BIOGRAPHICAL SUMMARY: SAM NISHIMURA, tailor

Sam Nishimura, Japanese, was born in Haleiwa, April 28, 1905. His father came from Kumamoto, Japan in 1899. His father worked as a gardener on the plantations in Puunene (Maui), and then came to Oahu where he worked at Aiea and Ewa. In about 1904, Sam's father moved to Haleiwa, married, and started a truck farming business. Later, the truck farm was sold and Sam's father went to work at Waialua Plantation. He later apprenticed as a tailor and opened his own tailor shop in about 1915.

Sam finished high school at McKinley in 1924. His mother passed away, and Sam joined his father in the tailor shop. The young woman who was to become Sam's wife worked there also. The Nishimuras have two sons and four daughters.

Prior to World War II, Sam had signed a bank note for a truck that was sent to the Japan Red Cross. He was the only nisei to sign and was picked up for questioning at the beginning of World War II. An investigation took place in April, 1942. Mr. Midkiff and Mr. Anderson vouched for him as character witnesses, but Sam was taken to Sand Island Detention Camp and was later transferred to the Honouliuli Internment Camp. He was interned until January, 1944.

After the War, he went back to the tailor shop. His wife passed away in 1960. Sam remained active in the Senior Citizens' lunch program and his tailor business until he passed away on February 4, 1977, just a few months after the last interview was completed.

The Oral History Project is extremely grateful to Sam for sharing his vivid memories with us and those who will read these transcripts.
PN: This is an interview with Mr. Sam Nishimura on July 12th, 1976, in his home in Haleiwa. Mr. Nishimura, could you tell me about your parents? Where they came from?

SN: Well, my parents came from Kumamoto-ken, Japan. It's on the island of Kyushu. He came here in 1899 as an immigrant, and he went to Puunene to work as a contract laborer. Well, after his contract expired, he came to Oahu and worked for a while at Ewa and at Aiea. Then, he came to Haleiwa in about 1904 and started truck farming. Well, during that time, my father married my mother. And I was born in Haleiwa. Reared in the truck farming place where today it is all cane field. Then somebody from Aiea came to buy my father's truck garden, so he moved to a plantation camp in Opaeka'a. Here, I was raised, and when I was six years old, I was sent to Kaaawa School. That's beyond Kahana. We took the train from here to Waialua to Kahuku. And from Kahuku, we transferred on the small train and went to Kahana. From there, we proceeded to Kaaawa School. The primary purpose of my father sending me to Kaaawa School was trying to make me more proficient in speaking Japanese. So, I was there two years. But I was all right. I became pretty good in Japanese, but I fell back in English, because I stayed two years there. Came back, I was still a first grader. So I lost two years in my schooling. And well, I started my schooling in Haleiwa Elementary School. Or rather, it was called Waialua Elementary School, at that time. And after finishing school there--Japanese school and the English school, I went to Honolulu. And there I stayed at a Japanese high school dormitory for one year, because I graduated from the high school--the Japanese high school in one year. I enrolled at the McKinley High School as a freshman, and took up commercial.... that was way back, about 1921. Then, I was not able to stay at a dorm, because all the graduates from the Japanese high school who were boarding there were not allowed to stay there. So, I moved to a place in Palama, and from there, I went to McKinley. I went to McKinley for three years, and finished the commercial course in 1925. Came back, and I applied for a job at a Bank of Hawaii in Waialua. But, in the meantime, my mother died. My father was running the tailor shop. And naturally, I was the only son. Nobody to take care of the store, so I had to join with my father in running the tailor shop. I had to learn my cutting system from the correspondence school, the Mitchell Correspondent Tailoring School in New York. I finished the course,
and until today, I'm a tailor. (Chuckles)

PN: Could we go back...Your father came to Maui, but why did he transfer to Oahu?

SN: Well, all his friends told him that there was a contract in Ewa where he could work three years and make more money. So, he came to Oahu and there were his friends from same prefecture in Kumamoto. So, he came to Ewa, but somehow, they got involved at their working place, and he had to leave Ewa plantation. So he worked for only about a month at the plantation.

PN: Was this because of the strike?

SN: No. The fellows (oldtimers) who were living there took advantage of the newcomers. In other words, they give the rough work to the newcomers, and they take the easier work, to make more money. That's the reason why they had to fight and the cook at that place told him, "You better run away, otherwise they're going to gang on all of you." So they all ran away to Aiea.

PN: This was because....

SN: Well, they beat the other guys with cane stalks. They did a lot of damage to them, I think. The oldtimers had a big meeting and decided to attack the newcomers, so my father and the others all ran away to Aiea. For the work they did at Ewa--no compensation. At Aiea, he was working....at....a place called Makalapa and Halawa digging kiawe roots, taking away stones, etc. He worked around there, but it wasn't steady work, so, he came to Waialua to look around for a job. And here he saw a good truck farm garden. Well, he was used to that kind of job in Japan. So, he started truck farming. Raising daikon and cabbages. And from the farm he had to carry the products a good five miles on his back to sell to the plantation laborers for a meager 5¢ or 10¢ a bunch.

PN: He was working for somebody else?

SN: No. He worked for himself. Then a fellow who came from Aiea to see that field, saw the field was so green and so productive, that he decided to buy the farm. So, he sold it. Then he went to work for Waialua Plantation.

PN: To work as....

SN: Well, he worked as a plumber. He worked as a plumber, for a couple of years, and....he found a good job in Schofield, laying pipes for all the barracks. So he worked about one year there. Then he became the apprentice for a tailor shop, to be a tailor.

PN: How did he become apprentice? Did somebody choose him, or...
SN: No, no. There were lot of tailors at that time here. So, he (father) went to ask Mr. Kitaoka, if he could be taken in as an apprentice. My mother and father were accepted. They work as apprentice for one year and a half. To make a pattern, that's another thing, because they don't teach you patterns too easily. It's not easy to learn, anyway. So he had to go in town to learn. The proprieter down here didn't show him how to cut. He was now ready to open a tailor shop.

PN: Did they pay him while he was an apprentice?

SN: Maybe some spending money.

PN: He was married, then, yeah?

SN: Oh, yes, I was there, so....

PN: How did he support your family?

SN: Well, he must have had some extra money, I think. I don't know.

PN: How long was he an apprentice?

SN: Maybe year and half. One year, I think. Then he started this store. It was a small store. He started this store about nineteen fifteen, or sixteen. It's over sixty years now.

PN: So, what was required to start a tailor shop?

SN: Well, he had to get all the material woolen and cotton. He was able to sew suits. Coat and pants. And my mother sewed shirts. So that would help him.

PN: Your mother worked as a helper to your father in the tailor shop?

SN: Well, she had to sew all the shirts and the working pants. But mostly shirts. Father used to sew all the pants.

PN: Did he need a license to open up?

SN: Oh, yeah. Well, right. You have to have a license. $25 license to operate a store at that time. Now, it's different. You just get your license for starting the business. It's very cheap, now, but at that time, at least $25.

PN: Did they have to take a test?

SN: No, no. No such thing.

PN: Just application?

SN: You just apply for a license to open a store. You apply for that.
PN: You know, this apprenticeship training period, how--it's....

SN: Regular hours.

PN: Just regular hours? And when you complete it, you feel sure that you can open your own shop.

SN: No. Well, they went in with the agreement that they would be there for so many years. A year or year and a half. After the agreement was made well, if the proprietor saw that he was ready to start, he couldn't stop him.

PN: And all what he sold as an apprentice goes to the...

SN: Oh, yeah. He must have had some kozukai, Japanese call it. You know, spending money. But, I don't really know because I was too small to know what was happening.

PN: It's a little after he started his own business that World War I began. Do you remember...

SN: Yeah. Well, when World War I, he had to register. If he wanted to. He could have volunteered, but he didn't. So...he didn't, until---I don't know how old was that. But anyway, he told me that he didn't go into the Army. They had to register, though.

PN: Going back to this Kaaawa School, what was the name of that school?

SN: Kaaawa School.

PN: It was both---English-Japanese school?

SN: The Kaaawa School is still standing there. I've noticed that. But the Japanese school is defunct now, but, you know, at that time, that Japanese school was very popular. People for...all over Oahu came to the school. The Japanese school was called Kaaawa Nipponjin Shōgakkō, which was run by Mr. Tamotsu Matsumura...was a very good school teacher. And very strict. And besides he was from the same prefecture where my father was born. That's the reason why parents wanted to send their kids to his school. There were girls and boys from Honolulu, Waipahu, Ewa, Waianae, and all over the place.

PN: They were sent there, because it was a good Japanese school?

SN: Japanese school was, yeah, very disciplined. Very good Japanese school. But after, I think he got married to one of the pupils. All these parents stop sending the kids. That's the reason why we had to come back. Stayed two years.

PN: He married one of the pupils?

SN: Morale was very low, you see. Teacher is not supposed to do that, according to the old Japanese style of teaching, so, they didn't like
the idea. Do you know that place? I was six years old, so you can imagine how small I was. We had to lay our own mat, and sleep. Not enough food, and lot of these young kids used to urinate on that futon, so they had to take it in the yard and then dry it themself and carry 'em back again, see. 'Cause nobody to help you. You on your own.

PN: Oh, nobody to watch over you folks?

SN: No, no. They watch over you, but whatever you did you had to do on your own. They didn't help you. You had to be independent.

PN: They had a kitchen that fed you?

SN: Right, right.

PN: What kind of food was....

SN: Typical Japanese food. Morning time, miso shiru. You know, that miso soup. And, maybe once a week, meat, I think. I don't know. I forgot. Anyway, somehow I survived so it must have been alright.

(Laughter)

PN: Did you like it there?

SN: No. We didn't have enough food, so during the weekend, we used to go up in the mountain, pick guavas and papayas, and eat that. Otherwise, no other foods. So, there was a lot of constipation there. You know, guavas.

(PN chuckles)

SN: Lot of constipation. So, lot of kids were suffering. I noticed that.

PN: You know how much the school cost?

SN: Well, it must have been very cheap, because fifty cent was sufficient for me to go and come back from Kaaawa to Haleiwa.

PN: That's for traveling?

SN: Yeah, traveling money. So must have been cheap. I don't know. Maybe ten dollars, or less than that, I think. I don't know.

PN: You mean, you commuted back and forth all the way...

SN: No, no, no. We stayed at a dorm. We had a dorm there...

PN: How many times during the year did you...

SN: Once a year. Only New Year time, we came back. We went in September.

PN: That's the only break?
SN: Yeah. That's the only break we had.

PN: So you went to English school during the day, then Japanese in the afternoon?

SN: Right. No, no, no --- yeah, yeah. Same thing. Yeah. English in the morning time and Japanese school in the afternoon. Yeah, I wasted my --- well, I became pretty good in Japanese, but my English was --- I lost out two years. So that's the reason why when I finished high school, I was twenty.

PN: Oh, I see. So when he married his pupil, you came back? Your parents brought you back?

SN: Yeah, my parents --- I left everything. My mat. My trunk. Didn't bring 'em back. There was no way of bringing them back. You see, when we went to that school, we had to go on the buggy. We took all our belongings on the buggy. We came back on the train and we didn't want to go back and bring our belongings back. So they were left there. I don't know what happened. (Chuckles)

PN: (Chuckles) Do you remember how long the buggy ride took?

SN: Oh. Good half a day.

PN: That's --- you're renting it out?

SN: From a --- no, no. One of my relative's son was going, so I went together with him. From Haleiwa, we rode on a buggy, past Kahuku and then Kahana, then to Kaaawa. Yeah. That's the only transportation. We used to walk quite a bit, because, those days, nothing to ride on.

PN: Do you remember any games or sports you folks played there?

SN: They used to play ball. Indoor ball at that time but outside of that, I don't know. I don't know what they were playing. Too small, you know. Now, children who are six or seven today won't be able to go that kind school. I tell you, it's not easy. Yeah, if about seven, eight years, not so bad. But, you know, six years, just started school, my gosh, I tell you. Rough. Very rough.

PN: Could you, like, compare that kind of school to Waialua Elementary? You came back and went to Waialua Elementary?

SN: Yeah, well, no comparison, because you're at home, now. You commuted from your home, so everything is there, but when you go to those dormitory school, you don't have anything. You know, you don't have candies, and goodies. My father used to ask me..."Did you get any candy?" I'd say, "No." He sent a couple of times, but they must have been confiscated. And were given to some other children. See, that's what they used to do. You cannot just enjoy by yourself. Everybody had to share. So, it's same like when I went to Japanese high school in Honolulu. We're not allowed to hold too much money, you see. So
whatever came in the mail, they used to open up. If there was money in there they took it and put it in your account. So, you didn't have the spending money. So in Japanese high school, well, what they used to do was to give us the money when we needed. Every Saturday, well, you made a requisition that you would buy a shoe. You want to buy a book. And you present that to the master there. Then he says, "What're you going to do?" You say, "Well, I'm going to buy a shoe." And he'd say, "Bring your shoes." And then you bring the old shoes, all worn out, so he says, "Okay." Say, "Okay." But no, instead of buying shoes, you go and buy chop suey and eat 'em all up. Yeah.

(PN laughs)

SN: Yeah, they don't buy. When they have requested. (Laughs) That's what happened. Yeah. 'Cause not enough food to eat at anyplace. When you go to boarding school, not enough food. But somehow, you have to survive, so....

PN: Your parents would send you money while you went to this boarding school in town?

SN: Yeah, yeah. While you are there. They have to send. They send a requisition from school. From the school to the parents, and they will send it to you.

PN: How did you get into that Japanese school? You had to apply?

SN: Apply for it, yeah.

PN: Take an exam?

SN: No, no. The dorm, I didn't have to. But the school....if you wanted to---see, they had from freshman to senior, so if you're proficient in Japanese, they'll ask you for...what they call--henyu shiken or coming in examination, or entrance examination. You know, by that, they'll determine whether you'll be in the second year, third year, fourth year. But I was somewhat fortunate, I think. When I went from country to there, I was in the senior class, already. Without taking examination, I was in senior class, so, in other words, I finished Japanese High School in just one year. Comparatively, I think it wasn't too hard for me, because what I learned in down here (Haleiwa) was pretty good, because I could compete with them. We had about fifty students. When I first entered, I was about number twelve or eleven. This was pretty high. But when I graduated, I graduated about 18 or 19, so, still not too bad. On the paper. Yeah. So, still today, I can use my Japanese at wedding party or funeral. To make a speech. They call on me, I can make a speech, I'm not afraid to do that. At least I learned my Japanese. (Laughs)

PN: That's good. What was the housing like there at the Japanese boarding school?
SN: You mean, at Honolulu? Well, it was divided into about four sections of...And there were leaders in that group. And all the seniors were in charge of their group there, so...let's say, in one room, we had about twenty, I think. Twenty in one group. Had about, up and down. So, had about eighty. When I went, there were about eighty.

PN: This is total enrollment?

SN: Yeah. And at that time, everything was about $17.50. One month.

PN: One month? Tuition?

SN: Tuition and boarding and everything. Well, comparatively, the Mills school was charging $175 a year.

PN: What school was this?

SN: Mid-Pacific. At the time when we entered, you see how cheap the tuition was? So, if you went to Mid-Pacific, they had a scholarship. In other words, you can work in the mess hall, you can work in the yard, and they'll deduct. So, the amount that you put in, from that you can deduct, you see, so they didn't have to pay too much. But like ours, we didn't have such a thing, so, we paid about $17.50, I think. So that's about $175—a year.

PN: So, they divided between two groups. There was any dorm for the girls in...

SN: Well, girls' dorm was altogether in a different section, different place. I don't know that place, but, anyway, it was about quarter mile away from our place. I think, more. Quarter or half a mile.

PN: So, when you speak of eighty students, that's all boys, eh? The boys' section.

SN: From freshman up to seniors.

PN: Seniors took care of a certain number?

SN: Yeah, well, senior care of---it was formed just like a company. There's two head. They call 'em ryocho. They're the head of the school dorm. Two boys that are in charge are seniors. Two boys are in charge of the two sections. One this side, one, this. Left wing and the right wing. And then under him, they had, what they call a hancho. In other words, just like a sergeant. Take care of all the groups, up and down. So, all in all, six persons new in charge the whole compound. And beside that, they had two, the boarding school master and the assistant. They were in charge of the whole dorm.

PN: They would check on curfews or...?

SN: Right. We had curfew 9:30, and after that, if you wanted to study, they had a special section whereby you can go there and study. Otherwise,
all the rooms are all closed. Darkened, already, so cannot.

PN: What other restrictions were there?

SN: Well....if it's already 9:30, you're supposed to sleep. But you are going to high school, so naturally, you have lot of homework. If you cannot finish, you have to go upstairs. There is a place where you can study.

PN: Did they have, like, no eating in the dorm?

SN: Well....anyway, food was very scarce. We hardly saw food in our rooms. Maybe only candies, like that, but....cookies, like that, I don't know. I didn't see. I didn't taste it, anyway, so I don't know. (Laughs)

PN: Did you like it there?

SN: Well....you know, you get to know friends from Hawaii, Maui, Kauai, and so, that's one thing good about it. And then, you get used to living as one group, whereas you'll never experience that kind of life if you don't go to dorm school. But, it's just like the army. You know, you have to learn how to get together with the boys, and then, at the same time, you have to learn how to wash your clothes, what do you call, underwear and what not. But on the outside, well, the shirt, pants, is taken outside to be laundered, so not so bad. But, underwear and what not, the small things, you have to wash your own. Same thing happened when I was interned. So the life style was similar to the boarding school. You have to do your own, because nobody going to do your laundry for you. You got to do your own. (Chuckles)

PN: At the dorm, at this Japanese boarding school, you folks free time, how did you guys get money to go movies, or...

SN: Well, once a month, they used to give us fifty cents. Let's see, now, fifty cents. Yeah. Fifty cents a night. That time, movie was about ten cents or 25¢. Saimin was ten cents. That's all you got fifty cent. Then you come back. You walk to the Princess Theatre.

PN: Now, we were talking about the Japanese school, and, you said, you folks traveled from McKinley to the Japanese school by what? Trolley?

SN: Well, the Rapid Transit was going at that time from Fort Street. So, we used to ride on that and get a transfer, and went to Hotel Street, and then to the old McKinley High School which is---do you know the old McKinley High School?

PN: No.

SN: Linokana School by Medical Arts Building and right in the back there's a school there on the Diamond Head side of Thomas Square. It's between Beretania and Young Street. Thomas Square--right opposite Thomas Square. The school's still there, you can see the stone building. That used to be the science and typewriter rooms. The fare was two and a
half cents, one way. And we were allowed ten cents for our kaukau. Lunch, or in other words, fifteen cents a day. So, for one week, it was ninety cents. That's all we were allowed at that time. Not anymore. If you wanted to eat more, you had to get your own money. That's the reason why you wanted some extra money; to eat. But ten cents was not enough. What're you going to eat? You know, the milk, and then some sandwich. That was all.

PN: They served this at McKinley?

SN: McKinley. That's all you can eat. So what we used to do, just to save the ten cents, we walked from that...Japanese boarding school to McKinley.

PN: To save the...

SN: Then to save the 10¢ we walked back, to school (boarding). There used to be a store called Centeio. We used to stop by there, buy a loaf of bread and then ham, put 'em inside. Eat one loaf. We ate together with the other guys, so it wasn't too bad.

(Laughter)

SN: Otherwise, not enough to eat. Yeah, then, like in Japanese school, they used to have fire drill once a month. We all woke up about five in the morning. Sometimes earlier than that. And we used to climb the Punchbowl. That mountain there. You know, there's a crater, now. They used to let us climb that place, you know. (This is a Japanese dorm life.) That was some chore. There used to be a lot of grass at that time, but, lot of guys used to go there. And they would time us to see how many minutes it took us to go on top there. It wasn't easy.

PN: Part of the fire drill?

SN: Yeah. Just to find out how much stamina you had. And like in kaukau side, too, we didn't have too good a food, but once a month, we had meat. Hekka. You know that hekka. Once a month. So, well, we who sit at the same table worked as a team. "You get the shichirin (or grill). And you get the charcoal. And you go for the...small sticks so we can start the fire." So when we were dismissed, we used to run for that shichirin. Then, bring it out, start the fire. But if you don't have a good gang, boy, by the time we had the fire started the other guys were eating, going home, already.

So they used to do that once a month. Not chicken hekka, but meat hekka. Beef.

PN: Beef hekka. They used to feed you breakfast and lunch at the boarding...

SN: Right.

PN: And breakfast and dinner?
SN: Breakfast, yeah.

PN: But lunch would be at McKinley?

SN: Either McKinley, or some of them were going to commercial school at that time, so.....

PN: Could you tell me again about commercial school and what else was there? Prep school, and....

SN: Well, McKinley High School was divided into general studies, commercial, and preparatory. Was three those days.

PN: How did you get placed in there?

SN: Well, you apply for commercial. Like me, I was a commercial student. So, first year, you have to take....business; arithmetic. Second year, bookkeeping, typing, and shorthand. You have to take all that. So, by the time you graduate, you have to accumulate so many points in commercial subjects. Otherwise, they won't classify you as a commercial student. They classify you as a general student. In other words, you can pick any subject and make the grade point for general course. At that time, it, was 16 to 18 credits. 16 is required and beyond that you can just choose anything...

PN: Do you remember the entrance exam that you had to...

SN: No, we didn't have an exam. They didn't give us an entrance exam, but it was rather strict. Cause some of the classmates I met in September, when came December, they were all gone. I asked, "Where are they?" Say, "Oh, they got a notice saying don't come back to school".

PN: Why is that?

SN: They're flunking out. If you flunk in two subjects, they just take you out from the school. Those were the days. Because McKinley was the only high school in the state, in the territory at that time. No other high school.

PN: They got kicked out where?

SN: Well, some of them went to lolani. At that time, well, the standard was low. Go down there, make up the grade point, come back about junior year. Some of them I know, they came back. (Chuckles) So those days, they used to flunk you out, because even you're a senior, until the last examination, you don't know if you flunked the subject. You don't make the--if it's English, that's the most important. English, history, science, math. If you don't finish, they don't graduate you. Now, they just push you up. But those days, they don't. You have to make the grade.

PN: Was the teacher strict, or were the courses hard?
SN: Well, the classroom was limited. Naturally, they have to eliminate somebody.

PN: Oh, I see.

SN: Not like now. You have in different sections.

PN: Did you look forward to going to McKinley High School, or was it your parents wanted you to....

SN: No. When I went, I wanted to go to McKinley myself. Because by going to McKinley, I could study some more Japanese. Because, where as you go to Mills school, (Mid-Pacific) they had Japanese, but not too proficient. Not too good.

PN: You took Japanese here when you were going to elementary school, too?

SN: Right, right.

PN: How was this Japanese school over here?

SN: Pretty high standards, because when I finished the Japanese school here in Haleiwa, without taking an examination, I was put in senior Japanese high school. Some other classmates were put in the junior classes.

PN: Waialua Elementary School, at that time, was---how would you rate their school? Were they strict, also?

SN: They were very strict. You can flunk and just stay back one, two years easily. They don't promote you. Like my friend a sixth grader, he had 74 points...well, his grade was 74, anyway and 75 was a passing grade. They didn't want to promote him. I asked the teacher, "You know, why should...he's only behind one point. Why don't you promote him together with me?" But, he just flunked. (Laughs) So, you can imagine those days. Because not too many students, well, they can do that. But now, with the increased population....

PN: When you were going to Waialua Elementary, Intermediate?

SN: No intermediate. Only elementary.

PN: Oh, they call that elementary school? To eighth grade?

SN: No intermediate. No high school, nothing. You have to go Honolulu.

PN: Oh, I see. What was the racial breakdown of the school children at that time?

SN: Maybe about 35 to 41 class.

PN: What nationality were there?
SN: Well, very few Filipinos, but, lot of... Japanese, Hawaiians, Chinese.

PN: And what were the teachers?

SN: Chinese. My teacher was Chinese. And some Caucasian that came from, you know, the Mainland.

PN: Did you feel, I guess, out of place, because you were older than the other boys?

SN: No. Because we used to play together, we didn't think about age.

PN: So, I guess, your childhood friends were from this Haleiwa area?

SN: Right, right.

PN: Could you describe what kind of things you folks did during your free time? Games, sports.

SN: Well, to start with, we swam in this (pointing to river next to home) river. Right opposite, well, we used to swim in the river full naked, because we didn't have no swimming trunks. And for playing, we used to play ball. We played marble, and Peewee. Peewee, you know, you cut the stick. There's so many lengths. One is about one foot. And then, the other one is about four inches long to play you dig a hole and put that short stick in the hole. The short stick is placed slanted, in the hole and with that one foot stick, you hit the short one. And then when that short stick rises into the air you have to hit (refers to small stick ) it again. Then that short stick goes toward the other fellows. Then the hitter places the stick across the hole. If the short stick is caught by someone while it's in the air, you're out. Or if someone picks up the stick from the ground and hits the long stick that's over the hole, you're out also. Until then, you can just keep on going. We used to fly some kites too. Make your own kites. From bamboo. Making with a bamboo, and the...you know, Japanese, they call 'em hanshi, the thin Japanese paper surround that...You paste that with cooked rice. Paste 'em around.

PN: And you learned how to build kites from how?

SN: Well, just looking at the other guy's kite. That was about it, I think. Nothing else. Not too many games.

PN: What kind of household chores did you have?

SN: Well, not too much. Not like...you know, the olden homes, it's not like now days. It's so crude that you don't have too many places to clean. So, you don't have too much. And the mother used to do most of this.

PN: Did you help your father, like, in the tailor shop?

SN: We had a bath house underneath this house. My chore was to heat the water for the bath.
PN: Could you tell me about---this is the house your father lived in when he came here?

SN: Right here, yeah. Well, when we first came in here, the house was rather small. But in 1924, he remodeled this, and made it little larger, because it was a small house. So we have one, two, three, four bedroom, now, in this junk house, anyway. But still, it's liveable. (Chuckles) 'Cause I raised--how many--six kids here.

PN: They own this house when they first got here? Or did they rent it out?

SN: Well, this is a lease land. It's not our land. It's a lease land. So we leased the land. That's why Haleiwa town doesn't grow at all, because most of the land is lease land. Whenever you build a building on a lease land maybe for, say, about 25 years, when it expires, the building belongs to the fellow who owns the land. Reverts to them, so no use of making big nice buildings that you spend so many thousands of dollars, and they take it away. We first leased from the plantation. And when the plantation lease expired in....let's see, 1940, I think about. The Weed Estate took care. They were the lessor, so they took care. After that, we were under---Weed Estate.

PN: After that family.

SN: Yeah. We're still under Weed's Estate. It's a lease land. It's not our own.

PN: So how long is your lease now?

SN: Well, usually we take about a ten year lease. So not too bad. The next door people bought two shares of that seven. There are left five more shares. And I bought one share. So we have three-seventh of the seventh-seventh.

PN: Next door?

SN: I have one-seventh. He has two-seventh. So four-seventh were owned by four others. But of the four, only one is alive today. Therefore three-seventh of the seven-seventh went to all the surviving children of the three deceased persons. I told this lady (the only surviving member of the Weed Estate) to make a will. Otherwise you have about 13 children, so they'll be able to inherit only one-seventh Weed Estate. Now in order to get the clearance of that, of the one-seventh, we need the 13 signatures. You see how hard it is to sell this property. Now I don't think you would be able to buy this property. I have six children, so they'll inherit in one-seventh of this property.

PN: I see. One-seventh, you have.
SN: So in other words. Yeah. So, say, six...so it's got to be divided into forty-second, so it's going to be about...two, four, six. Two forty-second, each. (Laughs)

PN: How big is this property?

SN: Oh, almost about half an acre. That's it. Yeah. Because, this building, you know, you can imagine. This building's about 13, 14 feet high, from ground. It's high. This is a pretty high building, because underneath is, you know, what do you call, lowland. It's only about four feet above sea level, so, everytime we have big water, the water just rises. Yeah, down here is very low. So whenever we have a tidal wave, wave just comes up. About four feet water everyday underneath.

PN: Oh yeah?

PN: Remember any floods, like, when you were a small kid?

SN: Well, when I was small kid, we used to have a room underneath here. We used to live underneath. But, after about 1920, we were not able to live underneath anymore. Because the water was getting higher and higher. That is on account of the cultivation and civilization. You know, they started to open up the plantation field, the pineapple field. So naturally, olden days used to have such a thing called conservation of water, you know, that all the leaves and what not. The rain would just--keep all the water. But now, they have a furrows, you know, the ditch. Just goes into the river. So that'll make a big water down here.

PN: So more water come down cause they open up the fields?

SN: That's the reason why we cannot have any building underneath. I used to live underneath here. We used to have room. But now it's all wasted. We cannot do anything, because...in the last flood, we had ten inches water in here. (Store)

PN: Inside here? Yeah? (Laughs)

SN: Yeah. Ten inches. Two years ago. I was talking to my son-in-law. When I noticed the water seeping through the floor I said, "Eh, eh, that water is coming through here. So I don't think I can be talking to you. I'm going to run away." So I just ran away. Boy, that was a big water 1974---what was that? 1974. Two years ago.

PN: '74?

SN: Yeah. '74. April 19, 1974.

PN: That was the biggest flood you ever saw in this area.

SN: I don't think we'll have any more.'Cause I've been living here over
sixty years, now. First time I ever experienced. That is because one of the big dams up here (plantation's) burst, you know; the dam gave away. So that's the reason why about 11 million gallons of water came down. Next door had big damage. Garage. (service station). All the gas—all the tools and everything. Big damage. And across the street they used to have store there. All damaged and three quonset huts were...what do you call, shoved out. Moved off the foundation. And in one of the quonset huts, three members one family of died in there. It floated down the river out to the ocean. It hit the bridge in Waialua, broke to pieces and went out to the ocean. Some of the children were picked up from the ocean by helicopter and were saved. There's still litigation on that, yet. It's not through yet. So I don't now what is going to happen, but that was the biggest flood we ever had. So far. Prior to that was in nineteen...thirty-two. That was the biggest. Before that, we never did, you know. Because if the dam didn't break, I think, we'd never have that kind of a problem. But...

PN: In '32? What kind of flood was that?

SN: That was ordinary flood, but, oh, that was a big one. It rained so many days....

PN: Did anybody get hurt?

SN: And then this bridge got clogged. You see, a big lumber clogged it so, naturally, the water didn't go through, and backed up. And that's the reason why. That's what happened, this time, too. You can see lot of debris still on that bridge, yet.

PN: Did anybody get hurt in the '32 flood?

SN: Yes, one Chinese man died. But the last one in 1974; good thing it happened during the day time. If it was night time, more damage, I think. It started about 9 o'clock a.m. and it lasted almost till 11 o'clock. Good thing it was day time. The children that went to school were lucky, because they were not involved in that, but fellow who stayed back with the parents, stayed in the quonset hut, the quonset started to move out in the river. They couldn't do anything.

PN: Oh, yeah, yeah. Whew! Going back to your small, childhood time, do you remember what your parents used to cook? Food, like that?

SN: Well, in olden days, all Japanese style of cooking, so naturally, they used to have miso, and miso shiru, and then, nishime. You know that nishime is all made up of.....daikon and ninjin, hasu, all those, and potatoes, and seasoned with aji---oh, we didn't have ajinomoto at that time. With shoyu, sugar, and salt. Of course, I didn't do too much cooking, so I don't know much, but, anyway....

PN: Your mother did all the cooking?

SN: Yeah, my mother was doing all the cooking. And after, my wife started
to do it. But when I was small kid, well, my mother used to do that. We used to have a kitchen underneath here. You know, the old style, it's not old stove, it's made of stove on two sides and iron placed in the stone kind of, you know, middle so we could place the kettle on the iron bar. The olden, old crude stoves. Made-at-home stove.

PN: What was that like? I mean, hichirin kind style?

SN: No, no. You just put lot of stone on the side a cemented and put two bars, you know, with center and then cook what do you call...

PN: Fireplace kind?

SN: Fireplace. That's the kind, yeah. That used to be the olden days. Because the fire department wasn't too strict at that time, but, the kerosene stove came after that, I think. We had a kerosene stove after that. But prior to that my mother used to cook in that olden style. Cook rice in that, too. Yeah, I remember... no, I don't know how old I was. I used to see my mother making dango, you know, that patties. Dango. You know, dumplings.

PN: Yeah.

SN: Well, Japanese call 'em dango, just like, you know. Well, I used to see my mother getting some flour and some what do you call that baking powder. Put in that, and I used to mix that, and I used to make my own dango and used to feed myself. (Laughs) So hungry sometime. Yeah. But in the olden style in Japanese, they don't like the man to be in the kitchen, so I never learned how to cook.

PN: She used to serve Japanese style, like serve...

SN: Yeah. The father (my father).

PN: ...father first.

SN: Yeah, yeah, no, well, they set 'em on the table, you see, but usually it goes to the father first. That's customary in Japanese style. Even after my wife started to cook when I got married, well, same thing. Parents first.

PN: And what about laundry? Where did you folks do your laundry?

SN: Laundry, well they used to have pipes, so... they used to do laundry down there. Underneath this house.

PN: By the stream?

SN: No, no. Right here. We used to do laundry underneath. We used to have pipes, so...

PN: The toilet was what? Outside, or...
SN: This toilet is about fifty years old.
PN: Oh yeah? It was always inside the house?
SN: Yeah, yeah. Like this.
PN: Before, I guess, some other kind of houses was outside...
SN: Yeah, we had a toilet outside. It's about, oh, a good fifty feet away from here.
PN: Still standing?
SN: No, no. They don't allow those things; no such things. That was gone long time ago.
PN: Do you remember when they brought in electricity to this area?
SN: Yeah. This, all is old. You know, that side there.
PN: All original wiring?
SN: Yeah. That one is not original, but that was the first one. I don't know when was that, but, must be in 1920's, eh, I think. 1920---'21 about, I think. Quite some time. Before that, prior to that in the store we used to---burn gasoline. You know the mantle. The bag. Coleman. The type---you know, the Coleman type. You know, the mantle there. That's what we used to burn then. Prior to that, my father used to use kerosene. About 1915. Night time. He used to work sometimes in the evening, but it was pretty hard on the eyes. You know, not easy. So, with only the kerosene. Yeah. Those were the days.
PN: You know, during that time, I guess, there was this---did you ever hear of this Seinen Kai?
SN: Oh yeah--they used to have a Seinen Kai, you know, Young Men's Association--they used to have in Waialua. When I went to Honolulu school, they called us one year. So we came back on a bus. And....some of the members had to make speech, I think. Of the life in Honolulu, what not, so, they entertained us. I didn't. We were freshmen. I remember that, and in this district, we used to have Haleiwa Seinen Kai. I don't know when they started, but, anyway, quite some time. It was an independent Young Man's Association. No affiliation with churches....
PN: You didn't belong to any of this?
SN: No, I did.
PN: What organizations?
SN: Haleiwa Young Man's Association. Well---everybody took turn in being the president. I was president for one year anyway. So, I know what happened when I was president. I know, they brought in judo and kendo.
So... Judo and then kendo came into Haleiwa Seinen Kai.

PN: Exhibitions?

SN: No, no. We started the...

PN: As form of sports, like that?

SN: Sports for every week. And they used to have a practice.

PN: Oh, you guys used to participate in it?

SN: The teacher used to come from Honolulu. And... during the winter months the Seinen Kai used to have a patrol. From ten in the evening to about five in the morning.

PN: Patrolling....

SN: Patrolling the Haleiwa district. The stores.

PN: Oh, but, it's something like a police?

SN: So, some of them had special police badge. We applied for it. They gave it to us. Special police badges.

PN: Oh yeah? Were there a lot of burglaries around this area?

SN: There were burglaries going on, so we---they called them yakei or in other words, the night patrol. And used to have about two groups going around Haleiwa. And the best part of it is about 1 o'clock in the morning. So, you know, that's some long hours. That lasted for couple of years, but after that, they told us to abandon it.

PN: Why did it only go on during the winter months?

SN: That was the worst time when they had burglaries. Steal chicken, and, you know, those days, not many chickens and what not.

PN: What? All of you guys would get together and make hekka, like that? In the evenings?

SN: Yeah. About 12:30, 1 o'clock. Then we...

PN: Did you have to wear any special kind of uniform?

SN: No, no. No uniform. Just to get by with the mosquito, you have to wear long pants, anyway. We used flash lights.

(PN chuckles)

SN: Yeah, that was one of the... chores we did for the Seinen Kai. For the Young Men Association.

PN: You guys would get up and go school next day, everything like that?
SN: No, we were already working. Well, from about twenty years up. Mostly 18 up. Not the young one going to the school. They didn't belong to the organization. All fellow were either married, or single; all fellow working. Young Man Associations. Not going to school. All male members.

PN: Did you remember the 1920 Filipino-Japanese strike?

SN: I do. At that time, well, that's the time, see, all the Japanese congregated into--now they call it, you know, the YM--Japanese---we were just saying the Seinen Kai. Lot of them stayed in that house, there. Because they had to come out from the camps. And lot of them had a place in Haleiwa. They had a tent house. They used to live in there.

PN: Where was this tent house?

SN: Oh....well, they cannot stay in the plantation camps, so they had to... evacuate...

PN: Oh, they were kicked out of the plantation camp?

SN: Get out from plantation until....just bring their belongings and.... they didn't bring the whole things, but, anyway, they came out.

PN: Where did they set up these tents, like that?

SN: Well, in those days, there used to be---have lot of big yards, you know.

PN: Oh. Just in people's yards, like that?

SN: I don't know to whom it belonged, but, anyway, they made a tent around there. And then, every evening, you know, the officials used to come around and make speech. "Don't give up. Don't give up." They had headquarters, so those who did not have enough to eat were given food to supplement their kaukau. But, you know, Filipinos gave up too quick, so Japanese were getting hard time. Very hard time. And then, some of the Japanese fellow strike-breakers who went back to the plantation were called dogs. Inu until....so many years, they didn't associate with that kind guy. Because, you know, strike-breakers. They were just ostracized from the community, cause they don't want that kind of guys. So even the kids were having a hard time.

PN: The kids of the strike-breakers?

SN: Right. Because they say, "Ah, this guy dog. You know, cannot be trusted." That's what happened at that time. And lot of them didn't go back to the plantation after that. They just stayed back and then, found some other job. After the strike was over, they didn't go back. That happened to my father-in-law. He was a luna at one of the camps there, but he ended up being a farmer.

PN: He didn't like the plantation? Did you remember the epidemic they had then?
SN: Yeah. At that time, you know, at that Seinen Kii, same place, they had the--oh, I don't know. Lot of couples in there, but they got the....they call 'em Spanish influenza. Boy, everyday somebody was dying. It was like a hospital.

PN: Where did they treat these people? Or did they...

SN: Inside there, but nothing they can do. Well, I got the flu myself, too, so about one week, couldn't do anything. Well, they just get the ice, and put 'em on the head. That's it. (Put his hand to his forehead.)

PN: Cold pack on your head?

SN: Yeah, that's it. And then, I notice that...

PN: No medical....no doctor, like that?

SN: No. Doctor cannot. And everyday, so many guys are dying, so, you know, what they had to do was get a plantation truck and just dump the body. Dump 'em in.

PN: Where? Dump 'em where? (Chuckles)

SN: Well, put 'em in the graveyard. That's all. I don't know where. They cannot make a decent funeral. So many guys were dying at that time. I notice a place where the mother and a son died together. They had to bury 'em together. So, that epidemic was terrific. I can remember. So many guys died. After that, I don't see that kind of epidemic, but at that time....well, in the plantations, too, they were having a hard time.

PN: What effect did that strike have on your father's business?

SN: Well....I don't know much about it. But after the strike, the prices boom and then the store start to boom. Get bonuses. Filipinos were getting about one hundred fifty percent bonus. So, if you earn about twenty dollar, hundred fifty percent of that, you get big money, eh. You get lot of spending money, so....after that, I notice my father did pretty good business. Yeah, the sugar price went just zoom. Hundred percent would be about two hundred dollars. They were getting about two hundred dollars, I think, at that time. Good pay.

So fellow who got in the strike were the losers at that time. But merchants made money, I know, after the strike, because their prices zoom.

PN: During the strike, did your father support or....

SN: Yeah, they did. You have to contribute some donation like rice, money what not, you see, to the striking organization. Contribute to them. I think everybody did.

PN: They come out and ask you for donations?
SN: Mmm, some were asking, but lot of them voluntarily just donated from
the...

PN: From their own side?

SN: Yeah. Yeah, those were the days when lot of these families were
having hard time. Somehow no casualty in my family, so....kept on
going, but otherwise, lot of them died.

PN: I guess, going back to McKinley, what was your reaction being from the
country, going to Honolulu? Like what....

SN: Well, since not too many students were going to Honolulu school, well
....you try to make a good grade otherwise, you know, it will reflect
on the guys who represent them and go to school. If you go to school
and you flunk out, they say he spent lot of money for nothing, so,
you know, you got a black mark on you, but, somehow I managed to
finish. (Chuckles)

PN: What was your impression of Honolulu, being from the
country? You
know, the big town, I guess?

SN: Well, well. You know, lot of things that we didn't see down here,
especially like sports and football, we didn't know what was going on.
I know we used to go to Punahou field to see the football game. I
didn't know what was going on. I just knew that they were carrying
the ball. Back and forth, but nobody explained to you, so by going
to the game so many times you start to understand, so, you like to see
the game, but. Same as basketball. Never have basketball down here.
No football game. In the country, no, naturally, you don't know
anything about it. You don't know what's the rules. You don't even
know how much one score---one point---what do you call, you know, when
they score how many point. 'Cause you don't have the games here. I
used to go to the swimming meets. Used to see the football game at
Kamehameha School, the old Kamehameha School and at Punahou. And
basketball was at the old National Guard Gym. You know, you remember,
right by the....it's right by the Capitol ground now. They used to
have an old gym there. And....the one YMCA. The old one, you know, it
used to be on that Nuuanu Street. And let's see....I never did go to
Punahou, so I don't know if they had any, but....so McKinley and St.
Louis played at the National Guard. That was about it, I think.

PN: So you liked watching the sports? Anything, you know, in the big town,
that you didn't like?

SN: Didn't like? Well....I don't think I had any, what do you call,
dislikes or likes about town. Just living there. Just like ordinary
guys. Because latter part of the year I was---living near Aala Park.
So I used to go and eat at Palama Restaurant they were saying there
were lot of hoodlums, but I never did see one. So I don't know.

PN: Well, during school, did you folks date and stuff like that?
SN: No, no. No such thing. Some of them were dating, because they had enough money to spend. If you did not have money, you cannot go far. Need money to date. Because those days, very few, I notice, boys and girls go together. I never did see too many. But other nationalities, I know, some of them, boys and girls walking together, but Japanese, I don't know. Not too many, I think. Not like now.

PN: When did you get married?

SN: After school.

PN: Graduation?

SN: Yeah.

PN: How did you meet your wife?

SN: Well, my wife was working at my shop, my father's shop. And I used to know her when we used to go to Japanese--Taisho School when she was a young one.

PN: She's from over here, Haleiwa, too?

SN: Well, born in one of the plantation camps.

PN: I see. And what kind of wedding did you have?

SN: Regular Japanese style.

PN: Did you have to, like, go and see her parents?

SN: No.

PN: Wasn't the Japanese way of...

SN: Well, there's a middle man that took care of everything. We didn't have to do that.

PN: What did the middle man do?

SN: To go to the parents of the bride and asked for approval.

PN: Could you maybe, cause I don't know what it was like, could you describe how the wedding went?

SN: Well, same as now. Only thing is that, you... what do you call that... give them the dowry. So many hundred dollars, so that she can prepare for the wedding like buying a kimono.

PN: How much was your dowry?

SN: I don't know. My father took care of all that. I don't know how much he gave, but then, the wedding date was set. We had a party in here.
Small party. Family party. Not too big a party, but, you know... and those days, not like now days. There were no catering places, so you have to make your own delicacy. Everything had to be made at home. There were very few paper plates, so you have to get your own plates. Borrow and then buy some. It wasn't easy. Now, you can go to a teahouse and everything prepared, so not so bad. Olden days, you have to make all the food. You have to cook at home. So, some of the ladies, instead of going to work, they come to help, you see. Rest a day from work, and then help you in cooking, prepare for the wedding party. Now you don't see that thing anymore. Well, the olden days, used to be all same all over. No catering place, so naturally, they used to cook at their home. And everybody used to pitch in, help. Somebody make sushi. Some make nishime. Some make chicken. All different departments. Same as funeral. When my mother died—that was fifty years ago. She died in Queen's Hospital, but we brought her back, and we had a wake for her here. We had to make preparations here. They call 'em detachi. In other words, when you going out, well, they make kaukau for those going to the funeral. So everything was done at home.

PN: Could you tell me again about your mother? What did she die from?

SN: She had a tumor. Well, she was recuperating from a cold. She wasn't recovering fast enough, so we asked the doctor, "Say, I think I'd like to take her to town." So we took her Dr. Milnor. He was the best... physician for ladies in town. So then we ask him, he said, oh, she has a tumor. Say, "What are the chances?" "Fifty-fifty." So I asked my mother, say, "What are you going to do? He say it's fifty-fifty." She said, "Might as well cut 'em up and take the chances." So we had an operation at Queen's Hospital, and she lasted one day and she died next day.

PN: Where was the tumor?

SN: Stomach.

PN: Oh. Stomach tumor. Who was treating her down here?

SN: Well, there was a Japanese doctor. Dr. Itchinohe. My mother complained there was some kind of a big thing. Something big in her stomach. But she didn't realize that was a tumor in the stomach. It was big. At Queen's---I asked the doctor to let me see what kind of a thing is a tumor. It's a big thing. Something like a head. And I don't know. It had hair and what not, and, oh, awful looking thing. But I asked the doctor, "What happened?" He says, "The operation was successful, but on account of a shock, she couldn't pull through." So she was about forty something.

PN: What kind of medical care was people given during those times? Just doctors? You go to any doctor around here?

SN: Either they went to a plantation doctor or a Japanese physicians.

PN: He was the only doctor around here during that time? And what was he giving?
SN: They give you medicine. Something to drink, but couldn't recover, so....

PN: Did everybody go to this doctor here?

SN: Yeah.

PN: For childbirth, also?

SN: Everything. Childbirth, well, no. We used to have a midwife. All my kids were born with the midwife assisting. No doctors.

PN: Is there any midwife still living here?

SN: Not one...

PN: Have they all moved out, or....

SN: No, they are all dead. The medical department is very strict in giving licenses to the midwife. So they couldn't pass the test. Olden days, I don't know how they got their license, but, anyway, had about two down here. Maybe they had a permit. They're all dead. If they're living, they'd be over hundred years.

PN: (Chuckles) Oh, I see. So, could you describe more about, like, what was a common practice for funerals?

SN: Well, funeral, those days, they had....I don't know if they had Hosoi, but Kukui was the only one for the country people. Down here. And....they used to prepare. And from here they take 'em in town. They take 'em in town, first, and bring the body back again.

PN: Where was the funeral held? Services held?

SN: At Hongwanji. Waialua Hongwanji. In those days, we used to have a procession of cars. Cars used to line up on the traffic highway with the traffic cops leading the procession till Kukui Mortuary. And then cremate it down there. Cremated. I buried her urn at Mililani this April. Together with my father's. One burial plot can put two inside.

PN: Where did people usually get buried around here?

SN: Well, they used to have a cemetery down here called Puuiki Cemetery. That used to be only one those days. And that was getting too full, so they started to cremate. Some put their urn at the Japanese churches. Hongwanji Church. That's where they still have it today. Formerly, instead of burning, they used to bury the body. So, a lot of them is still in Puuiki cemetery.

PN: Do you remember the Myles Fukunaga case?

SN: I do.

PN: Did you know the family?
SN: Myles Fukunaga. Well, he was born in a place called Takeyama Camp (pineapple camp). About five, six miles over up this hill here from my place (Haleiwa). He use to go to Waialua Elementary School. Very bright student. And he also went to Taisho Japanese School.

Eventually, the family moved to Honolulu. I don't know what was the place, but anyway, someplace near Punchbowl. And then, there, they were renting house from the Bishop Trust, I think. One of the officers was Mr. Jamieson. Well, he, this Myles Fukunaga was working at Moana Hotel, I think. Then he disguised himself as a messenger boy and brought a message to the school. He went to Punahou School and got the boy out of the school, saying that the parents want to see him, so he's going to take him home. He took the boy to Moana Hotel side. In the meantime, the boy being about 12, 13, he's pretty big for a Caucasian. And Myles was a small boy, about five-two maybe. Not too big, because he cannot control him, so I think he had to kill him and bury him.

In the meantime, he wrote a ransom letter to Jamieson and demanding ten thousand dollars ransom money. He was a very bright student so he took some excerpts from some of the magazines and he copied that ransom letter and sent it to the Jamiesons to leave the money at the new McKinley High School. The paper was signed K.K.K. Near McKinley High School, there were many vacant lots around there those days. Anyway, he contacted Mr. Jamieson at the promised time (evening) and then the Jamiesons delivered the money. I don't think he collected the full ten thousand. Five thousand maybe. He was so excited that he ran away with the money.

Then from that day on, the ransom paper were signed Three Kings, K.K.K. So now that story came out in the paper, that they must be gangsters. Three Kings, so they didn't know that Myles was a lone guy that was working by himself and doing all the letter writing. Then when the funeral came for the boy to be buried in Nuuanu, he sent flowers to Jamieson saying K.K.K. again in that card. And in the meantime the papers and the community was giving ransom for the identification of the guys who were taking part. So lot of the guys that were suspicious were picked up and grilled. And they couldn't find one.

But one day, this fellow Myles came to Waialua on the train. He spent that money that he got from the ransom. At the train station, he came to Yamada's store, spent some money there. Went to Sea View Inn, spent some money there, too. Then he went back. Now they started to trace that money. And then one of the guys found out that, well, in his talk—he said he came to see his old classmate, Waialua Elementary School classmate. So they found out that he was looking for a certain guy.

END OF SIDE TWO. BEGINNING OF TAPE 1-33-1-76, SIDE ONE.

SN: I don't know, but somebody had a picture of the graduating class and picked Fukunaga out of the photo. The detective got the whole story on suspicion of murder and kidnapping Jamieson boy. While Myles was coming out from the Princess Theatre, the detectives surrounded him. And he was captured without struggle. He confess that he was the Three Kings. Lone eagle that was doing all the work. Then the public sentiment was such that they wanted him to be executed right away. You know, now, well, you can't do it; you will have to go to court after court until the final verdict. It didn't take too long to convict Myles. And then he was condemned. Hung.
PN: Do you think there was a lot of anti-Japanese sentiment at that time?

SN: Oh, yes. At that time, I think the feeling was very bad, because you know, the Japanese doing such a cruel thing as that. They didn't like Japanese too much.

PN: Do you think that had something to do with the reason that Japanese were striking during the '20s?

SN: No. What the boy didn't like was the oppression from the rich guys to the poor guys, you know. They're trying to oppress them, and..... whatever they do, it's their power. They have the power. That, he didn't like. But, he asked for postponement of payments of rents for the parents. They didn't give him the postponements. Because they were having hard time trying to pay rental, they ask for postponement for maybe one month. I don't know if the word is right, postponement, but anyway, delay for a month. But they didn't give him, so he got so mad and tried to....well, retribution, I think, maybe, he was trying to get some money and then with that money trying to pay, He did all by himself, but the public sentiment was that Japanese community said the trial was too fast and they shouldn't have condemned him so fast, you know. In within about one or two weeks, he was hung.

PN: Why do you think there was so much Japanese resentment at that time?

SN: Well, you know, whatever Japanese do, they're persistent. They're hard working guys. And the other guys, molowa (lazy), so they don't work, so, naturally, Japanese would advance. Up and up. So, they didn't like the idea. But nothing they can do, because Japanese is such nationality that they're industrious, and then try to make a go no matter how hard a time they have, so, they didn't like the idea, I think.

PN: What was the Waialua-Haleiwa sentiment about...

SN: Well, see, now, coming back to that, since he came to Waialua, I think it was Star Bulletin or Advertiser, I don't know, but anyway, the community and then the Bishop Trust gave some money. Some ransom money, and then the ransom money ran to about so many thousand, I think. And this fellow, Yamada got some ransom money. Sato got two thousand, and the ticket agent in....Waialua got some money. I don't know how much, but anyway, at that time, we had such a club that's called Waialua Japanese Civic Club. So, the fellows who got that money donated that to the Waialua Japanese Civic Club, I was one of the officers of the Waialua Japanese Civic Club at that time. We had meetings after meetings whether to accept that money or not, but finally, we accepted it, because the person that gave the lead to that detectives, like Sato, Yamada, were given that ransom money. Two thousand, or, I don't know, two, thousands, anyway, altogether. And that was donated to the Waialua Civic Club. But we cannot use that money, because we don't know how to use it. So, when the War broke out, the Club became defunct.
Some money was donated to the Waialua Lion's Club. That money, you see. That money is today used as a scholarship fund. Whatever the interest or dividend that was derived from was all taken into the scholarship fund so we that we can give to student who not able to go to University. Scholarship so that money cannot be touched, because it's invested. So, from what derived, we make use of it.

PN: So, all that time, since the murder to the War, the money wasn't used at all?

SN: They didn't use that. They didn't use that money, because, how can you use that money? You don't know how to use it. You cannot use for your own enjoyment or recreation or what not.

PN: I thought somebody said that they used that money to build this gym over here?

SN: No, no. This gym was... because I was involved in this one, too, because Mr. Frank Midkiff (Bishop Estate) came down. He was with the Bishop Estate at that time. And then, they donated the land there. Then they asked for donation from the Haleiwa community. We all donated. $25, $50, $100. That wasn't "blood money." They got donations from Bishop Estate.

PN: That's how they got the money to build the gym?

SN: Yeah, yeah. This was the first Community Association building in the whole state---territory at that time. This is the oldest.

PN: Most of the money came from donations?

SN: Right. Donations. And must have been Bishop Estate, I think. I don't know where the money came from.

PN: Who originated, I mean, that idea to build the gym.

SN: Oh, this fellow, Mr. Frank Midkiff. He's still alive yet.

PN: The brother? Going back to the Fukunaga case, how come these guys, Yamada and Sato got---oh, I guess the ticket agent, too because he...

SN: Gave information. You see why. Because he spent the money at their restaurants. It's an evidence, because they got the number, serial number. That was presented to the detectives.

PN: So who's Yamada and Sato?

SN: There's still a Sea View Inn. You know, that Sea View Inn caters to parties what do you call? Restaurant there, in by this beach. Well, the first owner was Ikuzo Sato, I. Sato, they call him. He was instrumental in getting the information. And that boy came to his restaurant to eat. That's the reason why they found out.
PN: And Yamada was who?

SN: There is still a restaurant right next to the Haleiwa Elementary School. There's still a restaurant there. So, all those places are very, you know...familiar to him and...what do you call the word? Nostalgic? You know, so he wanted to see for the last time, maybe. That's the reason why. If he didn't spend that money, nobody would have known. Because he spent that money with all the numbers on it, so they found out.

PN: So, they get the serial numbers?

SN: Yeah. Because they were looking for gangs. He was the lone eagle that was doing all that things, and still, in the public he used to write letters signed K.K.K. He was a gutsy guy. He used to be a gutsy guy, and brainy guy, too. He reads and he doesn't forget.

PN: What about the Japanese sentiment, like that? Were they ashamed that a Japanese had committed the crime?

SN: Oh, yes! Old folks especially. You know, old folks, you know, like they take so much pride in their name, and then, shame. In everything, they tell, oh, haji (shame) they call 'em, eh.

PN: Haji?

SN: Japanese call shame "haji." Anything, say, "Don't do that. Don't do this, because it will be the shame or the haji for the family." So, you were instructed not to do this, not to do that in Japanese family. But now, we don't do that. It's all Americanized.

(Laughter)

SN: Those days are gone. But, you know, if you have old folks, at least they are disciplined, because they'll listen to whatever parent will say. But lot of them, they don't, because, "Ah, your style, old style." But there are many things that you should listen to them, you know, because it won't hurt. If you listen to the old folks, they're glad, you know, because they think at least you are listening to them. And trying to obey. Well, they have good points to that, because they been through all the long years and sufferings and what not, so, it's time that they can give some advice to them, but too bad, they're all gone, now. Very few left. But, more of them are senile now, so, you know, cannot do anything. Now the niseis are getting senile, too.

(Laughter)

PN: I don't think so.

SN: No. You know, there's some niseis who are seventy, eighty, years old. I'm amazed....I know a fellow who's about 82, you see. Nisei, born in Hawaii. I said, "No. You not born in Hawaii. My gosh!" I tell 'em. Can't believe it, but still....So you know, I've noticed,
my family, well, my wife died about 16 years ago. During that time, I had my father, so naturally, my kids, you know, is still under the influence of my old man, so, they cannot be too free like some ordinary guys. Yeah, because he just give 'em the word and he'll tell 'em. So, at least they were lucky. But, in one way, they didn't get much freedom. But by having an old man, I think was a credit to them, I think. (Laughs)

PN: Was there any other cases like this Myles Fukunaga case?

SN: Down here?

PN: Yeah, down here.

SN: No, I don't remember the big cases like that down here. No, no. I don't know. Because that was the biggest event, anyway, down here. And lot of ransom money, too, eh.

PN: Was there any other crimes that you remember in this area?

SN: No. I don't know any crime that was committed around here at that time. But, anyway, the old days, you know, they didn't have too much recreation, so, used to get horse races, bicycle racing.

PN: Where?

SN: Well, on this road. Not too much traffic, so, they used to go right around here (Haleiwa) to race. And, well, the winner gets one tire, or one seat and what not, you know. And then, they used to have... I know that. I went one time to see the horse racing. Straightway. Mokuleia side. Two horse run together. And then, here, they're betting on that, so....

PN: Oh yeah?

SN: Yeah. I've seen that.

PN: When was it?

SN: Oh, that was about sixty years ago, I think. Yeah, I was small kid, yet. I remember. So, and then, during the July... Tencho setsu, they call 'em. You know, the emperor's holiday, the birthday, we used to have sumo all the time down here. Wrestling. You know, because, the issei used to wrestle quite a bit. They used to get prizes from all over and then they compete for that. And then, even that--- for the start, they make the small boys wrestle, give them prizes.

PN: Where was this held?

SN: Oh, in the camp. Plantation camp. And then, plantation used to let them rest one day before during those days, you see. They allowed them to rest. To participate in those programs. Not any more, but those days.
PN: Emperor's birthday?

SN: Yeah. Yeah, and then, not too much recreation, so, naturally, down here near the water, so lots of them go fishing. Night torching. Throwing net there when lots of fish down here olden days. But not any more. You don't see too many. But those days, they used to go fishing. And...let's see, some of them used to go hunting, too. Not too many. Used to have lot of pheasants up here in the pineapple field. The pineapple field wasn't cultivated like now. The top part was all lantanas. But later, about 35, 30 years, they started to expand all that place. But prior to that, was all sisals and stones and lantanas in the olden days. But now, as I told you earlier the water is getting bigger and bigger now, because, you know, for cultivation, they make a big flume, furrows so the water can go in the gulch easily. Big water goes in, see.

PN: So, it doesn't soak in the ground?

SN: No, no. No soak. There's no conservation, now.

PN: You said after you graduated, you applied for a job at Bank of Hawaii?

SN: I filed in my application, was almost ready, by couldn't make it. My mother died.

PN: Your mother died, so you came to help your father?

SN: Yes. And I started my tailoring. I didn't know anything about tailoring. My father's pattern cutting was old style, so I had to take a correspondence school course from the Mitchell Tailoring Designing School. And it was rough, because I didn't know what I was drafting at first. But eventually, I got on it. I'm using the system now, I mastered that, so.

PN: Your father went to school in Honolulu to learn how to cut?

SN: Not school, but from the friends who had his tailor shop in Honolulu. And then he learned to cut the coat, pants, vest, and I think that was all. That's it. I think if you have that much, that's enough. More than enough.

PN: Did he belong to this Tailors' Association?

SN: No, not in Honolulu. Country, we didn't have. We used to have it, but. We used to have such a thing called Waialua Merchants' Association, but comprised mostly by the merchants in Waialua. Or the meeting we discussed mostly about credit. We have to give credit. So, naturally, when we get together once a month. We have to get together and exchange ideas. "How's this guy?" Say, "Oh, this is bad guy. Don't give credit too much, this guy." "How's this guy?" "This guy's good." And some, well, they don't want to divulge their, good customers, because they don't want to lose their customers.

[PN laughs]
SN: So naturally, they don't. But the bad ones are known to everybody. "Oh, don't give to this guy. If that guy should ever borrow from you, he'll never pay." Because those days, pay day was once a month. Every time, when you go to their home, look at their envelope, zero. Nothing in there. So you cannot collect. No matter how many months you wait, you cannot. The only think you can do is garnishee them.

PN: That was harder to do? Garnishee?

SN: Well, garnishee, yeah. At least you get so many percent. But takes longer, but you can get it back.

PN: When was this Merchants' Association formed?

SN: Oh, long time ago. That was about 1928, about. But didn't last too long.

PN: Oh. And in Honolulu, they had their own...

SN: Oh, yeah. Honolulu, they used to have a Tailors' Association. Used to be thirty, forty tailors there. Now, hardly any. Because it's not a very lucrative profession. You don't make much money. Just keep on going. I wish I went to some other business. I think I would have made more money. It is too late now.

(PN laughs)

SN: But, at least, I sent all my kids to town, to school, so that much consolation. (laughs)

PN: That's good.

SN: Yeah. See, in order to give them educa--send all of them to town--some board 'em in town. Only my last girl commuted from here, because my wife was sick, so...she was going to University, taking teacher's college. She had to commute from here. Six in the morning, come back, six in the evening and after that, she looked after (my wife). But during the day, I had to take care of her. Well, she was just an invalid, so can't do anything.

PN: How many boys and girls?

SN: I have two boys and four girls, and, well, they're doing all well; they have their own homes and enough children so nothing to worry.

PN: Yeah. So you got lot of grandchildren?

SN: Yeah. You know, the older ones are University graduates.

PN: What is all these baseball trophies?
SN: That's my son's; he was in a junior league. He was a pitcher, and he used to be pretty good. So, everytime he played for different leagues, he would have valuable player or best pitcher trophy. When he first joined the rural county leagues he was the best pitcher and he also took the best rookie. He got two trophies from that country league. Then, after that, he joined the Red Sox. You remember the team? You don't, eh. Was run by a Mr. "Peanut" Kunihisa. Used to play in the stadium. Well, he was the owner and then my son was picked from that team. He was still going to high school. He was going to high school, and community college, and he was pitching for Red Sox. The other big trophy is my daughter's. You know, that picture on the top there? In 1951, she was selected as the Kapalapala Queen, Japanese Queen.

PN: That's your daughter?

SN: Yes, my daughter. Mrs. Fukunaga. At that Servco Pacific.

PN: Servco Pacific?

SN: She's married to that Motor Import Bus, you know, sells all the Toyotas.

PN: So, can we end it here, and then, maybe next time I can talk to you about your...

SN: Internment?

PN: ...tailoring and your internment. I want to know about your internment.

END OF INTERVIEW
PN: This is a second interview with Mr. Sam Nishimura on July 22nd, 1976 at his home in Haleiwa. Mr. Nishimura, going back to 1920 strike, you said that people were kicked off the plantation. Do you know who kicked these people off the plantation?

SN: Well, they were not kick out, but anyway, I think, the plantation gave an order that all the strikers have to leave their homes, so, naturally, they were not able to stay at their place or in the camps. So, everybody had to come out from the camps. And they were living at different places and the Young Men's Association had a building, so, naturally, they made that available for them, and they had mess cooking. The Young Men's Association had a two story building, so, naturally, some were living underneath and some was living upstairs. Some of them were living in the camp. I'm not too sure, because I was rather young yet, but, anyway....I used to see them congregate in a building near the beach. Near Taisho School and once in every week, well, they had someone address the congregation speaking in Japanese "to fight until the end." They had the mess cooking. They had to eat, so lot of these stores in Haleiwa and Waialua donated sugar, rice, and...somen and what not, so they were able to live with that for a while, I think. But, later, the Filipinos who were together striking, broke the strike and went back to the camps. So, naturally, the...plantations were getting a little stronger now because the laborers were coming back to work. And there were some Japanese who were in the higher class who were receiving good salaries and went back to their job. And these people were ostracized by the old strikers. Because, in other words, they were strike breakers. They are not supposed to break the strike. But after the strike, I've noticed that they were being ostracized by the whole community. They told them they were dogs and what not. Even the kids were affected by that, I think. I don't know how long the strike lasted, but lot of them didn't have enough money. Some were alright, some were not, depending on the family size. So, they had donations and I believe the union was helping them out. Other unions that were not on strike and other communities helped them to keep the strike going.

PN: Do you know who originated the strike?

SN: Oh, that I don't know.
PN: What about the 1924 strike?

SN: 1924 strike? Chee, I can't remember that. Did they have one at that....

PN: Yeah, that was when only Filipino workers went on strike.

SN: That, I don't know. They must have had it but I don't remember. Oh, I was still at school in Honolulu, so I don't remember that.

PN: Yeah, that's right. Could you tell me about the Depression?

SN: Well, the Depression...in 1929, the stock market fell, and everything just went down and down. We had one hui down here. And I invested about three hundred dollars worth. When the stock market crashed, our club was also affected. That thing just went broke. I notice some people around here playing the stock market, and lot of them went broke--but fortunately, nobody committed suicide down here. Not like in the Mainland. So many investments, thousands and thousands of dollars went out. I know a fellow who was playing quite a bit stock, but he didn't go broke. But, anyway, he was hard-up for sometime. During that time, I was running the store already, so, just to get orders, I had to go from camp to camp to take orders. But, you know, you cannot take orders that are expensive. You have to go and take orders for the denim pants or khaki pants and working pants and working shirts. Their income was very low. We had a very hard time in trying to make ends meet, but, somehow, we survived the Depression. I had about two girls working at my place. And I used to pay them about $25 a month. So, wasn't too easy, because, you know, you have to pay them, and you have to make a living. And so, at that time, the pay was cheap. Still, I had to pay that to keep the girls working. I used to go from camps like Waimea, Opaekula, Helemano, Mokuleia. All the places was pretty far away, but I had to go around, to take orders. Otherwise, the girls that I had had no job.

PN: Could you tell me little bit more about this hui you had? What did you invest in?

SN: Oh, yeah. Well, we invested in stock because the market was very good. The buyer was a haole who was working for a company in Honolulu. He was quite capable of buying and selling stocks at that time. He was one of the wholesalers that used to come to Haleiwa and Waialua. And the hui started by the employees of Waialua Plantation. And one of my friends asked me if I wanted to join. One share was one hundred dollars. And we just let the buyer to buy and sell. It was going alright until the Depression. We didn't go broke. But when we finally dissolved that club, one share was worth about twelve dollars. (Laughs) So, we took a big beating in that.

PN: What was the money invested in?

SN: Oh, just to make money.

PN: No, in what kind of companies was it...
SN: Well, no, not companies. The fellow used to play the stock market. You know, you just play the stock market.Buying and selling. So investors were not only here but there were members from Maui, Kauai, all over the place.

PN: He came around to solicit...

SN: I didn't buy from him, but one of the friends who was in that club bought for me. He must have been a German fellow, I think. But, very smart in buying. But at that time, no matter how smart you were, just went broke, that's all to it.

PN: What kind of people were in the hui?

SN: Oh, a lot of Japanese and other nationalities. At 1929, the stock market was so high that some of them, maybe, drew the savings and bought shares by thousands of dollars. Two thousands. Imagine, you get two thousand dollars and you get out about how much? About $125. That's all.

PN: Wasn't a hundred dollars a share a lot of money at that time?

SN: Oh, yes! Those days, hundred dollar is pretty big money, because, still, I think, they were paying about dollar a day, yet, to laborers. So, you can imagine.

PN: How did you get that three hundred dollars?

SN: Well, three hundred dollars....I had a savings, so I just took out from my saving and gave it to my friend to invest. 'Course, it's not easy money to get at that time. Money was in dollar a day, so, you know, you work 25 days, $25. That's all.

PN: Going back, you said that you went out and took orders.

SN: Yeah.

PN: How did you travel from camp to camp?

SN: Well, from camp....I used to have a Model T Ford. Used to go around with that from camp to camp. And in 1931, well, I had a Chevrolet. So I went around with that. Had to go from camp to camp with a car. That's take order with samples. And after you finish the order, you have to deliver that. At that time, the denim pants cost only two dollars. You can imagine how cheap. So, you won't get your expenses if you don't take too much orders. And then, we go down there. We cannot collect all the money. We have to give them credit, so, next time, when you go, collect that. So...it wasn't very easy. Really rough. And I had how many kid at that time? About three, I think. Yeah, those days gone now, but, really, all the merchants down here, same situation. Like the...they had to go from camp to camp take orders, deliver the goods and give them credit. And then.... for next payday, they go up to the camp to take order and then later deliver them there. So, some of the big stores here had a credit of
a thousand dollars a person. I don't know how they collected all that money. The merchants expected to collect the money from cane contract by payday. The cane contract for one crop took year and a half or two years. When they had a big payday, they use to reimburse whatever they had. But wasn't enough. For the contract pay, they collected about three hundred fifty dollars, so two hundred fifty. It was not enough to pay for all their debts, so their debts are always going up and up. I've noticed some of the stores down here gave as much as thousand dollars credit.

PN: For one customer?

SN: For one customer. That was Fujioka Store. Still running yet. Their father used to run that. I don't know if he collected all the credit; that's what I heard.

PN: How did people keep track of who owed money?

SN: What do you mean?

PN: If you ran up a credit on one person, you wrote it down in a book or something?

SN: Oh, yeah, they had a bookkeeper, so they had one style of bookkeeping for every account.

PN: Did you have a bookkeeper?

SN: No, no. Kept my own. Well, like my case, not like the groceries. You don't give that much credit. You won't be able to stand, otherwise. You have to buy the materials and then, you have to pay for it, but I don't know how they managed to do it, but the groceries stores, lot of them gave them credit. And then just pay whenever they were able to pay. But, it's not easy, so lot of them had that problem. I told you the other time, when we had a Waialua Merchant's Association, we used to gather once a month and then talked about the fellow who had a lot of credit and was not able to pay. So, we just get together and "How's this fellow?" Supposing Domingo. And he say, "He has an account. He's not a good payer." And the other guy say, "We better cut out that kind guy. We better not give him any more credit, because he won't be able to pay for it." So, that's the reason we had our association. To find out to whom we are giving credit that were no good. Guys who had credit who were not able to pay, they'll buy lot of things. They don't care, because their idea is not to pay. Just buy, buy, buy. And when it come big payday--you know when they had big contract--not enough to pay for the whole thing. Because all the merchants are waiting at the plantation door. And when he got his pay, everybody there is trying to collect, but nothing there, sometime. All empty.

PN: How they got their food if they couldn't pay the credit?

SN: Well, that's what I mean. They say they have a contract for two years. "And when the contract is over, I'll pay you." Well, that assumption the store lends to them (many grocery stores). But if the
crop is good, it's alright. But if the crop is bad, too bad. You won't be able to get anything.

PN: What kind of stores belonged to this Merchant's Association?

SN: Well, at that time, grocery stores, the dry good stores. Practically all of them in Haleiwa, Waialua.

PN: And how much did that number?

SN: Oh, good fifteen, twenty at that time. Lot of stores, you know; there were many grocery stores and dry good stores. So maybe one fellow might buy from four stores. Get credit from all these stores, because, well, that kind of fellow is a good buyer. They don't pay. He is a good buyer. So that he's a good customer. When you start to give it to them, they don't pay, so you won't be able to collect and you have a debt account. (Laughs) That happens. Not now, because we don't give credit too much. Only to good customers. Those days, ten dollars takes you about, oh, six months before you even finish pay because they not earning too much. They give you two dollars, one dollar. Once a month payday and when you look at their envelope, hardly anything. What are you going to do? You cannot collect. If it's some kind of appliances, not so bad, but like ours, you wear, you cannot bring back pants that been used.

PN: What happened to the Merchant's Association?

SN: Just gradually went defunct. That's all to it.

PN: How come?

SN: No interest. Not too much interest afterwards.

PN: So the main reason was to just check out credit ratings on each customer?

SN: Yeah.

PN: Did you say that there was a tailor association here also?

SN: No. Merchant Association, that took care of the whole thing. No tailor's association.

PN: Going back to the Depression again, do you remember paper money with a stamp on it? Hawaii stamp or something like that?

SN: Well, that stamp money was used during the War.

PN: During the War? Not during the De...

SN: No, no. They call it moratorium at that time. Bank was all close. Not close, but, they didn't....what was that anyway? They issued their paper money, you know. I don't remember what kind, but it was a flimsy kind of money, anyway. Printed by the government, but it wasn't a good money at all.

PN: Do you know why they put this stamp on it?
SN: Well, moratorium was world wide— not world wide. The order came from the United States. It's not local; it's from United States and President Roosevelt made the moratorium on account of Depression and what not, I think.

PN: What were you doing on December 7th?

SN: Well, December 7th... let's see. I was eating about 6:30, breakfast. I'm a fast eater, so naturally, I came out early to the store. And here, about 7 o'clock, the National Guard was station right in front of my place. And he was looking up. He was looking at the sky. And I said, "What happened?" You see, he was all excited. I told him, "What happened?" He said, "Oh, this is a real McCoy." "What do you mean, real McCoy?" "Look at the top," he say. When I look at the top, there was a Japanese plane with that big, round red ball flying about our head. "Eh, that's a Japanese plane." "Yeah." Then, he shot at that plane. And when he shot at the plane, I notice the pilot retaliate by pressing his trigger for the machine gun and I could hear that. Was way down.

PN: Plane shot back.

SN: Shot not at him. Because right under, you cannot shoot. So, some of the buildings on the west side was strafed but no damage.

PN: Where's the west side?

SN: You know, that side. That side is west. So, he was going toward that way, toward Kahuku side. So, he shot way down. Naturally, he cannot shoot underneath. He had to shoot sideways, so... this house near Haleiwa Shingo Mission, just beyond that, some doors were knicked with that bullet.

PN: What was the National Guard doing?

SN: Well, the National Guard were alerted all time should anything happen, so on the bridge on this side (Twin Bridge) and the over there bridge— two side— they had guard. Constantly watching. And in the middle of that bridge, they used to have a small camp there. For the National Guard to rest.

PN: How long this camp had been here, National Guard camp?

SN: Well, I can't remember. But anyway, not too long though. Maybe about one month prior to the War, I think.

PN: What was your reaction to seeing Japanese planes?

SN: You see, I can't believe it. I say, can't believe that Japanese... you know, that plane was so big and clumsy looking. How can that thing fly? I didn't think they flew from that plane, from the carriers. Big stuff, anyway. Not small plane. It was a big plane. And flimsy looking stuff. But still, they were able to fly. I don't know.
And then, at that time, you know, at Kawaiola, they used to have an airstrip there. One plane was just coming up and up and up. And before I know, I think, these two planes were shooting at each other by Koolau mountain. I seen that. But my neighbor, he used to deliver ice those days in Wahiawa. But when he came opposite Wheeler Field, he noticed all the planes were in flames, you see. So, he said, "Eh, what are they doing anyway? They burning all the planes." He didn't know it was war, see. So, he stood up on his ice truck. He was watching what was happening. Can see that plane coming down and strafing the American airplane. He wasn't afraid, but when they say, "Eh, this is war!" he started to come back. He said he didn't want to get hurt.

PN: What was the other people in Waialua and Haleiwa doing at the same time?

SN: Oh, same thing. They didn't know it was war. We had radio, so we put on the radio. And then, here on KGMB, well, this fellow Murata was saying this is a war between Japan and America, so, you better not go out from the house. We were caution not to get out from the house. Anything can happen. Prior to that time, we were notified by the government to have a bomb shelter—what do you call...you know, we dug a shelter. Bomb shelter, yeah. We dug a bomb shelter. Down here, we cannot, because my place is about only four feet above sea level. So if I should dig four feet, it's water. So, we had to borrow a place, our neighbor's higher place, and we dug a shelter there. So, we had to evacuate down the other side if we had to.

PN: How big was this bomb shelter?

SN: Well...we dug about six feet, and...good about four feet. Just to stay in there. Not to live, so, wasn't too big.

PN: Just to hold your family?

SN: Yeah.

PN: What was your father's reaction to the Japanese attack?

SN: Well, he was reading the paper and I think, his reaction was that it was coming. He was pointing toward the---you know, the Japanese papers saying so much about America stopping this, and the oil, and then, passenger liner and what not, so I think, he say, it must have been coming.

PN: Was he pro-Japanese or pro-American?

SN: Well, he didn't say much, anyway. We didn't discuss about it too much at home, so...naturally, being from Japan, he must have been pro-Japanese regardless what I might say. Because he came as youngster from Japan, but still...been here a long time, but maybe, he's Japanese, so, I think he must have been...all the isseis must have been all pro-Japanese. You cannot help it. Because regardless of what you say, that's their own country. But like, niseis who have never been to
Japan, well, that's something different again. You might have been instilled by your father that Japan and this and that. But, still then, you are born as an American of Japanese ancestry. But I notice a lot of them resented the fact that lot of these National Guards--niseis, especially--were kicked out from the Army and Reserve. Niseis. They say it was not fair. You know, they trying to do their best for the country, and why should they take only the Japanese out. Why don't they take the other nationality out, too? Like Germans and Italians, but they didn't. So that's the reaction they had, but ....well, when the....War broke out. And about four month later, I was interned, so I wasn't involved in getting the volunteers for the 442nd because I didn't know anything about it. I just read that in the camp, so....but, prior to that....I don't know. Forgot, anyway. (Laughs)

PN: Can ask you about your father little bit? Why did he come to Hawaii?

SN: Well, you know, my grandfather died when he was 42 years old of a stroke. So naturally, he being the only son, and his grandfather was a drinker. He sold lot of the lands. So he wanted to buy back all the lands that my father's grandfather sold and put into as collateral. He tried to get the land back. So he told his mother that he was going to Hawaii for three years and try save enough money to buy back the land that father put in as a collateral for borrowing money.

PN: Oh, your father's grandfather?

SN: Right, right. My father's grandfather. Not mine, you see, his grandfather. Well, so he came to Hawaii at the age of 21, I think, but I don't know. His mother must have been a very strong lady to let go her only son go many thousand miles away. So he came. And the first thing he did was---you know, those days, they had tanomoshi. You remember tanomoshi? Do you know tanomoshi? Yeah. Well, they had about 15 members. And every month, everybody chip in five dollars. So in other word, if you have ten members, you have fifty dollars. And they draw that money according to lottery or by pulling lucky numbers. And fellow who got lucky, well, got that money first. And without paying an interest. So, what he did was---he was lucky enough after joining the tanomoshi, he got that money. So he sent back that $45 to Japan right away. Now in Japan, repercussion from that money he sent, "There must be lot of money in Hawaii." Because my father, only one or two months after coming to Hawaii and sending $45 from Hawaii to Japan. (Chuckles) So lot of them in that village in that prefecture came to Hawaii. They thought lot of money was in Hawaii, but, no. They didn't realize they had a lottery or tanomoshi, and from that, he sent. So if it had ten members, he was the first or second one. Eight months, he was to reimburse all that money, you see. Until all is finished. So he sent that money. And with that money, the mother bought back some of the land. The farming land. That's the reason why he came to Hawaii.

PN: He wanted to go back to Japan eventually?
SN: Well, eventually, he wanted, because he came as three years contract labor to Hawaii. But after so many years, well, you get stuck already. You don't want to go back. Want to only visit. He went back in 1921, but only for about one month. And he came back again. Then he went in 1940 again after so many years. By that time, his mother died. No, oh, she wasn't dead. She died during the War. She lived till about 87, I think. And my father lived till 92. So in spite of coming as an immigrant boy, he lived 93 years. That's a long time to live. Because from what he says, life wasn't easy at that time when he came as an immigrant. You had to eat only flour. You know, they buy a sack of flour. From that, they make dango or cake. Take that to work. Come back again. Eat the same thing. They had to save money. He wanted to go back. Oh, their intention at first was going back to Japan and save some money. So if they had about three hundred dollars, that was big money for them. Lot of them went back. They didn't come back no more. To save the three hundred dollars---you know, you getting about twelve dollars and a half one month. With that you got to eat, save and send money to Japan. So it wasn't very easy for him. That's what he used to tell me, anyway.

PN: Could you tell me about the trucks that they were sending back to...

SN: Oh yeah. Well, you know in nineteen---I don't remember the years. But anyway, it was prior to the War. This fellow, Mr. K. Tanaka, was the fellow used to meddle in getting the public in Haleiwa, Kawaiola interested in sending seven trucks to the Japanese Red Cross. Not the Army, you know. He wanted to send them to the Red Cross. So the public sentiment was that if you are going to send them to the Red Cross, I think it might be alright. So he went around the camps and got the leaders for Kawaiola and Haleiwa. In other words who took care of the donations. So coming to Haleiwa, there were two here. My father was one, I think. And then went to Kamaloa. The place got one, so we had seven of them. Now every month, maybe, five dollars. You subscribe, maybe, $25 installment. You pay $25 in five months. So that's what they did. And then, I don't know how much the truck cost. Maybe five, six hundred dollars, one truck. So he had enough deposit to borrow the first money. So one evening, we used to open those days in the evening to about 8 o'clock. Mr. Tanaka came to the shop and he said he wanted me to sign the bank note. "What bank note?" I said, "I don't know anything about a note." He say, "No, we're going to borrow money." But, "I think I'm not the one that should sign that, because I'm a nisei and those involved in sending a truck to Japan are all issei." I refused at first. But he convinced me, saying that, well, it's not wartime now. They sent a truck. I didn't think anything was wrong. I was afraid if anything complex should happen...I'd be involved, but he said my father was retired already from business, so he didn't have an account at First National Bank. At that time, we used to call it Bishop National Bank, Bishop Bank. So I signed that paper. And I didn't know who had endorsed that note. I just signed the note and let it go.

In October of 1941, we were questioned by Mr. Midkiff of Waialua
Plantation. And I went in as an interpreter for Mr. Tanaka to the plantation office. And he ask question like, "Do you know where the truck that you have sent is being used for?" He said he sent that to the Red Cross, but beyond that, he doesn't know. He doesn't know what department is using that. He was asked that question. That's what he answered. They were investigating already at that time, because I went to the immigration station. I told them I must have helped them sign that note, but it's been sent to the Red Cross. Red Cross is for all the people, not for the Army. The Army, Navy fellows told me that--"Do you know what in Japan the Red Cross is connected with?" I say, "I don't know, because I have never been to Japan. I don't know what is what."

PN: What they said the Red Cross was connected with?

SN: The Army and Navy. So in other words, we sent that truck for the War. That's what they didn't like, I think. But I didn't know anything about it. I told them, "Red Cross, like in American Red Cross, you helping all the people. And at the same time, well, if there's any help needed, like here, well, the Red Cross is involved in the Army and Navy, too. Same thing as down here, so I don't think anything wrong with it." But he said, "You know that that being used by the Army and Navy in Japan?" I say, "I don't know, because I didn't go to Japan. I don't know what happened down there."

PN: This is Mr. Midkiff questioning you? Who questioned you?

SN: No, no. The one I'm just saying, questioned by FBI. When I went to hearing in Honolulu. They ask me to come there. Came to pick me up. You know, the ruler that I showed you, that has all the record. Maybe I should bring that here.

PN: Okay.

(SN goes to get ruler.)

PN: Do you know why Mr. Midkiff questioned you first?

SN: I really don't know. From what I know, he was a good friend of General Short. He was the commander of the Army in Hawaii. Probably, he must have asked him, I don't know.

PN: And how did they pick you up and take you to Mr. Midkiff? Was there police?

SN: No, no. Because Mr. Tanaka...they call me, say they want me and Tanaka to go to the office. So probably, they knew already that I have signed that paper and they got all evidence, so they were questioning me. Because they knew they had all the evidence that I have signed the note with some other group, fellows. So I was involved already.

PN: The paper you signed was for....
SN: For borrowing money from the bank to purchase the trucks.

PN: And most of the money they got was from Japanese?

SN: All. All from Japanese.

PN: Issei or nisei?

SN: Isseis, mostly isseis.

PN: And the Japanese population at that time was what? How big?

SN: Well, had quite a bit of Japanese. I don't know how many Japanese people are living here, but quite a bit and at all different camps. So that was enough to support that. Before, they segregate into one place, they used to have camps in Kawaiola. So many hundred people there, so you can imagine. If been ten percent, maybe, forty, fifty, sixty. Used to have Opaaua pineapple camps. Down here used to have Takeyama Camp. Way up. Down here Halemam. All over used to have camps, but now, they segregate (consolidate) into one place. That time, well, that's the reason why the stores was pretty good. Because they have population all over the camps. Down here was their main place where they can buy things. But now, you don't have no camps in this Waialua Plantation. It's just like pineapple. One segregate (consolidate) to one place.

Going back to the War, I was investigated April 11, 1942. Well, in the morning, about 10, 11 o'clock, I think, fellow came to my shop and presented his credentials. "I'm from FBI." Say, "I want to speak to Samuel Nishimura." Showed me the paper. I said, "I'm Samuel Nishimura." He said, "I want you to open your safe." So I opened the safe and they found my Red Cross badge. Japanese Red Cross badge. Mine, my father's, my wife's. I didn't buy that. My father-in-law who is dead now bought that for me. At that time, it cost about twelve dollars, I think. Twelve to ten dollars, I don't know. Wasn't too expensive. At any rate, he took that one. I didn't have anything in that safe, so....took that and some other papers, I think. Very insignificant, anyway. They took it. Say, "You beter come along." So I say, "Going to be long?" He said, "No, I don't think so." So we went to the Dillingham Building where the FBI was situated. And there were lot of people still waiting there, but they were being questioned at that time by them. They question me. The first thing was, "Do you remember borrowing money from the bank?" "I don't remember borrowing money from the bank." Because actually, I didn't borrow. I signed the paper. I didn't go to the bank to get that money. Mr. Tanaka did all that transactions. So I told them I didn't borrow. I said, "I don't remember." "But do you know that you signed a paper?" I said, "Yes, I do. But probably I borrowed that for my business." 'Cause I wasn't sure. But anyway, I was telling a lie at that time because I didn't have to borrow money at that time. So I said, (Chuckles) "Probably I borrowed." "But do you know for what purpose?" I said, "I don't know." Just kept saying, "I don't know anything about it." So they released me at that time. So I came back. That was on Saturday, yeah.
So on Monday, I went to the bank right away and asked them, "What
did I do? Did I sign a note? I was endorser." Said, "No, you are the
maker of the note." Oh! That's different again. So they came to
get me on April 15, 1942.

SN: Well, on April 15, a fellow from the FBI came and said they would like
to further investigate me, so they say I should come along. And I
ask him, "How long you going to...." He said, "Oh, couple days."
So I wasn't prepared. I didn't bring anything. But when they took
me to immigration station, I was put in the immigration station.
And when I went there, there were thirty, forty people in there
already. And they told me, "Did you bring anything for sleeping?"
I say, "No. But they told me only about one, two days, you see."
"No, I think you going to be detained here. So you might as well
write a letter home." And I wrote letter to my wife saying that
I would like to have my pajamas and my living clothes and what not.
So it reached quite fast. My brother-in-law brought all the suitcase
to the immigration station. About a week later, I had a hearing
at the immigration station. At that immigration station, their court
was composed of Army, Navy, and civilians. They were the judges
there, and they were there for the hearing. And for witnesses,
I had Mr. John Midkiff, the manager of Waialua Plantation, and
Mr. Andrew Anderson, manager of the Waialua Bank of Hawaii. They
came in as my character witness, because I knew them prior to the
War quite well. They were good enough to come to my hearing and
testify for my case.

Well, they ask the same question about the money. That was the most
important point, I suppose. And other things were not asked too
much. So at that time, I told him, straight to him, "I borrowed that
money, but as far as transactions, I don't know, because Mr. Tanaka
took care of everything. And that was to be used by the Red Cross.
But beyond that, "I said, "I don't know. I told the fact, because
when I came back, I knew that I borrowed the money. I had to tell
the truth, so I gave the whole truth. And they ask me questions
about, "If the Japanese should land here, what would your reaction
be?" 'Well, naturally, being American citizen, never been to Japan,
whatever thing I can do for U.S., I'll do it. But beyond that,
I cannot say it.'"

And I waited about couple of days. And on April 26, I was taken
with about six other detainees there to Sand Island on a boat. And
at Sand Island, there was a guard there. And the commander who was
in charge of the internment camp. At that time, they used to call
it detention camp, not internment camp. They used to call it Sand
Island Detention Camp, and we were physically check up and they
examine if we had any weapons to be used and what not. So then we
went into the camp. Now, when I went to the camp, it was 12 o'clock,
so everybody was having lunch there. "My gosh, this must be all
fishermen," because they look all black. They wore only shorts,
no undershirt. They just roam around in that fashion, so (Chuckles)
they all black already. So they been in there a couple of months.
So I thought they were all fishermen. But no, come to find out,
there were lot of "big shots" in there. And then, as soon as we got into the camp...yes?

PN: I can ask you where was this immigration station?

SN: Right by Pier 2. Same place. It hasn't changed yet.

PN: Could you tell me a little about what did Mr. Midkiff and Mr. Anderson had to say?

SN: Well, they were asking him, "How do you know him?" "Well, we live in the same place." Comes to my shop quite often. I go to Mr. Midkiff's office quite often. And I used to go to his home whenever the high priest from Japan used to come from Jōdō Mission. I used to go as an interpreter and help them. That's how he knew me. The merchants were called by the plantation quite often to attend their dinner meetings. We were invited there, and so we got to know him. They were asking him what kind of man he is. And this and that. Well, they gave a good account of me, anyway. Both of them. How...

PN: How did you know Mr. Anderson?

SN: Well, met Anderson prior to the War. We used to go the different places where the brushes were thick. We used to go down there and cut all the brushes. They were all getting ready for that, I think. But anyway, we used to go down cut and then, after the War started--December--I was still here yet, so we used to go to different places, cut kiawes and what not. As far as the bank was concerning, he's a manager Bank of Hawaii. So I didn't do business with him. But anyway, I knew him. And through politics, too. Yeah, he was a Republican. At that time, I used to fool around with Republican side. But today, I'm neutral.

PN: I wanted to ask, too, about what was your father's reaction to you being investigated and interned.

SN: Shōganai. Can't help it. It's one of those things. Can't do anything.

PN: Did he know that he was the one who was going out getting the money and then you just so happened to sign the paper?

SN: He didn't say. I didn't ask those questions. He didn't say anything.

PN: What about your wife and children?

SN: Well, they were shocked. They were really shock that I was being interned...and my kids were not at home. Some of them went to the movies, and what not. When I came back, well, not there. Didn't meet them, so I miss all of them. Nobody saw me going with them. But my youngest daughter at that time was two and a half years old, so I used to tell my wife, "Whenever they ask me where I went,
say I went to the mountain to hunt for pig. You tell them that."
So they believe that I was in the mountain.

PN: Why did you tell them that?

SN: No, no. Well, otherwise, they think I'm in the calaboose.

PN: (Chuckles) In jail, you mean?

SN: Yeah, in jail. I didn't want them to let them know I was in there. Well, he's in detention camp, so it's much better than jail, more freedoms. But even at that, the word of been interned is something very ugly.

PN: Can you describe what the Sand Island detention camp look like?

SN: Well, the camp was all barb-wired. I don't know how big it was. Pretty big compound. And had about, let's see. Four....buildings there. Dormitories, just like. Up and down. You can live up and down. And there were a good hundred fifty at that time when I was in there. The place was run just like an army. They had a captain and sergeant like fellow for all different barracks. And they used to take care of all of our everyday needs. They used to go to the office. And whatever request we put to them, they went to get the request from the office.

PN: What kind of request?

SN: Well, you want to borrow this and you want to do that and all kind. Because at that time, nothing was there in our barracks. Even for shaving, you had to go and borrow through the office. They give you the razor blades, otherwise, you cannot shave. Because nothing in there. When you want to write a letter, no papers, no pencil. That has to be borrowed from the office. All kind of needs. And then, the family sent some money through the mail; it's censored, so you cannot get money, anyway. Because all our mail was censored. So whenever if there is a money in there, well, they've been confiscated and then, put in your account. You had your own accounts.

PN: There was a store to purchase things?

SN: Well, at first, we didn't have, but....I don't know when was that, but maybe, about July, they started to have a PX in Sand Island, where I was working. We had barbershop, tailor shop, PX. That three lined up in one place. And my place, tailor shop, was there to take care of the repairs for the internees. And I used to have sometimes Italians and German internees come to my shop for repairs. Like shortening their pajamas sleeves. And sometime, well, they used to bring their coat sleeve to be shorten. Pants to be shorten. And I didn't make any new things. 'Cause to start with, there were no rulers. Nothing there to....even the square which we use for drafting pattern. Nothing there, so couldn't do anything.

PN: You couldn't order it?
SN: No, there were not. Because we're not there to make anything new. So, the only thing we had was the tape measure. From that, we have to make everything what we want. So I didn't have shorts, so I found some sheets there, so I made a shorts for myself right away. Short pants anyway. But no square, no nothing. But sometime, the guards would ask me, "If you make anything." "No, I'm not here to make anything new. I'm here to do the repair work." So I didn't do anything that...to making any new things. Making uniform and what not. They asked me, but I just didn't do it.

PN: They assigned you to the tailor shop to work there?

SN: No. When I came in, I worked couple days as KP, kitchen police. Washing dishes, taking care of the tables and what not. But after the tailor, who was an Italian, left, there was no professional tailor in there, so I was the only professional tailor at that time. So I was taken in as the tailor. But my boss at that time was Reverend Shintori. He is now a resident reverend of Haleiwa Jodo Mission. He's still here yet. So, until he was sent to the Mainland, he was my boss and I was his assistant. After he left, I was in charge until I came out from the internment camp. I took care of the Sand Island detention camp. And then Honouliuli Internment Camp. Sand Island was called a detention camp. When we moved to Honouliuli, well, that was Honouliuli Internment Camp. That was the difference.

PN: How many German and Italian prisoners?

SN: Not too many, though. But there were not too many. I don't know how many. Maybe about altogether twenty Italian and Germans combined together.

PN: What was the total population for the whole camp?

SN: Oh, for our side? Over hundred fifty, I think.

PN: What do you mean when you say "your side"?

SN: Our side is all Japanese. We are segregated into Japanese and Italian, Germans in one compound. So whenever they want to come to tailor shop, they have to ask the guard they want to go to the tailor shop. Sometimes, they ask me to make pajamas for them, the pants. They used to bring sheets, so I used to make pants for them. So in return, they used to bring some cookies for me. (Laughs) Yeah.

I was in there April, and in about middle or latter part of May, most of the first generations were sent to the Mainland. So we had only about fifty left over at our camp in Sand Island. Most of them were sent to the Mainland internment. And so, with a small group there, gradually, people started to come in again, and until March 3rd. Well, prior to that---the story go back.
After the third contingent in May, on June 6, we had our first family meeting. We were allowed to meet with our family. And, you know, this was, too, right after the third contingent that went to the Mainland, they told us that next month we are able to meet your wives or father or mother. So we sent our notices. And then, June 6th, yeah, they came to our camp... on a boat from Pier --- not Pier 2, but from... you know that... they used to have a Hawai'i Hochi? Well, now it is---there's a big parking lot, eh. City and County. Right by the police station, isn't there a... from there, they rode on that boat and came to the Sand Island. From there, had to walk about half mile to come to our compound. And here we met for the first time. And well, lasted about one hour, our meeting. And thereafter, twice a month, we had meetings.

PN: Did you have to talk behind screens?

SN: No, no, no. There were guards there. Your wife would sit in the front and you stay opposite way. They didn't care where you sat. They were not very fussy about it, but only latter part of the meetings, I've noticed that they were getting very strict. The rule was that you must speak in English---not in Japanese. So, all these isseis who cannot speak English, well, cannot just converse with their wife. 'Course, what we did was niseis used to group in one place and told them the guard is away now. You speak in Japanese and we speak in English, so they won't notice. That's what we used to do. We used to let them talk. Otherwise, all the time wasted, coming there to see their husband. Yeah, for a time, it was rough, but that was eliminated afterwards.

PN: Why was that done?

SN: When the American loses a big battle and the going is rough that is when they gave all the internees a rough time, too. That's what we think, but I don't know.

PN: You didn't get any news about the War?

SN: No, we were not able to read papers for the first seven months. One of the internees went outside to work and then he brought back a old paper. Newspaper. We found out later that after so many weeks, that the Midway battle was going on at the time we were having a meeting. That was June 5th or 6th, you know. They were having Midway battle. We didn't know. And then, at that time, according to the Japanese paper, they said they won, but, you know, come to find out, American was very superior in that battle. What happened was that the American people were able to decode the Japanese secret code. So, in other words, they knew first hand what was happening. That's what I heard after the War was over. They just decoded the whole thing. Even prior to the War, you look in the movie, they have a decoding machine, and whatever they're sending, they know what's going on in Japan, because they have a machine whereby they can break all their mission codes. So that's what happen. When they say, "Tora, tora, tora!" they knew what was happening.
No, that was the first one, but the Midway one, they knew, yeah. So even when the Admiral Yamamoto was killed, ambushed, they were just waiting for him. Couldn't do anything. He was just shot down.

PN: Were there any women interned at Sand Island?

SN: Yeah, there were some educators and ladies connected with the Goddess Temple. What do you call that Konkōkyō and some other... not Shintoism or followers of Shinto. In other words, Shinto.

PN: How many women?

SN: Not too many. I think all in all, about ten. That's all about.

PN: They were in what part of the compound?

SN: Well, they had their own compound near the Italians and the Germans.

PN: What were the Italian-Germans' occupation?

SN: Nothing.

PN: Why were they picked up?

SN: They were enemy alien, anyway.

PN: Were they on a ship, or...

SN: No, no. They are all local persons. All big shots.

PN: They're in big business?

SN: Von Hamm Young and some other big stores. Von Hamm is definitely German.

(SN has been coughing frequently throughout this and a previous interview.)

SN: My goodness. Can't get rid of my cough. Much better than the other time, though.

PN: Yeah.

SN: I know a fellow who used to come to my shop. I used to deal with him. He was a German. He's a big shot anyway.

PN: What were the general feelings of the people who were interned?

SN: Well... since they were not going to be released, they must keep themselves healthy. And then try to withstand their hardship, that's all to it. Even they were interned, might as well make the best of it. Because they were not going to be released.

PN: You had a job to do to occupy your time?

SN: Yeah.
PN: What did other people do?

SN: Well, most of them didn't have jobs, so naturally, they used to play chess, read, play go. And fellow who didn't have anything to do were just miserable.

PN: They were only allowed to read certain type of books?

SN: Well, they didn't have enough books, so a lot of them were just telling stories. Foolish stories and what not. All kinds. And come evening, well, Japanese, they get engekai (entertainment). You know that---what do you call? The show, anyway. All people get together to perform. You don't know....

PN: Could you explain?

SN: You know, like in Japanese, you go to the party, some of them sing and some of them entertain themselves. In other words, they used to have a show in my barracks, it was all blackout, so they used to get a "pace. And they call on certain guy to sing. Being in a dark place, they won't be able to see your face, so naturally, they're not afraid to sing. They sing. And then, if he's through, and then the next guy, he'll call the next guy to sing again. See, that's how we used to entertain ourselves.

PN: What kind of songs? Japanese songs?

SN: Japanese songs. Naturally, Japanese songs. So you know, if it's day time, can see your face. But being in the dark, they won't be able to see your face, so you can just sing. It's alright. No harm.

PN: (Laughs) Was there good entertainment?

SN: Oh, yeah. I used to sing myself, too. In the dark, so little mistake, never mind.

PN: What kind of songs?

SN: Oh, old Japanese songs. And popular songs. Young guys were singing lot of popular songs. Like us, we don't know.

PN: The guards would allow that to go on?

SN: Oh yeah. Get nothing to do when we in the barracks. They all on the outside.

PN: The religious people, were they allowed to practice their religion?

SN: Well, Sundays, I notice some of them used to go to church. I don't know where, but. Christian, Buddhist. While I was there, I never did even go to one service, so I don't know what happened.

PN: Was there Buddhist ceremonies or Shinto ceremonies?

SN: No, no, no.
PN: They were not allowed?

SN: I don't know. Nothing was there. Only thing I've noticed they were reading this Seicho no Ie's teachings. Still, the church is in ....Metcalf Street in Honolulu....

PN: What is...

SN: Seicho no Ie. You never heard of that? That's belief in God. It says that you are God yourself. Whatever you do, you are responsible for your own health. Is that kind of teaching, so they used to like that Seicho no Ie. And they call it"Warewa kamino konari." In other words, you are descendant of the God. See, that's the kind of teaching.

PN: So you only heard about that and Christian ceremony?

SN: Once in a while, I think, they had. They used to have a minister who come on weekdays. English minister come to give a lecture---in Japanese. Haole fellow used to come in, give a seminar in English and Japanese in Christianity. They used to, but we rather stay back and sleep. (Laughs) Because, well, there was no hope, anyway. Just stay in there. Just wasting your time. Because you get no future. You don't know whether you are going to be released. What you're going to do is you have to make the most of yourself to keep yourself healthy. Just don't lose your mind. That's all to it. So we were telling to ourself, "Try and do something so that you won't get stale and you won't lose your mind." That's the main thing. You don't know how long you going to be in here, so you might as well make the best of it, so when we went to Honouliuli, that's where we started to make lot of things.

I used to make airplane. I used to make rings. Monkeypod. You know, used to make all those things. And we send them out to our family during our visitations and....we have something to do to keep our mind occupied. Otherwise, we just get stale and anything can happen.

Honouliuli was much better. Just like family type internment, so wasn't too bad. In our barracks, we had nine guys. One barracks. Little bigger than this in one room. And double bunk. We had five bunks. And so it was just like a family. Nine guys is just like one family in there. So what we used to do, lot of the fellow in our room were working in the kitchen. So naturally, they bring back some pastries. So in the evening, they got some coffees, too, so we used to drink that before lights went out at 9 o'clock. Some of them get nervous breakdown. They won't be able to sleep at all. But if you are occupied, doing something, you will be able to withstand the agony.

Whenever they didn't have enough men at play softball, they used to call me, "Eh, Tailorsan, come over!" So I used to go down, play with them baseball---softball, rather. Keep myself occupied. Do
something, anyway.

PN: They would supply you with all the baseballs?

SN: Oh, yeah. They have everything. They give you everything, but.... Honouliuli Internment Camp wasn't too bad, but.... many things were made there. I made one monkeypod bowl.

(SN gets up to get it.)

PN: So they gave you all the equipment to shape the bowls?

SN: No, no. This one, we have to request all from outside.

PN: It's nice. Request what?

SN: The lumber. (Monkeypod wood)

PN: How did you dig it out and...

SN: Well, we used to have a tool in there, latter part. And in the evening, they had to just put it back again. Formerly, they didn't allow that, but Honouliuli, they used to allow you to use the saw but in the evening you have to put it back. So you won't be able to reach it. Daytime, they allow us to. And there were a lot of good artist in there, so they drew the design. Then we are able to work on the bowl.

PN: Yeah. Somebody else taught you how to make this bowl?

SN: Yeah, they made the shape first. Then we started to dig that. Wherever was not good, they used to help us out. And we had our sandpaper. And then they used to varnish it. This bowl was made in '43. 33 years old.

PN: Yeah.

(Laughter)

SN: You not that old yet. (Laughs)

(SN gets up to get something else.)

SN: See, all of these things. We used to make these rings. This was made on Mainland, while they were all interned.

PN: Oh, they sent that back to you?

SN: Yeah, yeah. This was made by me. This is made from toothbrush.

PN: Toothbrush?

SN: Yeah. This is all toothbrush.
PN: Oh. You glued it together and....

SN: Yeah, you have to. See, this one, we cut the strip with the hacksaw and then put in the hot water. Get a round pole, put 'em on top and make a shape. Then we had to get a sandpaper to grind it on. All this was done by file, too. All kind designs.

PN: Terrific. (Laughs)

SN: Yeah, I made this. We used to send 'em up. This is a Samoan shell.

PN: Yeah, you picked that up in the camp?

SN: No, somebody gave it to me, this one. That's souvenir. Thirty years. This doesn't last too long, not too good. Yeah, well, so you can see that fellow who were talented were making all kind stuffs inside here.

PN: Yeah. What about health care? Did they have any doctors?

SN: Oh, yeah. There was a full-fledged doctor from outside, internee. Let's see....I forgot the name. He's dead now, anyway. He was an eye specialist. There were doctors in there. Masseurs.

PN: Masseurs, too. What about---was there any crime within the camps?

SN: Hardly any. Because you don't have anything. No money.

PN: Oh. What about restrictions, like, you said you go to sleep at nine. Do you have to wake up at a certain time?

SN: Right. Just like the Army. You wake up with the bugle. Sleep with the bugle.

PN: Then what do you do?

SN: Well, after we wake up, we just like the Army. We have to keep our bed in ship-shape. Anytime they can come up, you know. You have to fix your bed. Stretch 'em out and no dust and what not. Clean your room. Get ready for your kaukau, morning chow. Morning chow, we line up for inspection and if any sick person that is in the barracks, the captain or the sergeant in our barracks will report that certain guy is sick. So they know how many guys are going to eat. And every member has to be accounted for, so they have to take a roll every morning. Morning and evening. We have to line up and check up who's there, otherwise if they find some member short, maybe he might be hiding or he might be sick or what not. And everybody has to be accounted for. So that has to be reported by the men; one fellow was in charge of a barrack. So that wasn't a problem. Same as in Sand Island. That was same thing. You know, just like Army style. Everything has to be accounted for.

PN: Was there a segregation of the Germans, Japanese....
SN: Right. We had a barb-wire, whereby Germans...and there were some ladies Japanese internees. Let's see, they had about five, only at that time. Japanese girls. Ladies, yeah. Mrs. Harada who's famous from the island of Lanai---not Lanai, but Niihau incident. You know, Japanese plane fell down. That lady was there. Mrs. Tsuda, too. Only about four, I think, were Japanese. And Germans, Italians, only about half a dozen, I think, that's all. At that Honolulu.

PN: And how many...

SN: Japanese? Oh, quite a bit. They had about twenty barracks in there.

PN: So nine or ten to a barracks.

SN: Eight.

PN: What kind of food did they feed you?

SN: Regular American food. American food. And we had cooks that came from all over Honolulu. City Grill, Shinonome, Smile Cafe, and all over, so they prepare pretty good food with whatever they supplied. We had no complaint about the food. What do you call that? Mutton. Not mutton, but...

PN: Lamb?

SN: Lamb, yeah. I didn't like that. We used to have lamb once a month. Fish. Mainland fish. And we used to have jello. Oh, everything. Japanese food. But Japanese food, like miso, shoyu, we had to buy them because the Army won't supply that. We have to use our own money to buy that. But not too much. You buy by the quantities. So many guys in there. Even fifty cents a piece account for quite a bit. So shoyu and miso, we had to pay our own. When we first went to Sand Island, didn't have. Morning breakfast we had mush with milk and rice in it. Hoo, boy, not used to that kind kaukau. But Sand Island, we used to get misoshiru sometimes. Not bad...so used to have miso soup. They used to have a garden there. Used to have daikon, radish, onions and what not, so was alright.

PN: Who tended the garden?

SN: Well, they used to have a internee that takes care; they call 'em yasaibutai, or the vegetable battalion to take care of all the greens. Whenever they had enough daikon, they used to make that into pickles. And the next morning, we had that what do you call that? Chagai. You know chagai? What ken are you, anyway?

PN: Yamaguchi-ken.

SN: Oh, Hiroshima, Yamaguchi are famous for that. Chagai. You know, they put the rice and the tea and then they boil it.

PN: Oh, ocha?
SN: Ochagai, they call 'em. When they get chagai, we got to get
daikon or radish. You know. That's what we had. Once a month.

PN: What other kind vegetables they used to grow?

SN: Well....spinach. Onions. And na. What that---just regular
kaichoi. Just like kaichoi. It's just like....you know, kaichoi.
It's a Chinese vegetable.

PN: Cabbage?

SN: Mustard cabbage.

PN: Mustard cabbage kind, yeah.

SN: But it's different kind. It's not a mustard, but....

PN: White? Big cabbage?

SN: Yeah, yeah, yeah. Japanese call it mokino or Chinese cabbage.
That na. And radish, the red kind. That's about it, I think.

PN: You know when you folks had gripes or grievances with the guards
or anything, how did you solve those?

SN: Well, that's what I say, we had a company commander. He takes
care of all the gripes and what not to the office. There it will
be...

PN: You mean the company commander from one of the internees?

SN: Well, we have one commander, you know. Our commander at that time
was James Murakami. He used to be the City and County Auditor.
He's dead now. He used to be our commander. Anything gripes come
in from different groups, well, we give the gripes to our barracks
guy. And he in turn goes and report all that to Murakami. Murakami
get all the gripes and took it to the office. So he is the one
spokesman for our group.

PN: What kind of gripes came out?

SN: Well, some wanted to see their wives more often. (Chuckles) And some
complain about the foods. All kinds. You know, not everybody
is the same. Some are willing to cooperate, but some not compatible.
They just hardheaded, that's all to it.

PN: What about from your barracks?

SN: Our barracks, well, everybody's good. Nobody complain about the
kaukau. But we didn't have delicacy, we don't expect to have,
anyway. But whenever they had the lamb, I just didn't like it.
So I used to go for vegetable. I just don't like that. So what
they were doing was they preparing that into teriyaki and then all
kinds, but still, I just don't like it. I think, not too many
gripes. Well, I was there until January 1944, but beyond that, I don't know. The fellow who were left in the last part were all guys, pretty hard to take. You know, they were just like renegades. Rough guys. They didn't want to cooperate too much, some of them. But there were no jail or no nothing in there, so you were just confined in there. We didn't have jail in there, so no place for you to put in the dark. Prison or what not. But the only thing.... if you lose your mind, they take you from the compound and take you either to hospital or to Kaneohe. That's all to it.

END OF SIDE ONE; TAPE #1-47-2-76

SIDE TWO.

PN: How many people you knew that lost their minds?

SN: Not too many. Definitely, I knew about three. They just came not normal. And one of them, I noticed he had a four-inch diameter square looking rock. Everyday he's found rolling that. And finally, it became a perfect baseball. Just like a round ball. He was just doing that everyday. Until that thing just came a round ball. He was just nuts already. He lost his mind. Said, "What you going to do with that?" He said, "Well, I'm going give this to my sweetheart." Just going at it everyday. Nothing else. Nobody talked to him.

And the other guy was that he came to the commander and said he wanted see his sweetheart, so he wanted to be released. And commander told him, "You cannot be released from here. Everybody same. You are in here. You cannot go just to see your girlfriend,'cause you're interned here." But still, he say he wants to see the friend. But the request was denied, anyway. He was, anyway, funny. And I notice one fellow came from Hawaii. And he was sitting in front his barracks every morning. Just sitting down doing nothing. Holding his hands, sitting down. So I used to say to some of the guys, "Hey, you guys go down there and talk to him. Otherwise he's going to be a nuts,'cause nobody to talk to him." One week later, they say, no more. Gone. I didn't see him, so he must have gone to Kaneohe or either to a hospital. Because if you are quiet fellow, it's no good. You have to be able to make friends, talk to people. Then you won't lose your mind, but if you're not able to make friends, too bad. That kind of life; it's not easy. Yeah, it was pitiful for some of them.

PN: Could you tell me more about these renegades or rough guys?

SN: Rough guys, well, most of them came from Japan, so naturally, they're kinda like Hawaiian boys. They want to have their own ways. In other words, all kind of request they make, but denied. And they were asked if you are released, are you going to serve in the American Army. They say, "No. No matter what." They not going to serve. They just don't want to. Because of the treatment they had, they said they don't like it. Because lot of these young kids came from Japan, and just because they were raised in Japan, without
reason, lot of them were taken in. They don't know why they were taken. I ask them, just because they were in Japan. Went to middle school or chugakkō, and had some military training, I think. That's the reason why they say... so, no matter what, they say, they're not going to serve in the United States Army. That's the reason why a lot of them was sent to Tule Lake. The criteria at that time of release was whether you are going to serve if you are called by the Army. If no, they send you to the Mainland. You say, "Yes, I'll serve," if you are conscripted or called by the Army, they'll be willing to serve, then, you are released. Parole, in other words.

PN: That's what they asked you when you...

SN: Yeah. That's what they asked me. That's the criteria. (Laughs) If you will be paroled or not. That's what later I found out. I didn't know at that time. But they asked me the same question. Yeah, they asked me the same question. "If you are released from here, if you are called by the Army, are you willing to serve?" I say, "Well." I rather hesitated at first, "You know, being here two years makes you change your mind. But if I'm called, sure, I'm willing to serve anytime." That was the criteria, I think that...

PN: How many of these people.....

SN: Quite a bit went.

PN: Into the Army?

SN: No, no, no. Not into the Army, some of them volunteered after they came out. Interpreters. Went to Japan.

PN: And lot of them went to the Mainland?

SN: That, I don't know. Not the young ones, no.

PN: The young ones, they went...

SN: They went to Tule Lake. In other words, sent to the Mainland. If I was outside, I would have volunteered for the Occupation troop as an interpreter. Yeah. I would have, because I can make use of my Japanese language. But I wasn't young at that time. I was thirty something, 35, 36, that's why. But still, a lot of them were volunteering at that time.

PN: How many would you estimate were renegades or....

SN: Ah, that I don't know. No.

PN: You also said you wanted to be transferred to the Mainland?

SN: Yes, I did. When I was in Sand Island, I didn't see Mainland. For curiosity, I used to ask my sergeant, "How about transferring
me to the Mainland?" Said, "No, no. You cannot go, because you're married." Niseis were not supposed to be sent to the Mainland. Intern in Mainland.

PN: Oh yeah? Why not?

SN: I think that's a regulation. But if you're going to be evacuated, that's something different. While interned, you cannot. Because the first group that went from Sand Island to the Mainland, there were about nineteen niseis who were born in Hawaii, but were connected with the various Japanese organizations. Well, they went to the Mainland. And they were sent back again to the Sand Island, because niseis were not supposed to be interned. Like Sumidas. He served in the Japanese army. But he's a nisei, born and raised here. But he was sent back here, because he's a nisei. But like them, they had a definite reason why they were interned. Serving the army. And some of them born and raised here, but just because they were representative of the Japanese Consulate, they were interned, too.

PN: Do you feel that you were interned for a just reason?

SN: I don't think so. I think they made a big mistake. If I stayed out, I could have been more useful, but you know the time wasted there, it's just terrible. And then, the idea that we are not supposed to sue the government. It's wrong, I think again when we were released. They made us sign that paper saying that, if we don't sign this paper saying that you won't sue the government, you won't be released which is wrong. Lot of them were going to sue the government. But we signed a paper saying that we won't sue the government when we are released. So we were stuck. Before being released, you go to the immigration station, they'll give you two long papers to read. I told them I don't want to read. "You just tell me the contents. And whatever, I'll sign it." They had two papers. One was for I don't remember. One I just told you that, no matter what, you won't sue the government. I don't know what was the other one, but I signed two papers. I remember. So I told, when I came back, oh, after the War, they said, "Oh, you can get some reparations." But too bad we signed the paper saying that we won't sue the government. But I don't know. But the people in the Mainland is now fighting for the civil rights. More or less we were covered or something like that. They signed the papers. I told 'em, "If I don't sign, what happens?" He say, "Well, the only thing you have to do is go back to the camp." So I told 'em, "Well, if that is the reason, I'll sign it."

PN: Did this experience change your outlook on the American government?

SN: No. You know, as far as they're concerned, I think, they were looking ahead on their side. Like us, well, we were so many in there. Our only thought was to get out no matter what happened. Just to get out from that compound. So we didn't care about reparation or what.

PN: How does that reflect on the American justice?
SN: Well, I think that was not right. They should have left that place just open. But that's what I told you. They are very smart. They don't want so many hundred internees putting up litigation to fight the case. So nobody tried to--we had some attorney in there, but they didn't even try. Like this fellow. Thomas Sakakibara, he's a representative. He didn't even make a fight for it, so in other words, he signed the paper saying that he won't sue the government. Until today, nothing's been done. Even if you want to fight it; it's a losing case. I don't know, the Mainland groups are trying to fight for the Hawaiian people, too, but this, I doubt.

PN: What did people say to you when you came back out of...

SN: They were afraid to speak to me because even during the War while I was interned, very few friends came to see my wife. They are afraid. If somebody was interned....well, they think somebody's watching and going to report that certain guys came to his home. So, nobody would want to come. My wife told me that only about two persons came to see her. Ninomiya, school teacher. He just come to her, ask how we're making. And Dr. Miyasaki.

PN: How did it affect your tailor business?

SN: Well, to tell you the fact, it did not affect too much. My business mostly Filipino. Even today. If no Filipinos, I just quit. My trade about 99 percent Filipinos. But my store was almost empty because we were ready to evacuate to the Mainland. They were preparing to go to the Mainland together with me. That was about March, 1943. They went to the immigration station or the FBI saying that they wanted to be evacuated with the husband. But the answer was that your case indefinitely postpone. So we didn't go. So, almost the sewing materials were gone. After I came back, I have to buy again to start again.

PN: When did the people's reactions change towards you?

SN: Well, after the War ended. I came back in '44. World War was still going on.

PN: After the War ended, they began talking to you?

SN: They were afraid. Because--I don't blame them, because, at that time, there were lot of Japanese were hysterical, too, 'cause they don't know what was going to happen. So they don't want to go to place where a person has been interned. They might be suspected. Which is no good, anyway, so I don't blame them. But my wife went to one of the stores to buy some gums. Say, "I want to send this to my husband. So I want you to give me." But she (Refers to store clerk) won't sell it to her. So she was very much disappointed. Some were like that. You can just imagine. But I went in not for myself. That's for the whole public. You know, that truck was for the whole public. Not for myself. I was just like the scapegoat.
PN: The other people contributing lot of money to buy the truck?

SN: Yeah, they did contribute, but nobody mention that and no evidence to show that they paid that money.

PN: Did your wife tell you anything about having trouble buying food or....

SN: No, I don't think she had any trouble. As far as that was concerned, I think she was alright with neighbors. But some of my friends, well, they just separate anyway.

PN: What about the Filipino customers? Did they....

SN: No. They didn't know I was interned. They thought I was on the Mainland. They didn't question too much about it. And so after I came back, they say, "Oh, where were you?" "Honolulu." Oh, I told 'em "Honouliuli." Say, "No. I thought you went on Mainland." "I wish I were," I told 'em. But they didn't send me anyway. So all in all, I think that was a good experience for me. Should anything happen again, like that, I think I'll be able to withstand all those cruelty or anything that may come out, because after all, as long as you keep your mind straight and get along together along with the other guys, you just get along. Otherwise, if you just stubborn, don't get along with people--not compatible, in other words, you be the loser in that kind of place. You have to just get along with the other guys. All in all, I think I was in the tailor shop, so it wasn't too bad for me, internment life. And being able to speak English was an asset to me, too,'cause lot of them were not able to speak so naturally, whatever they wanted to, they cannot say anything. And by doing that, I have a good friend who was interned together with me in Honouliuli. Today we're still getting along fine.

PN: Who is that?

SN: Henry Tanaka of Waimea, Kauai. I didn't know him at all, but when I saw him at Sand Island with a long pants and a long-sleeve shirts, always sitting down and doing nothing. I told 'em, "Eh, this guy is someday going to crack up." So I said, "Eh, come on. Come to my shop." So I called him in. And he's a electronic expert. Told 'em, "Eh, you better try and sew this." So he started to use the machine. Making straps. Make some repairs. So by the time the day gone, so he was satisfied, very satisfied. When he went to the Honouliuli, he was very good in English so naturally, he should teach grammars and English to this internees. So that kept him busy. That kind of life, you have to keep yourself busy. Otherwise, you'll just snap. That's the main thing. And, well, at the same time, you have to just play ball with them. That's the only thing. Lot of them, they come around and ask me for a favor. Willingly, I accept whatever they wanted me....I'll do it for them. And I don't just play hardhead. I just play ball with them. But at the same time, if I know that fellow has a profession, "I'll do this for you, you do this for me." Yeah, they do it for me. So I have one drawer there. He had one khaki cloth that was
brought from outside. He told me that he want me to make a pants. "Okay. Well, since you're a carpenter, you make one drawer for me." Tansu, in other words. You have so many place to put in. What do you call that? Drawer, eh? He made a cabinet. And in turn, I didn't have the measurement, but I figured out one and I made a pants for him. That was a exchange. (Laughs) Yeah, was a good experience.

Now, if I reminisce about my internment I feel I survived that ordeal, anyway. (Laughs) Yeah. So whenever I go to town, walk around in town, they don't know my name Nishimura. They call me, "Eh, Tailorsan!" Yeah. They call me "Tailorsan," so I look back. "Eh, your face is familiar." "Yeah. I used to belong to certain barracks." "Oh, that's right!" But I kind of forgot their name. And they used to call me---my good friends used to call me "Chu." You know, I look more Chinese so Fu Manchu, they put the name "Chu ." So, "Eh, Chu!" They used to call me "Chu" all the time. Some of the friends still call me "Chu," yet. (Laughs) And then we were not given razor at that time. So we used to raise whiskers. So when my two and a half year old daughter came to see me first time, said she didn't want to come to me, because I had all (Laughs) whiskers hanging. So after that, I shave 'em all off.

(Laughter)

SN: Yeah, she's a school teacher now, you know. She was two and half years old, but she's been teaching about fourteen, fifteen years. That was my last daughter anyway.

PN: How much were you folks getting paid then?

SN: Well, when we went to Honouliuli, we were told that we're going to be paid ten cents an hour. So all the fellow who had profession, who were working--regardless whether it be a doctor, dentist, barber, tailor, cook, plumber--all ten cents an hour.

PN: And the government paid you folks?

SN: They paid me. When I came back, I had check for about hundred fifty dollars.

PN: Two years?

SN: No, no. Not two years. The time I spend in Sand Island wasn't paid. When I transferred to the internment camp, then they paid me. Before that, I don't think they paid me. We were told that it going to be ten cents an hour, so we put in eight hours a day, full day. So that's eighty cents. Six times eight....$4.80 a week. Not bad.

(PN laughs)

SN: Doing nothing. Yeah. So every month, I get about $17, $18, I think. That just accumulated. So they sent me a check when I came back. Ah! I told 'em, "They not going pay me." But, sure enough, they sent
me the check, so (Coughs) they kept their promise. And you know, even the doctors were paid ten cents an hour. Ridiculous price, but, still then (Laughs) what're you going to do? Yeah, you know, that kind of life, fellow who wants to drink, funny thing, you know. That was in January 1943. The sergeant blew whistle three times. "Peep, peep, peep!" That means assembly. Eh, look out! This going to be something! So we had weapon. We had to hide all that. Well, like razor---not razor blade, but hacksaw, jigsaw, what not. You not supposed to hold that. Then we were taken to the mess hall, the whole group. Assemble and then... when we came back, we look out at our barracks, all our bags are upside down. They checked everything. They confiscated about 24 gallons of swipe. The main purpose was to get the swipe. In our barracks, nobody drinks, so we didn't have any.

PN: Where did they make...

SN: From what I heard, they used to get the pineapple juice, brown sugar. Put 'em in a jar. Let 'em ferment for about one week. That'll make a nice swipe. Lot of them were doing it. Some were pretty good, because one of the guards got drunk. That's the reason why they found out that we had some booze in the compound. They fed one of the guards, I think. Young guard. So it must have had a pretty strong one in there. And then lot of them were complaining about sore stomach. CAuse it's not a good stuff, anyway. And I went to the office, and asked how many gallons? 24 gallons. My gosh, 24 gallons. We didn't have any at that time. Some of the barracks must have had two, three, I think. Yeah, they used to drink. You know a fellow who wants to drink, they do anything to drink. You drink?


SN: Oh, I cannot just take... when I was young, I used to try, but I just can't take it. Can't smoke. So those things were out in the camp, so was very good for me. Lot of them used to smoke, smoke, smoke.

PN: They didn't allow you to smoke in camp?

SN: They were allowed but I don't smoke. They used to give us Bull Durham. That was free anyway.

PN: What about gambling?

SN: Yeah, they used to do. We used to get three dollar coupon every month. My gosh, those guys used to play hanafuda, play mahjong. And some were gambling. I don't know. I haven't seen them, but they say, "I owe you so much," this and that, so must be gambling.

PN: Three-dollar coupon was for what?

SN: Every internee is allowed three-dollar coupon. International regulation. Every internee has three dollars allowance. To buy some drinks and some things that you need. Not too much to spend, but three dollars you are allowed. Every internee.
PN: They also allowed you to have money on your own?

SN: No, no.

PN: So you only get allowance of three dollars a month?

SN: Coupon. But if you want to buy anything, you have to go through that office. And request. That's all to it. But otherwise, no money. No money transacted in there. Didn't see money for long time. Even I used to do lot of work for these soldiers, repairing their shirts, pants, and they used to ask me, "How much?" I say, "We're not allowed to take money." So the only thing I used to request is "Bring me some soda water." Case of soda. That's all. Was cheap for them, 'as why. (Laughs) Yeah.

PN: Can we talk about your tailor business? I'd like to know how your father started off in business.

SN: Well, at first, he was working for the plantation anyway, but my mother wanted to learn some sewing, so she went to one of the tailors in Haleiwa, and ask them she wanted to learn. The name of the tailor was Kitaoka. Anyway, she went there and asked the man if she could be an apprentice. Well, my father figured out if she's going to learn, he might as well learn together. So he left the plantation. And then we lived in Haleiwa. We had to leave the plantation camp. Then came to Haleiwa. And for a time, we lived at the Haleiwa Theater. They used to have a room in there, so we stayed in there. And my father became an apprentice. Learned to sew. And I don't know how long, but I was about seven or eight years old, I think. And finally, he went to town to learn drafting. The Kitaoka man didn't teach him all the drafting, so he had to learn drafting in town. I don't know from whom he learned, but anyway, he learned drafting there. About 1915, this place was a very small place, but he rented this place and started the tailor shop. And then.... 1920 strike time, the Filipinos, strikebreakers, started to get big money. They used to get bonus. They earn about thirty dollars a month. They used to get about hundred fifty dollars bonus, so the tailor shop was very prosperous about 1920. He made money during that time, I notice. That's how he started to run the business. And after I came back from school, I took over his place. That's all.

PN: What was required to open up a tailor shop?

SN: Well, tailor shop, at that time, you didn't have to have license to open a tailor shop. Only thing was required to have a license is for merchandise. In other words, you don't sell only tailor goods. You have some dry goods in your store, too, so naturally, used to charge $25 a year for the license. Merchandise license. They didn't specify at that time whether it be tailor or others, what not. They didn't specify. Only dry goods and merchandise.

PN: So where did he get all his materials?

SN: Well, at that time, he used to buy from T.H. Davies, American Factors. They were the one that was supplying all the goods, the material from town. They used to bring the samples down here.
Open up the samples and they used to take the orders. You know, formerly, the wholesalers used to come down with their automobile and the sold to the merchants package. And whatever you need, you just buy from them. But latter part of the year, they didn't come around. You had to go and buy in town.

PN: When did they stop coming around?

SN: Early part. 1920, they were coming down to bring samples. Bring samples and whatever you want, you buy from them. Oh, they used to have one more store. Armond Weil in Kaahumanu Street. Yeah, there were lot of these importers, you know, they used to come around. They bring samples. Buy from the sample. They import from the Mainland. They don't have the goods there. They send it from Mainland. Yeah. Quite a bit of importers used to come around. And my tailor shop now, I have one importer coming from Mainland. They come to bring their samples. They take order and they send me through the post office. He is still coming.

PN: But at first, you said, they used to come down to your shop. But when did they stop coming?

SN: Oh, just before Depression, I think.

PN: Why was that?

SN: I don't know. Not too much business. Doesn't pay.

PN: So your father had to go to town?

SN: We had to go. Well, I was back at that time, so I had to go in town and whatever we need, we used to buy. Yeah, the big stores didn't come too much. The small Japanese stores were coming. Dry goods. But like materials like that, we had to go in town and select our own. I used to go to Von Hamm Young, and whatever kind of cloth, we used to go and buy and bring 'em back and show it to the customer. That's all to it. No other way. Like now, we have samples, so it's easy. Just buy from the samples. But those days, you had to buy ten yards or fifteen yards and, well, was not too expensive, not like now. But we had to do that.

PN: What was the price then?

SN: Oh, price, it's about one-third cheaper that time.

PN: Than now?

SN: Oh, yeah. You can imagine. The denim pants used to cost dollar a pair. Two dollars rather. One pair. Now cost about twenty dollars. Fifteen, twenty dollar, made to order.

PN: What kind other material you folks carried?
SN: We used to carry this denim, khaki, and...colored cotton material. Black, blues and greys and what not. Mostly cotton material. And we had woolen goods, mostly navy blues, greys. Not too many fancies, those days. Mostly staple. About same kind because, then you don't go wrong. But, like now, they have so many fancy goods. But those days, mostly staple kind.

PN: What about palaka?

SN: Well, we had palaka at that time. Was only about dollar quarter a shirt. Cheap. Only about fifteen, twenty cents a yard. You can imagine. And the labor is cheap, so you don't charge too much. Good you get fifty cents for one shirt, sewing.

PN: What kind of equipment did your father use to sew?

SN: Well, some of the machines, I'm still using yet. My father used to use that. So Singer Sewing Machine. And I think we had some White Sewing Machine. But it was too noisy, so my father didn't like it. So we used to get all Singer Sewing Machines.

PN: You used to sew by machines?

SN: Well, that time, you didn't have motor, so foot pedal. Now, you have all motor. But at that time, you have to use a foot pedal to sew.

PN: How did that work?

SN: Well, you can imagine, you know. RPM is very slow.

PN: Oh, you pump with your feet?

SN: Oh yes.

PN: When did that end?

SN: Well, after we started to have electricity, we started to put in motor.

PN: You don't know what year that was?

SN: Oh, it must have been after--I think about 1921. '20, I think.

PN: What about irons?

SN: Same thing. Before that, I've noticed, they used to use that charcoal iron. You put in charcoal, make that hot and use that. But we used to have some of that, but chee, would have been a very good antique. (Chuckles) But I don't have any.

PN: Did the Singer representative come out here and show you the machine?
SN: Yes, they used to have Singer Sewing Machine and White Sewing Machine representatives here. Take orders and pay by installments. So it was rather easy to buy anything.

PN: Do you remember how much it cost?

SN: Oh, that I don't know. Maybe forty dollars, I think, at that time. Regular home sewing machine. Not too much. Forty to fifty at that time. But now, so expensive.

PN: So there were only two or three big companies and couple small dry good stores that supplied you with materials?

SN: Right. Yeah. Some of them didn't come to my store. They used to come to some of the other stores. They used to have this hotel down here. So they stayed overnight. And then, sell it next day. And then, they go back because they didn't have cars, automobiles. Some of them didn't have....some came on a train. We used to have a train those days.Because transportation was very cheap. Excuse me.

(Customer enters. SN goes to wait on her.)

PN: Waiting on a customer. This is an end to the session two of Sam Nishimura's tape.

END OF INTERVIEW
PN: This is a third interview with Mr. Sam Nishimura on September 2nd, 1976. Could we talk about your tailor business, and how much rent you folks paid for this place when your father started the business?

SN: I don't recall how much he was paying rent at that time, because he was only running the shop himself. I was going to elementary school, so, probably, must have been very cheap. About hundred dollars. Around $125 a half year. Two (hundred) fifty for one year lease.

PN: And what about when you began working for him, the lease...

SN: Formerly, this lease was for Mr. Ishimoto. It expired. Then we got it direct from Waialua Sugar Company. I don't recall how much I was paying, but it was very reasonable. Not too high.

PN: How much do you pay now?

SN: We pay seven (hundred) fifty, the lease. One year. We paid in January and July. Twice a year. We pay all the taxes, too. The lesor pays everything. Pay the lease, pay the tax. On top of that, you have to carry the fire insurance. That's required.

PN: The type of materials you said you folks carried was denim, cotton, and khaki. Woolen materials, too. What about silk?

SN: We had silk, too, for making shirts. Ponji. That's silk. It's a rough silk. Pure silk for making shirts or pants or suit. It came from China and Japan at that time. But you don't see them anymore.

PN: When did that stop coming out?

SN: I don't remember.

PN: Do you remember how much the materials cost?

SN: Oh, was very cheap. Must have been about two dollars a yard.

PN: And would be same for all the different types of material?
SN: Oh, well, different type material cost about $3.50, $4.50, $5.50 for woolen material.

PN: Woolen would be the most expensive?

SN: Yeah, more expensive.

PN: And what would be the cheapest material?

SN: Cheapest material, well, cotton. But woolen material, depends on the grade, how it is woven. Anything that came from England, that's very expensive. That's an import material so it's very expensive. Even today, anything that you import from England or Australia is very expensive. One yard cost about thirty dollars. (Laughs) Whereas the materials down here cost from about $4.50 to about twelve dollars. Domestic. So if you going to make a English suit, you have to charge about two (hundred) fifty up.

PN: Two hundred fifty dollar? How much of the material during the old days was imported?

SN: Well, not too much. There were some material, but, mostly domestic. Made in America.

PN: Those that were made into suits were usually the woolen material?

SN: Yeah.

PN: Was the suit considered a luxury?

SN: Yeah. Well, a suit used to cost about fifteen dollars to thirty dollars.

PN: This was in what time period?

SN: About 1915 to about '20, '25.

PN: That would be about a month's pay, I guess. How many people ordered suits?

SN: Well, what they used to do is that they used to pay in three payments. So they were able to buy one. But buying cash, just pay rough, because you are earning about $25 a month. So, they pay by installment.

PN: A lot of people bought suits?

SN: No, not too many. Mostly ahinas and khakis. They used to make pants, though, trousers. Quite a bit. Trousers cost less than ten dollars. Whereas ahinas cost about dollar, dollar and a half.

PN: What is that?

SN: Denim. Used to cost about dollar to dollar and half a pair.
PN: You called denim pants what?


PN: What kind word is that?

SN: Well, that's Hawaiian word, I think. Ahinahina is "kind of faded." That's what it means, I think. We call 'em ahina.

Well, they used to go to parties with ahina pants or denim pants, khaki pants. As they started to get more money, we started to make woolen pants. Go to parties with that. Prior to that, they couldn't afford to make too good stuff. Mostly ahinas, so you can imagine cannot make too much money. Very cheap. The material cost about thirty cents a yard and so very cheap.

On the other hand, the denim cost about three to four dollars a yard to today. That's the difference now. So, it cost about twenty dollars or more, if you should make a denim trousers now, made to order.

PN: How long would it take to make, let's say, denim trousers?

SN: Well, they make about three, four a day. It's rough work. You don't put too much time like in the woolen material. Woolen material, you have a lot of handwork. On the other hand, for making denim, sew it all by machine. Just keep on going with the machine, so if you don't sew three, four, five a day, it's not too lucrative. You don't make the profit there. But it's going to be a rough work. It's not a neat work. Just like a ready-made. Just keep on going. Boom. Just turning them out, so that's the way. Olden days, maybe, good if they ever do two pair of pants.

PN: And like a suit?

SN: Suit, about one week, 'cause you have to try 'em on. You have to cut it up and then you have to try on before you make the suit. Whether fits or not. Cannot just cut it up and finish it. Maybe the sleeve is too long. Maybe the pant is too long. So what I do today is same thing. I make a skeleton of the coat, and then I try it on the customer before I finish. Otherwise, he may have a sleeve too long. You know, after it's all completed, it's lot of work, so you might as well have it done before that. The length, side. So that's what I do. Make a skeleton model right then. Try it on. Then it fits him well, go according to that, to what you have made.

You know, formerly, they used to have lot of tailors, but, now, not any. In fact, I'm the only one left, I think, now.

PN: Along here?

SN: All gone.

PN: What kind of people used to...

SN: Well, we used to have people that came from Japan. And lot of
Filipinos. Filipinos are pretty good in making suits and pants. They're pretty good in handiwork. Hand work. So, let's see. How many tailors were there? One, two....about four tailors were here. All defunct today.

PN: How big were their shops?

SN: Not too big a shop. But still, they had enough trade to keep on going because we do lot of work by samples. We don't have to stock in the material. We get a sample from Honolulu, like from Pacific Woolen. They send you the sample. We take an order. Telephone them, they send it to you.

PN: So what happened to these Filipino....

SN: Oh, they getting old. And some just quit to work for a place where they can get more money.

PN: Was there any other nationalities tailoring also?

SN: Yeah. Early part, they had a Korean. I don't know Chinese. I know it was a Korean. He was affiliated with the plantation company. Waialua Sugar Company used to have a store, and they used to have a tailorshop together in there. Way before my father's time, long time ago.

PN: During your time, what? How many other tailors were around here in the Haleiwa-Waialua area?

SN: Oh, let's see, Haleiwa, we had....I would say, good seven or eight.

PN: When did they stop their tailoring business?

SN: Well, lot of them quit after the World War II 'cause they couldn't get materials. So they went to defense work; Filipinos, especially. Some kept on going, but very few. One or two left. And they gave up. Getting too old.

PN: The last one went out of business when?

SN: Oh, maybe couple of years ago because he was too old to keep on going. He didn't have enough material, so he used to come and buy small things like hooks and needles and threads and buttons from my place. He didn't have any supply at all. After all, you have to have some supplies to keep on going. Otherwise, if it's in the demand right away, well, you cannot meet the demand.

PN: Out of the seven people who are around here, was there any shop that was big, or....

SN: No. Maybe two or three work in there. So when they want...

PN: So they would hire people?

SN: Family.
PN: All family? They would operate the same way as you operate? Go out and get customers?

SN: Right. Same thing. You have to go around to get orders. Otherwise, very inconvenient for them to come down here, see. They live in the camp couple of miles away, so you have to approach them and then show them the samples. They would want to buy by installment, okay.

PN: How often would you go out to take orders?

SN: Maybe once a week.

PN: And you'd get about how many orders?

SN: Oh, sometime lot of order. Sometime nothing.

PN: You just knock on people's doors and talk to them?

SN: Well, some same customers repeat orders. So wasn't too bad. But if you just going to start and going to new camp, you don't know anybody, naturally, it's not easy. If you know somebody, he'll take you around to the camp and to the laborers there. Then at least, you can get some order. (Laughs) It's not easy. Now, I just stay down here and they come in and order. Too bad.

PN: When did that change? Like when did you stop going out?

SN: Not too long ago. Maybe couple of years. They started to come in, take order, make their pants. I used to go around this plantation camps, but after the War, no. I didn't go around.

PN: Oh, you stopped after the War? How did you get your order?

SN: They usually come in.

PN: Why did that change come about?

SN: You know, the union came in. They started getting more money. Formerly, when they used to get payday, nothing in the envelopes. Hardly anything. But now, every week or twice a month payday, they have money, so they can spend.

And then, you tell them you can pay by installment which is easier for them to order. Otherwise, if you charge--I charge a pants about thirty dollars--impossible for them to pay one time. So, "Pay 'em two months, or three months. That's alright." If I know him well, if his credit okay, they come around and pay. We don't have to chase 'em around like old days. Yeah, they come and pay, that's all.

I've notice I get lot of retired people come in to order. Well, they have the social security, naturally, they have more money so same thing. By installment, they order.
I have quite a bit of order. Enough to take easy part of month to sew ahead of time, you know. Formerly, day by day, but now, I get lot of orders, so they have to wait about a month before they can get it.

PN: You know, when the union came around, people had more money. Did they start to buy clothes from department stores or someplace else?

SN: Yes, they did. When they use to come to my store to buy and they say it's too high. Well, I tell them to go to department store and buy. No use of wasting time here. 'Cause no use of trying to do business and they can't afford to pay. So I tell them, "You go and buy ready-made. Doesn't fit you well, bring 'em down. I fix it for you." They used to do that. Even today, I notice some of them come to order, but compare to the ready-mades, made-to-order is expensive. So they rather buy ready-made.

PN: You said some of them used to buy suits through tanomoshi, But not from your shop? How come?

SN: I notice one tailor in Haleiwa, he use to do that. He goes around from camp to camp and make a tanomoshi.

PN: Oh, he would do that?

SN: Yeah. Ask a fellow down there to solicit for members. Maybe five guys. So maybe the coat'll cost about fifty dollars. Everybody chip in ten dollars a month. And then by the lot or by necessity, you might need early, or if you don't want it, you get it last.

PN: That's how he use to run his tailor business?

SN: Yeah.

PN: Most of his customers was through tanomoshi?

SN: Well, he use to do that, because that's sure that he has a job. Once in a month.

PN: How come you didn't do that? Too much trouble?

SN: I didn't go around. You have to get all the Japanese old folks. That man was an old Japanese fellow, so was easy for him to do.

Yeah, lot of them used to that. Even in Honolulu, they used to do that. From yōfuku tanomoshi, tailoring lottery. Even the watches, you know, cost about two hundred dollars. In the camp, they used to do that, by lot. Tanomoshi. Usually about ten guys. Maybe ten or fifteen guys. Ten dollars a month. You can draw. You can get one in ten months. Easy. I don't see that anymore. Maybe that's illegal. (Chuckles) I don't know.
PN: When you take orders from customers, how did they select the pattern or the style?

SN: You know they have their own style of pattern. They like their own style. Sometime I say, "Oh, this thing looks ugly." But to them, it's nice. I don't discourage them. If you want that, go ahead.

PN: Did they tell you how they want their pants?

SN: Yeah. They tell me, you know. I don't tell them what to make. You just give me the measurement. What you want in the bottom, what you want in the knee. And then, if you want to loose waist or loose on the crotches or not, just give me that and I just make it. So depends on the customers. Some are very particular. They know their measurements. So you have to go according to that, cut the pattern.

PN: You know, in pants, before they have...

SN: They call it "flare." It's bell-bottom. Well, for example, mostly bell-bottom about seventeen and a half (inches) on the knees and about 22 or twenty on the bottom. That's about bottom flare.

PN: When did that pattern or style come about?

SN: Oh....many years ago. In Waialua, too. Long time ago.

PN: They would change style often?

SN: Oh yeah! They'll come around and they say they like bell-bottom. They want the balloon style. 26 (inches) in the bottom, 25 in the knee. They give me their measurements, you see. So according to that.

I've noticed that lot of them are bringing back their pants to be repaired. Some of the bottoms are so big. I have to cut 'em up. And some of them, they bring their pleated pants. Want to take out their pleats. But that's expensive. We have to take everything out. So, I tell them, "If the material's good, go ahead. But if the material is no good, don't do it 'cause very expensive job." You have to take everything out. Pockets, front pleats.

PN: You know, how did people find out about the changes in styles?

SN: Well, I think by looking at the guys in the street walking. And some of them are very style conscious. Not every one of them, but some of young ones, they want to change their style.

PN: What about women's clothes? Did you folks make any?

SN: We never did specialize in that.

PN: Did any of the tailors specialize in women's clothes?

SN: No. Only dressmakers. Dressmakers are the only one that make dresses.
PN: How many dressmakers were there around here?

SN: Not too many. Good two, three, I think. That's all.

PN: That's all? Was that, you know, good business, or.....

SN: No money because everybody can sew at home.

PN: You said that your shop early in the business was opened at night.

SN: Yeah, till about 7, 8 o'clock. At that time, I notice my father use a kerosene lantern. Lamp, not lantern to sew. Very hard on the eye, but I don't know how he managed to sew. It's not easy.

PN: Why was this?

SN: Too busy.

PN: Took too many orders or something?

SN: Cannot meet the demand, because...my father sewed only the suit. My mother made the pants and shirts. That's all. We didn't have any employees. But afterwards, I've noticed...my father had some apprentice, teach them how to sew pants. So, beyond that, well, you have to make your own.

PN: When did you stop, you know, opening at night? Before the War?

SN: Yeah. Well, before the War, I was already taking care of the tailor shop. So must have been about 1925.

PN: Did many businesses around here open at night?

SN: Yeah. Why they use to open? Because on the upper hill, there use to be plantation camps. They use to come around in the evening to shop around. But that camp, the plantation took it away and centralize into one place in Waialua. Nobody living in the camp, so no use of opening in the evening.

On all these higher hills, there were camps. All over. Halemano, Opaekula, Kawailoa. But the plantation change their management to make it easier for them to carry out all of these...firewood, kerosene; they have centralized into Waialua. That's the reason why stores didn't open in the evening because nobody comes around anymore.

PN: When did they take away these camps? '30s?

SN: In the '30, yeah. Before the War, anyway.

So we have a theatre here. Use to be very good. These people use to come from couple of miles here. Walk down, but now, nobody, eh. No camps around here.
Formerly, the plantation used to have ten acres contract for one person. But now, one guy takes care about two hundred acres. See, that's the difference. All the style of production is different altogether now. All modern way of doing. So, not like the olden days. There are about two hundred fifty acres, two hundred. Formerly, only about ten acres per person. They used to take care of the old plantation field. But now, one guy takes care two hundred fifty. He sees to it that it's watered. It's a big job, but still, I don't know how they are doing, but I guess they get pretty good money.

PN: You said that your customers now are mostly Filipino?

SN: That's right. I call it 99 percent Filipino.

PN: Was it always like this?

SN: Yeah. If we don't have Filipino customers, most of these tailors will be defunct. They're the one that keeping up the tailor jobs.

PN: Even during your father's time?

SN: Right.

PN: Did you have trouble communicating with them?

SN: No. They use pidgin English. Easy. His (father's) time was, they had lot of these old folks, so-called issei, so used to get lot of trade from them, too. Quite a bit. Not only Filipinos. But came to my time, 99 percent Filipino. His time, well, wasn't too bad because he had his old friends in Japanese camp. Japanese old friends to come and order.

PN: What about the other tailors then? The seven other tailors?

SN: Same thing.

PN: They would rely heavily on the Filipinos as customers?

SN: Right. They are the best customers in tailor. (laughs) Even today. But I've notice the young ones don't patronize too much in tailor. I don't know why. They bring lot of these trousers from homeland. Made in Philippines. Very few come to order, newcomers; so-called immigrants. Mostly all oldtimer trade that I have today.

PN: You know that sailor moku pants? How you spell that?


PN: What is moku?

SN: M-O-K-U. That's Hawaiian. I don't know. Sailor moku. (From kalamoku.)

PN: What's that?

SN: It's just like, you know, the sailor's pants?

PN: Bell-bottom type?
SN: Yeah, yeah. Sailor moku.

PN: That used to be a popular pants?

SN: Very popular. But I hardly made that kind because ready-made was cheaper. Yeah, you can get it very cheap. But if it's tailor-made, cost money. So they don't order.

PN: Before, what? Mostly your sales was in work clothes?

SN: Well, work clothes and woolen pants and woolen shirts. So about half and half. But if you're a tailor and if you're going to make only working pants, you never make a go. Because the profits not there. Small profits in the working pants. You have to make suits, woolen pants. Otherwise, you'll never make a go. Even today, if I should only get shinas and khakis, I rather close down. I rather close my shop than working. But if you should make polyester, well, the profit is there. So even it takes one day to make a pants, still, the profit is there.

PN: What about da kine silkie shirts like that?

SN: Very seldom I do make shirt. If it's a pants and shirt, I'll make, but only shirt, I don't make.

PN: Oh. But you know when people talk about silkies, like now days, who used to make da kine shirt?

SN: Well, the ladies used to. They used to have ladies take care of working pants and shirts. They're the one that use to sew all that. Not anymore, but use to be couple of them around here. Ladies used to make all the shirts. So whatever style--the shirt, puff-sleeve--they make all kind then.

PN: Oh, so use to have one shop for dressmakers?

SN: Yeah.

PN: And then one shop for shirts?

SN: No, at the same time, you had all kind of a general merchandise. Not only sewing. Use to have everything. Shoes and all kinds of stuffs to make a go with that, see. You have to have. Otherwise, if it is only sewing, pretty hard to make a go at that time. All the Japanese stores in the wholesale business use to come down here to sell their goods. They were selling practically everything.

PN: What about futon or....

SN: Futon, well, that one was specialize in the department stores like Esmond. But these small stores never handle. I know we use to order blanket from Mainland. You know, import. And futon, no, we use to order comforters and some woolen blankets. They use to sell that. Importers use to come around. We place
the order through them and have them send by air mail or postal.

PN: But futon, what?

SN: Futon, no. That was made by Japanese lady. Not everybody can make futon.

PN: Same thing for kimonos and....

SN: Kimonos, anything, yeah.

PN: Nobody use to go around try sell kimono?

SN: No, no. Kimonos, well, they use to have some stores in Honolulu. They ordered from Japan. And you call the....toweling. Made of towels. Kimonos, you know. So that they can use after taking bath.

PN: Oh yeah?

SN: You never did see one?

PN: No. You said you were an interpreter for the plantation when the high priest from Japan came down?

SN: Well, no, not exactly. But whenever the priest from a certain church use to come, I use to go to the church; they use to ask me to interpret for them, because very few of them spoke two languages at that time. So it was difficult for me, but somehow I managed.

PN: How often would these priests come?

SN: Maybe once a year.

PN: And they'd visit the whole island?

SN: Well, the whole island. Then if they come down here, they go to the plantation manager. Naturally, I follow them. They cannot speak, so I had to interpret. Whenever they went to the plantation manager and ask all kind questions.

PN: What would they talk about? The priest and the manager?


PN: Did the plantations make contributions to the churches?

SN: Oh, yeah, they use to do. But I don't know. They use to help quite a bit. If you go and ask them, the plantation use to help.

PN: Would there be any special ceremonies for the high priest?

SN: No, not specially, but they come to see how all the churches are doing. They come around once a year. So, nothing special.
PN: Have you ever heard of this, they call masquerading during New Year's where they put on mask and they'd go to people's houses?

SN: No, I don't remember seeing them. But only thing...similar to the masquerading was at bon dance time. Japanese bon dance. The men would put lot of powders and disguise as a lady and dance among the groups.

PN: Dance like one lady?

SN: Yeah, yeah. But outside of that, never had occasion to see them (masquerading).

PN: What about this shibai theatre like that?

SN: Well, shibai, formerly, they use to come from Japan, all the actors. And they use to have a shibai in the theatre from about 6 to about 12 (o'clock) in the evening. What they would do is from the camps--I notice. I use to come from the camp--they use to bring hibachi, and cook in that theatre.

PN: Haleiwa Theatre?

SN: Not before. The old theatre. Then make a hekka in there.

PN: Oh, and stay all night?

SN: Yeah, till about 12 o'clock. See, when they have the intermission, they start to cook. They have a pot here, some pot there. Eating all that. Amazing. Yeah. That's what they use to do. And they use to have a store in there, so naturally, sell watermelons and what not. Use to come around and sell.

PN: Plenty people use to go?

SN: Oh yeah!

PN: When would they hold this theatre? Once a year or something?

SN: Oh, maybe once a year or twice a year.

PN: What would go on on the stage?

SN: Regular shibai. Acting.

PN: About what?

SN: Well, like Chushingura or the 47 Faithfuls.

PN: Oh. 47 samurai? This would be profession actors or something?

SN: Right. (Refers now to his coughing.) Terrible. If I don't say anything, I'll never cough.

END OF SIDE ONE; TAPE #1-74-3-76.
SIDE TWO; TAPE #1-64-3-76.

PN: What other things would they come up with?

SN: Oh, that used to be kabuki kind, but. They used to have a shimpa. In other words, the modern version of these stories that happened in the public. See, whenever they had some kind of a happening in Hawai‘i, like suicide, they imitate that and put that to shibai. That used to attract quite an audience. For instance, a murder or... you know, or kidnapping and what not and all that type. Well, they use to make the script and then show that at the movie theatre. Not movie theatre. But a theatre.

PN: So people would have to pay to go and see?

SN: Oh, yeah.

PN: How much would it cost?

SN: Maybe fifty cents. That's about a half day's work. One dollar a day.

PN: They used to come around about what years was this?

SN: Oh, usually about summer time. They had to walk ten miles to the theatre, you know. They have to walk from the camps.

By the time they go home it was so late that they get hard time getting up to work next day. So what they use to do, they slept in the cane field after lunch next day. Nobody knows.

PN: You mean, when they're supposed to be working, they sleep in the cane field? (Laughs)

SN: Otherwise cannot. So many hours, they are watching the shibai, eating and enjoying.

PN: When was the shibai theatres around? In the '20's, '30's or....

SN: Oh, from '15 to '20.

PN: And then it stopped about the '20's? Why?

SN: They used to have a shibai, but not any more of those eating in the theatre. That stopped altogether. The Board of Health. Just like in Japan. That was typical in Japan.

PN: It ended in the '20's?

SN: Yeah. Before the '20's.

PN: Why? How come?

SN: I don't know. Maybe....they didn't allow that, after all.

PN: You said you used to go around in a car, taking orders. What kind car was this?
SN: I had a Model T.
PN: How much that cost you?
SN: Cost me about five hundred dollars.
PN: And this was about when?
SN: 1924 or '25. Brand new Model T.
PN: What other kind car?
SN: Then I drove a Chevrolet and mostly the Chevy.
PN: You used to go around everytime in cars or what else?
SN: We had the Model T to go to town. You know, we used to drive that car to town to buy materials and come back.
PN: How often you would go to town?
SN: Maybe about once a month.
PN: And you'd buy enough materials for the whole month?
SN: Yeah. We place an order and then the truck used to bring it for us. Truck service.
PN: This is after the salesmen stopped coming around?
SN: Yeah.
PN: So you'd go into town just for buy material? You don't shop or...
SN: I do shopping, take my kids along. Those days, Kress was the biggest attraction, eh.
PN: Kress Store? Why was that?
SN: Well, that was a five cent, ten cent store. Never had that kind store. So everybody used to go in Kress Store. You know, right by the Fort Street Mall? That's what it is. That used to be the only store.
PN: What other attractions had in town?
SN: Well....used to have a fair. Sometime, I used to go with the Model T. I used to take them to the fair. That was held in Ala Wai side. Yeah. We made good use of that Model T.
PN: How was the gas?
SN: Gas was about 25¢ a gallon. 18, 20¢. Was very cheap, so nothing to crab about it. Very cheap. Today, you had to pay about seventy cents, eh.
PN: Yeah. About there. What about the telephone and stuff like that? You folks had telephone?

SN: Yeah, we use to have a telephone. The olden style.

PN: When did you folks get telephone?

SN: Oh, 1914, I think.

PN: That's when this whole area got phones?

SN: When we used to call in town, we ring the ringer, and ask the operator for the number. They connect if for you. From that time, so many minute, well, they charge you, toll.

PN: Oh, they used to charge you toll? Not like now days. And how would you pay the bill?

SN: Oh, they send a bill. Same thing as now. There's no difference.

PN: Did you folks use the telephone for business calls?

SN: Well, in town, we used to call business, but locally, who we have to ask the operator. As far as you call my neighbor, I had to call the operator with the number, and they'll connect you.

PN: Did you talk business with your customers, too, over the phone?

SN: Oh, yes. Sometime.

PN: Did that become your means of taking orders?

SN: No. Just for convenience.

PN: What about radio like that?

SN: Radio, no. Radio, I remember just before the War. I got one radio. Before never had one. That was in 1940s.

PN: What did you listen to?

SN: Well, local. And that one had shortwave so we used to try catch Japan, but didn't come in too good. So, mostly local station.

PN: No Japanese music station?

SN: No, only Japanese music. Had some. Very few. Certain hours, that's all.

PN: Did they take the radio away after you were interned? They just took it away? They didn't give you any receipt or anything?

SN: No, the order came saying that all the Japanese had to bring their radio to a certain place. So we just brought that radio to certain place, that's all, with the name and place, and everything.
PN: Did they return it to you after the War?

SN: They did. They returned everything. I notice lot of camera got lost. Yeah, because too small, the thing. Too small, so couldn't trace it. And those days, maybe, fellow were in charge didn't do good work, so lot of them got lost.

PN: What about the newspapers?

SN: We had...Hawaii Times and Nippu Jiji---no, Hawaii Hochi. Two Japanese paper.

PN: That's what you used to read? When did they stop?

SN: I don't know.

PN: When did you start reading the newspaper?

SN: Well, maybe when I was about seventh or eight grade. Seventh grade, because they had the bilingual at that time. English and Japanese together. Now, let's see. I think, the Star Bulletin and the Advertiser was coming, but I didn't subscribe to it, so I don't know.

PN: You said your kids were born through midwife? Did you help with them?

SN: No, not one.

PN: Where did she have the babies?

SN: In the home. This home.

PN: Only your wife and the midwife?

SN: Right. She (midwife) took care of everything.

PN: And how long would it take?

SN: Oh....the whole night, I think, sometimes. Sometime not too long. At that time there was two midwives. One was a Mrs. Mukai. Mrs. Arao and Mrs. Kishinami.

They all dead now, anyway. Mrs. Kishinami came from Japan as a midwife. I think she got a license down here. I don't know. You had to get a license to be a midwife.

PN: Did your wife have any complications?

SN: No, no. Not once.

PN: How much did it cost?

SN: Like in Japanese style, we used to call orei, appreciation. We used to bring some cloth. Tanimono, you know, Japanese cloth and then about $25 to $30 in money. 25 to 50 (dollars) anyway. That's all.
PN: What you call that Japanese cloth?

SN: Tanimono. It is a material that could be made into kimono. You can get it by going to a Japanese material store.

PN: That's what they used to charge?

SN: No. They didn't charge you.

PN: Oh, was a gift from your own side?

SN: You give orei. Appreciation. Thanks, you know.

PN: You showed me last time your picture of your mother's funeral. What kind of service was it?

SN: You know, that's a Buddhist service. And at that time—in 1927 very few people had cars. Mostly Model T. So, not like now. Everybody go to funerals by their own car. But lot of this people didn't have car, so naturally, we had to hire six taxis so that they can go to the funeral in town.

PN: How much would that cost?

SN: That time was about $15 a car. So they took 'em in town and then had a service at Kalhi Mortuary. They call 'em Kukui Mortuary. That's the same thing. Then they used to cremate. We used to wait for the ashes and bring it back to Waialua.

PN: How much did the funeral cost?

SN: I don't know how much.

PN: Was that the usual procedure?

SN: Well, if you go to town, that was the usual procedure, but a lot of these folks, plantation folks used to bury them at Puuiki Cemetery. That used to be a plantation cemetery. So instead of cremating, they used to bury them. Not any more, I think. Most of them are taken to Mililani now.

PN: Maybe we should stop, eh. Continue next time?

SN: (Referring to his coughing) Nothing is wrong with my chest, you know. Only my neck. That's all. Itchy. I think allergy or something.

PN: Is that everytime when they start harvesting the cane?

SN: No. Everytime I started to talk.

PN: Only talk?

SN: When I'm resting, I'm just sitting there and I don't cough. I notice there's another lady has same thing with me. She coughs when she starts talking.
PN: What about the Japanese customs like that? Obon or Boy's, Girl's Day?

SN: Well, used to be very Japanese like. Obon or be it Girl's Day or Boy's Day used to be very much like in Japan. They used to observe that quite seriously, but now I notice not too many. Olden days, when you have a first son born, well, they used to bring you all kind of gifts. And then the first birthday, elaborate birthday party. But not any more. They used to call neighbors and celebrate. But now, it's mostly family.

PN: Did you do this for your children?

SN: Only for my eldest son. I don't know if they have same custom. See, they give you gift. Then to pay them back, you buy like cups or some kind of dishes to show your appreciation.

PN: Like what was the common kind gifts to give the first born?

SN: That's what I said, cup. Sara. Plate. They in turn give you cloth for making kimono. Give you fruits, give you fish.

PN: And the cups and plates like that, you would give back to them?

SN: For the appreciation. But now, only letter of thanks.

(PN laughs)

PN: What other kind customs you used to practice?

SN: Well....that one. New Year's, they were very strict. Not strict, but regular Japanese style of New Year's.

PN: You eat the somen?

SN: Yeah, somen and clean your house. Pounding of mochi. And then, the next day, the wife have to cook, so guys would come and call on you and wish you "Happy New Year." When they come in, you have to feed them. So, you had to get prepared. Now that custom are gone.

(Laughter)

SN: You don't have to prepare. Cost you lot of money now. Those days, well....you have to get ready with sake and everything, so you know they come from house to house. Every house. "Happy New Year!" "Happy New Year!" You come in. You got to feed them. New Year, Obon. Birthday parties.

PN: Do you dance in the obon like that?

SN: No, I never did.

PN: The unions came around 1945? What were your reactions to the union formation?
SN: I thought that would never last too long.

PN: Why?

SN: Well, some are in favor. Some are not in favor. And then at that time, well, they put the union together with the Communist. That's the whole trouble. I got that understanding that most unions are Communist. They know better, so. Thought two never last, but they are alright. They were demanding---and getting what they want, so they are way ahead, today.

PN: Do you think the workers wouldn't be where they are now without the union?

SN: Oh yeah, sure! And they are very glad that union came in. Otherwise, still, wage will be way down and the employers would suppress them. Now, there's no such thing because it's federal law. Can't do anything.

PN: What did you think of that linking the union with Communist?

SN: That's what I thought at first. Their thinking is almost like Communist way of running everything. If a guy make too much money, take the money from him and give to the other guy. The attitude is that way. Say, "Why one guy should make all the money? He should distribute to everybody." But on the other hand, the employer should make some money because if they want to improve their business, well, naturally, they have to get money to do that. But the union way of thinking was that whatever they make, well, they should distribute among the laborers. So that's what I thought at first. You know, because we don't know too much what the union was trying to do.

So I think it's a good thing that union came to Hawaii. But sometime, they go too far. You know, more than what they should be asking. They have more than enough, but still, they are asking. And lot of times, if you're an employer, you cannot give out certain amount because you need that money to improve your business. But, no, they don't take it that way, because whatever the money they (employers) have, they (union) want to get some more money from them. But I think it's a good thing that union came to Hawaii.

PN: What did you think of the Smith Act trials? Where they put seven men on trial?

SN: Oh, that trial. Well....you know, they were thinking that the Communist were infiltrating in Hawaii and would wreck all the sugar plantations. But their ideas are altogether different, again, I think. I didn't follow that too much, so I don't know too much of that case.

PN: You said you dabbed in Republican Party for little while?
SN: Well, yeah. When I first started, naturally, running a business here, we had to tie in with plantation. We had to go in and out of the plantation. So naturally, we have to play a little hoomalimali with them. So I used to play politics in Republicans. Then gradually, I just came independent.

PN: What you mean by "hoomalimali?"

SN: "Hoomalimali." Play together with them. Don't aggravate them. You know, whatever they say, follow them. That's all to it.

PN: What you mean? In terms of voting....

SN: They'd tell you to vote for certain guys. They used to be good for the industry. And if the industry is good, they make more money; naturally, money going to come to us. But, if you go to Democratic side, you don't have that much money, so you not going get anything. But if it's plantation benefit, all those merchants going get a little more money from them. So that's the reason why lot of them used to play at Republican at first. But when Burns started to run the Democratic Party, they changed altogether.

PN: When were you a Republican? During what years?

SN: Oh, during about 1930s.

PN: So you guys would listen to what the plantations...

SN: Yeah. What the plantation say. I used to go, too, sometime over there to their meeting. Hear what they want to say.

PN: Are this the dinner meetings they hold for the merchants?

SN: No, no, not merchants. That's just for the precinct. Democratic (?) precinct.

PN: So after unionization, you became independent?

SN: Independent. I didn't want to affiliate with either side because lot of times, the plantation laborers are Democrats. And if you're a Republican, you know, only that, we might lose business trade. They don't come to buy at their store. "Oh, that guy's a Republican." So they don't buy. To play it safe be an independent and no trouble at all.

PN: Could you go into little about the growth of Haleiwa? How did it grow over the years?

SN: Well, at first, Waialua-Haleiwa was in the North Shore, so naturally to come from Honolulu, they had to come either on the buggies or automobile. Not too many automobile at that time. Or by train. All the honeymooners used to come on the train and stop at the
Haleiwa Hotel. They stay about one week, swimming, golfing, horseback riding in those days. Lot of tourists used to come into Haleiwa by train. Honeymooners.

Automobile started to come out; the taxi at that time cost $1.50 one way. So in other words three dollars round trip. Which was very expensive. But still, lot of them used to go in town. Like in our case, maybe once a year. That's all. We used to go in town. You cannot afford to pay three dollars for the trip just to play.

There were maybe about six of them running taxis at that time. And they were making pretty good money, I think. I don't know.

PN: When was this? What years?

SN: About the '20s. And then, gradually, the people didn't ride on the trains too much to go to town. So they didn't get the business, and train business was getting slow. That, I do not know, but anyway, probably that was the reason why the Dillingham started to fade out in the train business.

Then, down here used to be quiet and good place to take a rest, so, people used to come to Haleiwa and just take it easy. It started to grow when plantation started to expand all of the fields. They took lot of these fields. Then they needed more people down here. So people started to come to Haleiwa and Waialua.

PN: What kind of people used to stay at Haleiwa Hotel?

SN: Haoles. Mostly Caucasian.

PN: Rich?

SN: Rich. Yeah, I don't know how many rooms they had, but was a pretty big and nice hotel. Every Saturday evening, they used to have dancing down there.

PN: What about the fishing industry here? Was there an industry here?

SN: Not at that time. They used to have a lot of these sampan, small. Japanese fishing men used to go catch akule, aji. Fifty cents a bunch in one dozen.

PN: That's how they used to make their money? How many fishermens had?

SN: Maybe had about half a dozen.

PN: And what happened to them?

SN: Just fade away. Couldn't make a go.

PN: This was about what period of time?

SN: Oh, prior to just before the War. Just very few fishermen. Now
the part-time fisherman start to come in. Working plantation
and then they buy their own boat and then go fishing.

PN: Sampan fishermans, were they interned during the War?

SN: No. Only I remember one fellow. But he wasn't active in fishing.
I don't know why he was interned.

PN: Who was that?

SN: Kikawa, I think. That was his name, Kikawa. He's dead, though, 
anyway.

PN: Didn't the fishing industry stop when they started the War? And 
they stopped these Japanese fishermen from...

SN: Yeah. No fishermen were here at that time. They were not allowed 
to go fishing.

PN: What about the military around this area?

SN: I don't know too much about it, because I was interned during that 
time. I don't know where they were stationed at all.

PN: But they were here prior to the War.

SN: They were here and the tailors were making good money by putting 
on their chevrons, cutting down their clothes, you know. Cutting 
it too big and then. They were making pretty good money.

PN: This is regular Army?

SN: Army, right.

PN: When did they come into this area?

SN: Well, we had a National Guard prior to the War. Stationed right 
here by the bridge where they were watching on both sides of the 
bridge. And...they were living right in the center of this bridge. 
They used to have small shack there.

PN: What were they doing?

SN: They were guarding the bridge.

PN: This bridge right here?

SN: Two bridge. Yeah, two side. No other way of going any place. 
If you close this.

PN: They were here in the '30s or '40s?

SN: Prior to the War anyway. I don't know much about that. After all, 
I was interned 1942.
PN: What do you expect the future of Haleiwa-Waialua to be?

SN: Well, what the people are trying to do is preserve...to keep the town as it is, you know. Don't change it at all. Don't break down the old houses. Just leave 'em as it is. Well, there are a lot of movements, you know, going. Like these hippies are trying to keep all these places intact as an old town. And I think they had a meeting yesterday in regard to that, but I don't know. I didn't go to the meeting. Anyway, down here, maybe couple more years hence, they're going to make a new super highway in the back of this Haleiwa town. That's a proposal, make a new road. And keep this road and town as it is. 'Cause the bridge down in Anahulu—that's on the North Shore side—it's too narrow, so you have to have a new bridge to take care of the traffic.

As far as business, I don't think Waialua will grow too much, because the populations are scattered. So you cannot cater to certain business company. In order to have a big business, you have to have a lot of population in surrounding areas way down here. The only place you have a population is the plantation camp. And not too many. Whereas if you have—like Wahiawa, they have a big places where they have a subdivision—all those places, well, then you can make a go. Make a big building. But down here, I don't see how they can survive by paying big rent down here.

PN: Do you think Haleiwa can stay like this?

SN: I think it will stay like this. They'll never grow too much.

PN: Why?

SN: It's what I told you. No population. Not too much buying power, and you need population to keep the business going. But you see, on the weekends, they have business. But from Monday to about Friday, poor business. You don't have people coming to buy. Only weekends they come to buy supplies and that's the reason why. But if you have lot of population, everyday, you have some business.

PN: You said also that lot of this lands around here are lease lands.

SN: One of the reason why is lease land. You don't want to make a building on the leaseland. After it expires, it reverts to the owner. And lot of this Bishop Estate owns the land down here. Very few fee simple land.

END OF SIDE TWO; TAPE #1-64-3-76.
SIDE ONE; TAPE #1-79-3-76.

PN: What happen if the plantation shut down?

SN: Well, to begin with, the plantation is a big outfit. The annual payroll is so many million dollars so everybody depend on the payroll.
If the plantation will give away, the only place that money is coming will be from Schofield. Some be working in town, but lot of them are working Schofield and in Wahiawa. But as far as the young ones are going, if there's no plantation, they'll be moving out to some other places.

PN: Would you like to see this area develop?

SN: I don't know how they can develop, but. I doubt it.

PN: What if they do develop it?

SN: Well and good. Good for the community. Because no housing around here. No population. I think at the most, we get about seven, eight thousand now. That's all.

PN: So, if there was a lot of population, then you think the businesses could survive?

SN: Oh yeah! And provided they got a job. That's the main thing. Even population, if you don't have a job, only welfare. No use.

PN: If you didn't become a tailor, what kind of job do you think you would have gone into?

SN: Maybe insurance.

PN: Why did you remain in your tailor business so long?

SN: Well, you know, doing your own business, if you stay in your business too long, you get stale. You don't want to work for somebody else. So easy. Not too much money, but you can make a go by....doing tailoring. And I don't think you starve.

PN: You must make pretty good money if you can travel a lot, eh?

SN: No, not that. Whatever I make, I keep that money. I don't spend 'em. If I should spend everything, well, I'll never be able to travel. So whatever I make, I try to conserve it, put 'em in the bank, or keep it by myself. Then spend 'em whenever I need 'em. 'Cause I don't smoke, I don't **drink**. That alone helps quite a bit.

PN: How did you get into traveling?

SN: Well, I wanted to travel, before. My wife was alive, but she was an invalid. And everybody says travel when you're young, which I wasn't able to do because my wife was too weak. She was almost invalid for four years. Two years solid, but almost four years. So, the best time of my life was gone. So if I don't travel now, I'll be too old so (I) started to travel.

PN: What happened to your wife?
SN: She was an invalid. She couldn't move.

PN: Was it because of a stroke or something?

SN: The doctor doesn't know. I took her to specialist all the way in town, but nothing could improve her so I had to carry her all over the place. Take to the lav, take her to her shower. And we had to take a bath together, otherwise, she never be able to. So I used to take her in town for massage once a month. Nothing helped. But according to the doctor, it's the softening of the brain. I don't know what the meaning of that is. But anyway, that was the cause of her sickness. She couldn't talk at all. My last daughter Doris was going to University of Hawaii to be a school teacher. She helped me quite a bit. Otherwise, would have been rough. She finished University year before my wife died. So she died in 1960. She (Doris) became a school teacher in '61. But, anyway, I don't know. She really suffered.

Yeah, I've traveled so far for the past six years. Japan, Hong Kong, Okinawa, Taiwan, Las Vegas, Mexico City, Florida, New York, Washington, Toronto, Niagara Falls, and Edmonton, Calgary, Vancouver, and the Busch (Buchart) Garden. And then, following year, I went to.... Europe. So traveled about eleven countries in Europe.

After I came back from Europe, that's when I got sick. I got a terrific gout. Two side of my leg, I couldn't walk. And then, at the same time, I started to cough. I don't know what's happened. Something wrong.

PN: Could you compare your life now with your life forty years ago, let's say?

SN: No comparison. I'm enjoying my life now. Because forty years now, well, I had to take care of like giving my daughters some schooling, so I had to work hard. I had to send all my kids to town to get a proper education. Wasn't easy. You know, it seems as though tailor is making a lot of money, but it's really rough. Somehow they managed to finish University and business school, so not too bad for me now. If it's now, I don't know if I can send them to schools.

PN: Why is that?

SN: Well, just loafing now.

Let's see, of my six kids, I have two school teachers, two secretaries, one postal worker, one management analyst. So they are doing alright. They all got their own homes. That's one of the things you don't have to worry about.

PN: Do you think this area--Haleiwa-Waialua--was a good place to raise your children?

SN: Well, thinking over now, I think was alright, because they treated
me alright. And I've done lot of community work. That's the reason why I was interned. (Laughs) Yeah, as a whole, was alright because I participated in quite a bit of community work, school work, PTA work, and athletic side, too. So I think it was, as a whole, alright.

END OF TAPE #1-79-3-76; SIDE ONE. END OF INTERVIEW.
PN: Translated excerpts from the notebooks which Sam Nishimura kept while interned at Sand Island and Honouliuli. October 21st, 1976.

SN: ....it's nothing, because, well, whenever you leave a camp and you did some chores for them, well, they appreciate that. That's why in departing, they write all those things. This is another one. He's dead now. But he was a famous Hawaii Times writer. Sportswriter.

PN: Could you just...

SN: "Sunajima no tsukiyo ka?"...oh, this is one of the songs.

PN: What does it say?

SN: "Uki o hanareta Sunajima ni"---Japanese alright?

PN: No, English. (Laughs)

SN: Well, "We are separated from the world, and we are living in Sand Island.

The moon that we looked at in Sand Island is something different then.

I've forgotten the image of my sweetheart.
And I've forgotten her.
But if you look at the moon, you start to think about her."

Something like that. (Laughs) That's the gist of it.

PN: Could you read the whole thing?

SN: (Referring to tape recorder) Is it on now?

PN: Yeah.

SN: You might as well take it off for a while.

(Tape recorder turned off. Taping resumes.)

SN: "Moonlight over Sand Island." That's the first part of the....
"Mukashi koishiku omoujyanaiga"....

"I'm not thinking about the old days but a"....

"Tsuma orottomo"....

"With wife and all the kids at back porch of our yard.
We look at this moon.
And laugh and praise the moon.
But now, I'm all alone in this Sand Island.
Looking back, I was one of the immigrant's son.
And the parents came to Hawaii to make a foundation.
And how come that I am now interned in this Sand Island?"

That's it, gist of the whole thing....(Laughs)

PN: How about the whole song? Cannot translate the whole song?

SN: "Sayonara, Sunajima." This is "Goodbye, Sand Island." "Onaji sadame no harakara ga, tomo ni kuro wo wakeatta. Naku komo damaru (Tape garbled) Sunajima ni"....

"We who have been interned in Sand Island are the same situation"....

"Tomo ni kuro wo wakeatta"....

"We have shared all our hardships
And in Sand Island, even the cry baby stops when they hear about Sand Island.
Today, we are leaving this Sand Island.
The friends who are leaving for the Mainland,
We have departed on the wide space with our tears coming down, singing 'Aloha Oe' in a sad voice.
We have sung in that old barracks."

"Kuruma no hashiru kuruma no atoni san"....(To Perry) You better stop for a while.

PN: Okay.

(Taping resumes)

SN: "After the car has left, we're reminiscing about the good old days.
Forgot to close our door.
And the door is moving with the wind.
In the day time, we live together with the cat."

Or I might say that

"We are riding on that car to a new location.
The sunshine is high
And the cat which together on the car has been shaking.
We don't know where we are going.
And the sun is shining above our head."
"Machi ni matta"....

"Today is our visitation day, and there are many things we have to talk about.
The small child is asking for the father to return.
The father is touching the head of the son and his tears is coming out.
We are all in a barb-wired camp.
And the work that we are not used to, we do our best, and at the same time, laugh together with the others.
What fate is this?
In the valley, the koa trees is now at the blossom time.
The birds are singing.
When are we going to be released?
When we look up at the sky, the sky looks so small and narrow."

(Tape stops and then resumes)

SN: "In the mornings, the revelies and the trumpet sound.
Sometime the peace will come,
And the trumpet will be sounded in this valley.
So we must bear the hardship and live together."

That's about it. (Laughs)

(Tape turned off. SN begins on new poem.)

SN: "Ura no tamana ni tsuyu hikari. Kowa no shinme no aokikoto"....
This is the scene in the Honouliuli camps. The valley life in there.

PN: Oh.

SN: First time I ever read this, you know. (Laughs)

PN: Oh yeah?

SN: Yeah.

PN: Good that you kept all this.

SN: This is the poem written by Kawazoe Kempu. It's about the Honouliuli camp. "Kotori no koe ni yo ga akete"...

PN: Wait, wait. Try start all over.

SN: This is the poem or song written by Kawazoe Kempu at the Honouliuli internment camp. First part.

"I woke up in the morning with the sounding of the birds.
I can hear the man clapping his hand"....
That's the traditional clapping to the god in the morning, the Japanese.
You know this. You heard some of them clap their hands. That's what it is. So old folks were there.

"And then in the backyard, the dews are falling over the cabbage. The new shoots of the koa has become green."

Number two.

"The long bridge that has been"....

"Kakeru." What do you call.

"The long bridge over the valley. The sound of the karakara sound of the geta."

It says "karakara."

PN: Yeah, okay.

SN: "Looking at the mountain far above in the morning and in the evening. Looking at the star angers me. Nearby there is a Sendan."

Inia, you know, that green...we call it Sendan, anyway. You know that Inia tree. You know, Inia. There's a fruit that hangs. You know, in the roadside sometimes, you have lot of plants, fruit---well, berries, green berries hanging. You know what they call that? You don't see that too many. Sometime, around on this road here, berries. But in that camp there, they had lot of this Sendan. Anyway, Japanese...(Coughs)

(Tape turned off and then resumed)

SN: "In the backyard, there were many of these Inia or Sendan trees, And the flowers were purple. We sit on the stone and reminisce about the good old days."

"Hitokage"....

"The valley is very quiet in the afternoon. The moonlight is so nice and you can hear the footprint of the guard. Look above the barb-wire. How many times did we see the blue moon?"

That's the verse of Mr. Kawazoe.

PN: Who wrote the other one? The first.

SN: Oh, Mr. Kawazoe.

PN: Both of 'em?

SN: Yeah. Look here. (Shows PN the notebook.) Kawazoe
PN: Oh, cannot read Japanese.

SN: You generally write in English.

PN: Could you explain and go over again what is this?

SN: This was written in Kilauea camp. It was a temporary internment camp for the internees in the island of Hawaii. I don't know who wrote this, but this was given to me when I was in Sand Island. It goes this way in Japanese:

"Itsumade tsuzuku kankinzo.
Jyu roku man no migawari de
Kiritachi komoru Kilauea."

Niban.

"Tobira ni orosu tetsunoyjo.
Kenmeijyu to ni kakomarete tsutanaki heya no sabishiikana."

Number three.

"Sasayaku koe mo taehatete
Tetsuno no hitoni usu zabuton.
Yume wa kooya okakemeguru."

Four.

"Sude ni takagi no tataratoku
Tiorino hai no gorogoro to
Ugetsu no keiga moretekuru
Wadachi no ato ni midare saku
Hasatsoya fukaku tsukimiso
Kurikaeshimiru yobe no yume
Haha no tsutanai yokomoji mo
Tokoro dokoro wa kiritorare
Magoto futari de ujito nomi."

Shichi wa.

"Muchi ni owarete hara kara no kaitan
Koko ni gojyu nen kibi ni nokoru iminuza
Koko de hateru no kuni no tame
Jyu satsu nanjo koro (Tape garbled) domo
Zairyu minno ikinienzo."

Kuban.

"Mawari asuru hi ga ara naraha
Hakko ichiu no rukuen ni
Tewo toriatte takushibeshi."

Owari. That's all.
PN: Roughly translated, what does this....

SN: Well, roughly translated, it means that:

"How long will the internment last? We are representing the hundred sixty thousand Japanese and we are now interned in the Kilauea camp. We are interned in the camp where the iron bars that put us in a very cold place. Our stories are getting slower and slower"

Not slower and slower, but anyway, it's getting thinner and thinner.... how do you call it?

PN: Fading away?

SN: Yeah, well, you could hardly hear what we were talking in that camp?

PN: Distance?

SN: Yeah, distance.

"And the futon is rather wet with the surrounding being iron. The camp fire has gone down. And the room is very cold. Mother has wrote in a very meager English, and has been clipped off with a scissors from place to place. And she says that they are with the grandchild. They are healthy and well. Since the immigrant has came to Hawaii, they have worked in the cane field. Fifty year has pass by, and the only remains, it remains for the immigrant is the sugar cane. Although we may die in this camp here, maybe die here or in Colorado, We will zairyummin as a lot of Japanese, we try to do our best. If we should get together again, I hope we will be able to meet in this peaceful paradise."

Something like that anyway. (laughs)

PN: And this side is what?

SN: This side is....

PN: Can you just read it? Japanese....

SN: "Kochira wa Hawaii umare no mainajima Mi-e no yogiri ni itawashi ya Tsumoru koe no kankin wa tare no tsumi yu toga iyayara Chiju ni midareru omoide sugishi tsukihi no itoguruma."
Utara kokoro no melody ni beni wa sashitemo hareni keri.
Nureta ato waza no nukumōrimo.
Yonaku kayou satono yume
Ai no shigeshi lehua gai kaze
Yume ni tsumetaku kayo nomi
Halenaunau no tsumujikaze
Kutsu ga fumi yaku jyarino to
tsukikage kooru shigaramini
Yumiya tooru mi ga nakekuru.

Well, this is life same as in the camp. And expressing what he thinks about life and also life in the camp. That's the gist of it.

END OF TAPE #1-50-4-76