, no. I don't believe such thing. The girl wear short sleeve shirt. The boys wear sleeveless, in other words.

GG: And what about the pants for both?

EE: Well, the girls wear long pants them days knee high or you wear long pants. At the time, shorts was not an inclination of to be used during the early days.

GG: What about the boys?

EE: The boys use shorts.

GG: Okay. As far as game rules...now, did those apply in either league? Did you play say basketball or volleyball by the same rules in the church league as you did in the Police Activities League?

EE: Yes. I do. Our pride is the same as that in the church league. Likewise through community-wise.

GG: And that was standard rules then, like for basketball?

EE: Right.

GG: Because you know college basketball is different then professional ball today.

EE: Well, yeah, rules like that differs.

GG: But I just wondered if all the leagues....

EE: Why, these are all minor leagues. Something small. Just the creation of activities. So we don't make the rules so hard it makes it so that the player cannot abide by it. Well, I go 50-50 per cent the same as far as go along with the players. My ability is to see that they all participate in the activity. The only way that I be able to go and have them participate that I go along with them to a certain extent.

Or just so that they don't get out of the way.

GG: Did you have a rule book that you used?

EE: Oh, I had. But I don't know where it is. I don't know what happen to it. I might have lost it while moving.

GG: Do you by any chance remember who's rule book it was?

EE: Well, as far as I know, the rule that I abide with was the Rules of Order.

GG: But what about for the rules of the game how to play?

EE: Yeah, I use the same thing. The sport Rules of Order. That's the rule that I use for guidance as far as rules is concerned. (My affiliation with sport activities, originated back in late 1920 with the church activities. From there I spread it to community purposes. There, I trained boys and girls to participate in all sports. They became very wonderful players and champions. My time has been well spent with those youngsters and I am proud to say that they were nice boys and girls and very cooperative and obedient. I love to work and associate with teenagers and it has been my hobby all my life and still is. Even when I moved to Papakolea I continue to do the same activity like I did at Kakaako. Here at Papakolea I develop tremendous teams in sports for boys and girls.)

GG: I see. Okay. Now, talking about Magoon Block. You had mentioned that there were different kinds of stores downstairs and you mentioned some of them. I wonder, could you tell me the various stores? And did you know who owned the stores?

EE: Well, right at one corner right below where I was staying there's a Japanese restaurant owned by Japanese people. And next to that is a grocery store by Japanese people, a Mr. Kawamoto. It's a restaurant and then next door to that is vacant. Next to that is vacant. And next to that is a drug store owned by a Japanese. Couple of of doors down is vacant. Then they have furniture store at the corner. The corner of South and Queen Streets. Most of rooms downstairs were empty or vacant.

GG: Queen and South? Is that where it was?

EE: That's it. At the corner of Queen and South Streets. It was a furniture store there. At that time, there were little stores down there due to the fact that the building was a little too old to be used. And I think they had about four stores under that building. And most of the stores were vacant.

GG: Do you know who owned the furniture store?

EE: Japanese. A Mr. Murata.

- GG: Do you remember what kind of furniture they were selling at that time?
- EE: Well, like they do to the rest of the store that they carried chairs and bedding and sofas and dining table, chairs like that.
- GG: Did you ever buy furniture from that furniture store?
- EE: Yeah, I did. Couple of furnitures. Used type. It's not the brand new thing. Most of it is used type because the building is not fit for the brand new furnitures.
- GG: Oh, they carried mostly second hand furniture.
- EE: Yeah, that's right.
- GG: Or did they carry new furniture, too?
- EE: Yes, very little.
- GG: And did almost everybody that lived upstairs shop in those stores downstairs?
- EE: Not all. Some of them do, some of them they don't.
- GG: Where did you go to buy your groceries say? Did you shop downstairs or did you go elsewhere?
- EE: I go elsewhere.
- GG: Could you tell me why?
- EE: Well, the reason why I'd go elsewhere is because I do not know the people well. The store that I know well that's where I patronize with because they were the store that sponsor the teams in sports. The store below me, well, I don't know those people too well so naturally I don't patronize with them too often.
- GG: So how far did you have to go to do your grocery shopping?
- EE: Well, I go down as far as Cooke Street about a block away from my home. It's on Cooke Street. The name of the store of market is Star Market. Let's see. Halekauwila one block down. Cooke Street. Halekauwila. Well, where I used to shop on the corner of Halekauwila and Cooke Street. That's where our market is where it's operated by young fellas, Japanese boys. Japanese family there. The father is so old that they surrendered the business to their sons and they took over the business. And I know the son pretty well. So that's the people I know most. They have a grocery and the market. And that's where I patronize. That's where I buy all my groceries and needs, from that store, Fujieki? (Owner of the store). Yeah. That's right. Fujieki is the owner of that store. They now have a store out at Moiliili.

GG: That's right.

EE: On the corner of Beretania and King Street. Yeah. And they have other stores elsewhere besides. You see, they have some up at Kalihi. Shopping center, too.

GG: Yeah. Down Kailua, too.

EE: Um. Kailua. Yeah. Yeah. Fujieki is the owner of the store. Right. You're right.

GG: Okay. And when you moved into Magoon Block did you have to sign a lease or rental agreement of any kind?

EE: No. We don't sign nothing. All they say that we can use the place for rental purposes. All we do is that we pay our rent every month. Yeah. Because there was no agreement to sign whatsoever.

GG: And where did you do your laundry? Where there's facilities? Where were the facilities at Magoon Block? How did your wife do the washing?

EE: Well naturally, we do all our laundry right next door. Magoon Laundry. Magoon Laundry is right next door where we live. Right in the same corner. Otherwords they're on the opposite and we live on the opposite corner. So, the Magoon Laundry was built years ago all the time we had laundry done there. Then and then we didn't have much laundry. I didn't have any children at that time of mine. Few years later then my mother moved down with me with my oldest daughter (and my hanai sister). Then from there on, my family began to multiply.

GG: Did most people use Magoon Laundry to do their laundry then, that lived there in the block?

EE: Yeah, that live on that vicinity.

GG: Did they not have facilities for hanging out clothes or things like that?

EE: Well, the reason why they use the laundry, as far as facility wise is very inconvenient. Due to the fact is insufficient area whereby they can hang their clothes. So the only remedy was wash it at Magoon Laundry.

GG: Was it cheap to have it done?

EE: Then and then it is cheap.

GG: Do you remember?

EE: Well, I couldn't tell you the price, truthfully speaking. I don't recall that such because I don't make any diary whatsoever. Diary.

- GG: Okay, you had talked about sharing food with neighbors there. And I wondered was this kind of an everyday thing at all?
- EE: No, no. Mostly weekends.
- GG: And did they do it kind of regular buffet style or you know, did you get together at somebody's house?
- EE: No, no. Well, you see, that Maqoon Block is a narrow area, you see. And the only space that they have whereby you can move up and downstairs. It's in back of building, the rear porch, about 3½ feet wide. It's a long one. It extend about 500 long. And that's the area that we always gather together. The area that we use is the stairway to go downstairs (and up about six feet long by four feet wide). The back porch (about 3½ feet wide). Something like that. And that's where we cook together.
- GG: And did you set up tables or did you just sit on the ground?
- EE: Sit on the floor. That's what we do. We sat on the floor and eat. It's a buffet style. Pick what you want to eat.
- GG: And did people ever borrow things from each other like if I ran out of flour might I go to your house?
- EE: Oh yeah. They do, they do. We help one another. Whatever they need, whatever we have it, we give it to them. And they do the same thing to us. So one neighbor to the next neighbor we all help one another. That's why the relationship there is very close. Very close.
- GG: Did the borrowing happen very often?
- EE: No, no. It's not. It's not habitual.
- GG: Yeah. Okay. And we had talked about how much poi you could buy for 25 cents but I never got a sense of what size bag or what size bowl?
- EE: Well, 25 cents is what it cost now \$1.34.
- GG: But is that like a two pound bag?
- EE: Well, you might just as well say it's closer--no, it's about a two pound, five pound.
- GG: Four or five pounds.
- EE: Yes. What we pay for the price of \$1.34 a bag nowadays, it used to cost us about 35 cents in them early days. Just a small hunk of piece. Small hunk of piece like that would cost 35 cents. That's ...what we have to pay now--\$1.34. It cost about \$1.00 more now than what we used to pay in the early days.

GG: And then you bring it home and you mix it yourself right?

EE: Oh yes. We bring it home. We mix it ourselves. Yes.

GG: And when you were a supervisor at the Waikiki gas station. You had talked about that.

EE: Yes.

GG: You said I think that the man had to hire some more people. And I wondered if any of the ones he hired were Kakaako people?

EE: No. At that time when I started to work there I wasn't too familiar with the district due to the fact I just moved there. I had already worked down there, you see. Before I was living in town, see. But I got that job at Waikiki. At when I got that job that's how I moved to Kakaako.

GG: I see.

EE: So naturally, as far as friendship wise is concerned I was not familiar with the people then. You know, so naturally, there are what you call, the working men who works alongside of me were from elsewhere. Not from the district of Kakaako.

GG: How did you get to work from Kakaako?

EE: Well, I catch the trolley.

GG: Yeah. Okay. And skipping back I guess to Magoon Block. You had talked about the cottages behind Magoon Block. Did the Magoons own those cottages also?

EE: Oh yes. They owned them also.

GG: And do you remember who lived there?

EE: Well, there were Hawaiian, Japanese mostly. Japanese, Hawaiian. And couple of Filipinos, too. Them days they had some Hawaiian, Portuguese, Japanese. I think Filipino too. But mostly Hawaiian, Japanese, and Portuguese on that block.

GG: And why do you think the Magoons tore the building down? Do you know?

EE: Why, it's too old, too old.

GG: And do you remember what they told the people when they were getting ready to tear it down? I mean, how did you find out that you were going to have to move?

EE: Well, they send us a, what you call, a pamphlet. Send a notice by

mail to all the tenants telling us to find somewhere else to live. 'Cause that building it be condemned. It's not liveable. So, we were force, the tenants to move out. So that's how we moved from there. That's why we moved to Kawaiahao Court.

GG: Did the people talk among themselves or were they distressed? How did you feel about having to move?

EE: Well, I didn't feel distressed at all. Well, I expected that the building has to go down because it's old already. Because it rocks every step we make. That thing was just shaking like that. And I expected that to be torn down any time. So, it didn't bother me at all. It didn't bother me.

GG: Was everyone willing to leave?

EE: I don't think it bother the rest of them too. They expected. They expected that the building to be torn down anyhow. From there then I moved to Kawaiahao Court. That's where I lived until I moved up here where I'm at now.

GG: Now talking about Kawaiahao Court. I have a few questions on that, too. You talked about luaus, merry times, and get-togethers. And I wondered if are they all three the same thing or could you distinguish, you know, when the people in Kawaiahao Court would get together.

EE: Well, like the old Hawaiian meal has to have poi, salmon, raw fish, kalua pig, whatever. Laulau, whatever it is. Whatever neighbors have they'd bring it out. We all donate our share. So, we set up a big table, temporary table, eh. And we all went outside where the lawn is. But it's no lawn. It's all dirt. Because they cannot raise the grass there, because too many children. Naturally nothing but dirt. So we always get together just about center of Kawaiahao Court where we always get together. Then they maybe once or twice a month, a year we do that.

GG: And that would be like for a regular luau then.

EE: Oh yes. Yeah.

GG: But did they also get together and play music more often?

EE: Oh yes. They do. They do. Mostly every weekend.

GG: And then that would be just kind of potluck style where people would bring...

EE: Well, yeah. You might say it's potluck. Sometimes they have, sometimes they don't, you see. It all depend. If they come unexpected then naturally we don't have nothing at all prepared. If we expected someone we always do prepare something like that. But most of the time it's a call that is unexpected, you see. Just a group that lives

around that area, couple of friends that come by. Then when they start to have a few drinks, then there goes the music. That's how it is.

GG: How did the word get out that, okay, this weekend we're going to do something?

EE: There's no word pass. They just come there, sit down and play their music. And that's it. There's no word being passed out only to the neighbors.

GG: So it was very impromptu then?

EE: Yeah. Well, it's not impromptu in other words it wasn't... It's not a scheduled thing in other words.

GG: Yeah. Right. Except now like if they were going to have a couple of luaus during the year, then would that be a scheduled thing?

EE: No, it's not a scheduled thing. All the, what you call, the affiliations there, it's not scheduled. Where if anyone had something just BANG and do something. That's how it is.

GG: Where would they get the pig if they were going to do a...

EE: Well, them days, it's easy to get--you can buy it from the piggery farm or where they butcher that thing. You get it cheap from there. So we don't buy the whole thing. Buy portion. When we go down the butcher shop up by Kalihi who does all of the butchering you can buy off from them which is very cheap.

GG: And about how many people might show up for when you were going to have a...

EE: Oh, entire neighbors.

GG: A 100 people or less?

EE: Oh more than that. Yeah, more than that. The husband and wife, children. They all chip in, get in there. When that thing started then they would bring whatever food they have. Bring, you know. And these other neighbor bring theirs. Before you knew it they had a buffet going. That's how it is.

GG: Well, would you say like maybe 100 to 250 people?

EE: I might think about that. Between 200 to 300. Yeah, I might say.

GG: And then, now, the other times when they did, say, just a music thing, play music, and not luau style, then about how many people would be there?

EE: Oh, just a handful.

GG: Like maybe 10, 20?

EE: Oh I'd say, about between 20 to 50 people, Yeah. That's about it. But when you have luau like that it runs a 100 or more people that show up, you see, 150.

GG: And people would get up and dance. Did they do it like on a stage or just on the ground there?

EE: On the ground. There's no stage. You do it on the ground.

GG: It's very kind of informal style, huh?

EE: Well, all of 'em. Everytime with things that kine, it's all informal. Due to the fact it's not scheduled. Nobody know what's going on. The only time you know when the thing goes on then you know they having things like that. Most of the time with the creation of things like that when friends visit their friends there, then they have a few drinks. Then the heat of the days gets so hot that they want to go out and sit down where the fresh air. Before you knew it, then they start playing the guitar. Play the ukulele. Then one by one just move in. Join with them start singing. And then that's how it started.

(GG and EE laugh)

GG: We talked a little bit about the holidays and you talked about having a Christmas tree, at the Court but then individual families having their own trees. Where did the trees come from in those days or how did you get them?

EE: Well, from the stores. Whoever sells it. Because that stores usually sells 'em and we always buy from the store. Where other people buy theirs, I don't know where they buy theirs.

GG: Where did you buy yours?

EE: I buy mine up the country way.

GG: I see. Did they have like Christmas tree lots like they do now?

EE: No, no. It wasn't as many as it is now. Now it's tremendous. Early days, not much, had very few.

GG: Where in the country did you go to get it?

EE: Most of them what they have, in the early days, were all you might just as well say camouflage tree. Actually it's not a Christmas tree. They pick a pine tree that look close like the Christmas tree. Just tear off a branch and use it. That's what they do.

GG: So you cut a tree from somewhere in the country?

EE: Yeah. Up the mountain, wherever it is. Most of them goes to the mountain, pick those things up, you see. Just cut off a branch. Maybe he sends to the branch, oh, about what, three, four feet. They just cut it off. Bring it home. You have your Christmas tree.

GG: Do you remember what kind of tree you used?

EE: Mostly, pine tree.

GG: And you would just find them, say, up along the [Nuuanu] Pali somewhere?

EE: Yeah, by the Pali way or else they went the country way. The mountain way or where you see a good palm, pine tree, these little palm tree, whatever it is and they just cut it. Bring it home.

GG: What did you use for ornaments in those days?

EE: Well, ornament them days they don't have, well, like they have for decoration like nowadays is terrific. What they have them early days hardly any thing. Most of them they buy this electric lights that we use for decorate the top, one down the bottom. One set and that's it. As far as decoration was them days they don't have too many decorations whereby you can decorate your tree, then and then. What they use, well, whatever, what you call, light bulb that they have. That's what they used. All they do is buy extension line for the cord. And they light their tree up with that.

GG: Did you use anything else for decorations? Like did you string popcorn or make homemade ornaments?

EE: Well, no. Most of the neighbors they make their own ornaments. They buy the different thing and they lace it up, then hang it down. Like how the lei makers sell their leis. They buy those paper leis, you know what I mean? And they buy the long vine and they cut it in pieces and sew it up. Sew it up. Sew it up. Maybe they bought white lace and they cut it up in pieces. Then they sew it together. String it up and maybe about 3, 4, 5 feet. That's what they use for the decorations. And most of them are red colored, what you call, lei. And white and yellow. That's the most popular color. Then that's what they used. But they didn't use blue. They had red but blue was not popular then. Mostly white and red was popular. And yellow. So that's what they used. They cut it up in pieces, then sew it up with thread and needle. And then they come round like that for about 3, 4, 5 feet. Whatever length you want to use it. And they run that along, on that tree, and around that tree. And they use their own decoration. That's what they use for decorations.

GG: Do you know--was that like crepe paper?

EE: That's what it is, Crepe paper,

GG: What do you think the importance of sports was in a community like Kakaako?

EE: Well, just to keep the boys busy, I figured this way, If the boys themselves would gather themselves without keeping their mind busy and doing something before you knew it they would create something where they would get themselves into trouble. So the only way then and then that I figured I can get this boy without getting into trouble like that. By keeping their mind busy by participating in sports activities. That's how I created in our community--sports activity.

GG: And have you seen changes in this attitude over the years?

EE: Ever since then it has changed quite a bit. It has changed, As far as the district of Kakaako is concerned now, as far as--people lives there, scarce. There ain't very many people live there now as compared to before. All buildings there now is commercial building. So now, what you call, people that used to live there they gradually move out and live elsewhere. So after I left there, few years afterward, well, notification were give to people that so and so people bought the place, so and so people bought the place. That they going build up this, they going build up that. They force to move out. There are some private homes down in Kakaako district. But there's very little now,

GG: Were there quite a few commercial establishments already about the time you left?

EE: No, there wasn't any at the time, But the notifications were known then where they would build up. See what I mean. There were old buildings there which, what you call, people who runs the business company--barber shop, Empire Theater, grocery store, things like that were all shabby looking building, you know. Why those grocery stores and restaurant don't want to invest a lot because the building is to come down, Too old. Something like Magoon Block,

GG: And you left there in 1940?

EE: Might be. Between 1940,.. Around that category,

GG: So it was after that it really became commercial.

EE: Yeah, shortly afterwards. Right after then we move away (from) there. All commercial building up, now, private owners, Why, some of them old building I see there is still there.

GG: Do you think the war had any effect on that area going commercial or was it just because the old buildings and the landowners wanted to change things around?

EE: No, It's not the war at all, Not the war, It's the people that moving in from the Mainland that creating business and hotels, That's what started this whole thing, Land-wise, then and then, them early days, was lots of room where they can build cottages like that, But not nowadays. You can't do it, Everything is condominium now due to the fact that land area is small, So where they have to go they go up this way now, Skyward, Them days the land was flock 'em, So you can build lot of homes, But not now, All those homes that you used to see is gone, Everything goes up now, Everything goes up skywards, So that's how it is, Well, it change due to the fact is--oh, I think what causes the damage is tourist, That causes all the damage, Why, all the people, the tours that come down here, they, like the haoles, they love the island so much that it change their life by moving back here, Besides they liked the island weather here, as compare to the Mainland, So everytime the tourist group come down here, when they go back, they come, back here little by little and moving in, On the islands here between you and the other way, As far as owning your own property now days is scarce, It's all owned mostly by commercial people,

GG: Just out of curiosity now Kakaako seems to be undergoing another change at this point, What do you think should happen to Kakaako in the future?

EE: Well, inefficient is turning to nothing, That's the way I see it now, I think that whole place will be converted to commercial, And then they plan to do so, Yeah, They also came with their people not long ago,

GG: Do you think that's what they should do with it or do you have any feelings about it since it was your home for many years?

EE: Well, in a way it hurts. In a way if that is for the betterment of the people here, the more business it creates the more job we can get, Well, them days there weren't so many people so job wasn't scarce, Now we have so much people and less jobs, So naturally they got to give in one way or the other, Commercially, it helps people so that it can secure some job to live on, Without commercial how are they going to live on? So naturally you can't blame them, what you call, people who has the finance to start business down here, So you can't blame them, They helping us out at the same time they helping themselves out, too, So that's about the only way that people can find jobs now, It takes the tourist to build up business down here, If it wasn't for the tourist we'd be lost, Due to the fact is majority of our cane field that used to go down in sugar is one and gone, We have sugar cane fields, very little left, Majority plantation surrender themself up due to the fact is that, what you may call 'em, their union were the cost of those thing, Cost the corruption of the plantation, If the union step in, well, I don't think the plantation would get rid of them, When the union step in trying to get all the plantation workers to join the union that's when the plantation close their doors, They say, they told the plantation worker if you want to join them we not going to stop you, But you going to find job somewhere else because I'm going to

close the plantation. Which they really did. They close the plantation. One after the other close down. So what happen to all these people, the workers. They were starving to death, And they got hurt because they started joining the union they found out they made a bad move, But it's too late, already happened. The big men already close their business. Sugar cane-wise, them days, they cannot afford to pay a big salary because it takes them two years before they can cultivate their sugar cane and be able to make few dollars. And with the 1,000 and 1,000 workers that they have and the money they have to dish out, they don't maybe make any profit to raise--that union wanted to raise their salary. So the only best bet was for commercialize people just close their doors. Close the mill down. The heck with you workers. Let you find your own trouble. Well, where it hurts the most that's the biggest mistake that union ever made. Of stepping in. Them days, the plantation workers used to have a free home. Used to have a free electric. Everything is free. The only thing they have to pay was electricity. I think so. They wouldn't have to pay rent and they wouldn't have to pay water. And they wouldn't have to pay, what you call....The only thing that they have to pay was your whatever liquid. kerosene I think and electricity. And they be well taken care of by the plantation. The reason why the plantation offered them those things because the salary they earn is cheap. But they can't raise their wages any higher otherwise they can't afford to pay them that kind of fee. That kind of money they were making they cannot make it. So when the plantation workers join the union, the plantation would just close their doors. One after the other close their door down. And as far as sugar-wise is concern here, very scarce now. They have one or two plantation that is still promoting. That is Waipahu Mill and Ewa Mill in Oahu here, that is now operating. The rest of 'em is close down.

GG: Waialua is still operating, too?

EE: Yes, Waialua, Waipahu and Ewa Plantation Mill are still operating. The Big Island is where they have the most plantation mills. All those mills closed down. Probably the same for most of the plantation mills. Close their doors and forget it. And the only plantation mill in operation now is, like I say, Waipahu, Ewa and Waialua. That's about the only three plantation now in operation. And the rest of the plantation field or sugar fields gone to waste and some converted into subdivision.

GG: Building new houses.

EE: Well, they have to get started in building new homes which is very urgent in need. Well, little by little all those cane fields that the plantation surrender, the land area are bought by different people. What they doing, make subdivision here and there. Before you knew it, in the next 10 years I guess all that plantation will be homes built. I'm quite sure it's going to be so. Because we don't have enough homes here. The people that used to live in Kakaako that used to live in Waikiki, that used to live on Kapahulu area way, they all have to move up the mountain way due to the fact it's commercial buildings moving in. As

they move in the people forces themselves to move out. You see what I mean. That's why you hardly see any homes now around the area that used to be residential districts. Now they move up the mountain. That's why it's a good thing that the plantation surrendered their cane field. Otherwise, people won't have place to live in. Without condominium, without cottages the people would be lost.

GG: Now to go back to Kakaako a little bit and the church. Can you tell me a little bit more about your role in the church, say, during the period that you lived in Kakaako. What kind of jobs did you have in the church?

EE: Well, when I first move there, I was the Ward clerk. Then and then, was known as branch. Ward (meant branch) was converted into Ward in the middle year of 1943.

END OF SIDE ONE,

SIDE TWO,

EE: The president of the Mutual Improvement Association. And at the same time I was the sports activities' director there due to the fact we couldn't find someone to direct this department. So I was asked by the bishop if I could substitute for time being until they could find someone to take over the responsibility. Well, truthfully speaking, I held about five different jobs as far as the church is concerned. Doing Ward clerk, superintendent Mutual Improvement Association, activity leader, boy scout leader, and one more responsibility, I think I held about five or four different jobs as far as church-wise is concerned. That is in the Mutual Improvement... Most of the responsibility was in the Mutual Improvement Association. Well, then and then, what you call we have two department. The Mutual Improvement, HIA, and well which is known as that MIA. And they have a girls department governed by the girls, you see. And they have boys department governed by the men. Girls department governed by the women. Our program is just about the same. What the boys have the girls does the same thing too. You see. That's how the creation of my experience as far as sport activities is concerned.

GG: And the MIA was for the young people?

EE: Yeah, for young people. Most of the young. Old people are invited too. They have their own program. It's not entirely for the--it's for all. But that the program of the MIA which is the Mutual Improvement Association is concerned is to help the youngsters. The program for the youngsters mostly. But the older adults also goes to MIA. They have their own department too. And they have their own program. Then they do whatever program they outline for themselves. So as far as young blood is concerned is mostly in sports activities. That kept them busy. Although in the girls class they have their own program. What they have to do, you see. As far as I'm concerned creation of sports activity

originated from the Mutual Improvement Association, The church is fine those days. That's where I gain my knowledge from. I think it came about with sports activity. And that's how I carry my program into the community. I use the same method. What I have learned in church I restore them to the community association. And when I started the program in Kakaako, I used the same method I started up the activity. Just when the program was just about going full force and I had to leave there because we had to vacate the building. They were to tear the building down. From Magoon Block we were told the building to be torn down. We had to move so we moved, what you call, to Kawaihāo Court. Well, Kawaihāo Court is old too, eh. But it was not as bad as Magoon Block. And at that same time we applied, what you call, application for area here /Homestead/. And our application been granted. So that's how we moved up here /Papakolea/. When I moved over here I create the same program, this activity here. I started the program what you call, Police Activities' League. Baseball here and basketball here. Track meet and swimming. All that sort of thing up here. And when my wife took sick then I stopped altogether. After I stopped the activity started dropping. There's hardly anything going up here for the youngsters. Not at all. So it's too bad. My son, who is the president now at this community association, he's going to try see if he can instigate again here a sports program up here to keep the boys and girls busy. When I was up here, man, we were going like a house on fire. The boys and girls were eager, so eager that they couldn't stop. They wanted to, what you call, to participate in other program beside, as far as the program is concerned it's limited so we go as far as we can go and that's what I mean. And I got the kids from eight years up to 30 years of age and over participating in the program. And I used to hold my basketball and volleyball tournament right at the park here. But we never had shit like that. It's an open field there. Wide open. But now they have it--if they reserve the property it is really small. Too small. So everytime we have a, what you call, a training of baseball like that for Police Activities League we go down to, what you call, intermediate school known as Stevenson. We go down to Stevenson's field and use their ground there for practicing. Build up the baseball activity up here. It goes on then. And they used to gather around here. The boys usually meet here at my home then I take them to the field where we supposed to be playing. And neighbors who has car, they render services too. They bring their car to take our boys to the field for training. The parents usually come down to watch their children training. I think I really do appreciate the parents up this way. They really 100 percent back of their children. Wherever spot that the children goes the parents are always there. Right? As compared to other area. You don't see the parents out. The kids are participating in the program but you don't see the community wise out there backing up like here. That's why I give my hand and I salute to them. They really back me up 100 percent. No matter what activity I'm in, the community, the people up there they right backing me 100 percent. They really come out. Cheer their kids up. Only true though. I made good history up this way here as far as sports is concerned. After discontinuing in participation of activities here then I can see that the activities started to drop, drop. Now it's

worse. Hardly anything for these young kids. All they do, sit around the corner and drink and drink. You know, They do more drinking than participating in sports because I guess they didn't find someone that can do the work. Help these kids along up this way. There might be somebody but it's up to the community. It's up to the community association to do something for this place. And if they wanted to then they have to develop some kind of a program for them. It could be done. There's no such thing cannot be done. Always could be done.

GG: Okay, well, I think that about brings us up, answers all the questions I had.

**REMEMBERING KAKA'AKO:
1910-1950**

Volume I

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