BIOGRAPHICAL SUMMARY: MARY KAUMANEA NAITO, housewife

Mary (Kauhane) Naito, Hawaiian-Caucasian, was born January 3, 1920, in Kakaako, the youngest of 10 children. She attended Pohukaina Elementary School and at the age of 11, after her mother passed away, she moved to her grandmother's and attended Maryknoll School. About four years later she returned to Kakaako and stayed with her mother's adopted mother.

She married Maurice Naito in 1935. They are the parents of four children. She is a housewife but did work at Hawaiian Pine for several years in the late 1930's and worked in a Kailua coffee shop for one year.

TIME LINE

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<td>1931</td>
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PN: This is an interview with Mrs. Mary (Kauhane) Naito on October 25, 1977, in her home in Waimanalo.

Mrs. Naito, how long had your parents lived in Kakaako?

MN: All their life.

PN: They moved there from someplace else or...

MN: Well, actually, my father is from Kauai, Waimea. But my mother is from Honolulu. Born and raised in Honolulu.

PN: Why did they settle in Kakaako?

MN: Well, you see, my mother was adopted. So this old lady--the one that adopted my mother--well, she lived in Kakaako. So my mother was brought up in Kakaako, see. And my father was working at Hawaiian Electric powerhouse. He worked until he retired and died.

PN: What did he do at Hawaiian Electric?

MN: Powerhouse. I don't know...

PN: Oh, you didn't know what he did specifically. How many children did they have?

MN: My mother had 10 children.

PN: When was this that you folks lived in Squattersville?

MN: Well, that was about, ah, let's see. I think I was about five or six years old. [Born in 1920.]

PN: Could you describe what that place looked like?

MN: Oh yeah. That place was only [just] like all coral, eh. You know, that whole place over there. And then, below is the beach. But you see,
over there never [had] anything, now, where the Tuna Packer was. They didn't have anything. It was just a flat land. So when they told us that we had to move away--I don't know where we were living--when they told us that we had to move away, had this man, Blossom. His name was Blossom. We went down to the Tuna Packers. So, they call that Squattersville. See?

So from there they build up, you know, shacks eh. You know, everybody build up their shacks. So they told us that from there, we had to move to go find someplace else. But then...

PN: You mean move out of Squattersville?

MN: Move out of Squattersville.

PN: Did they give you any kind of eviction notice or...

MN: Oh, well, gee, I can't tell you if we had any eviction notice or anything like that. Because the only thing I know—that the bulldozer came. One time they just wen broke everything. So everybody took their thing out and stayed. No more house, no more nothing. Just stay like that with the sky. You know what I mean? Open.

PN: Oh, you mean, you folks were living in shacks already—and then they just came down knocked all of them down? Even with all your possessions inside?

MN: We took it all out. See, because this guy, Blossom, just like he was controlling the people, eh. So he told our parents not to move because we couldn't find (another home). But regardless of what, they still came with the bulldozer. They wen broke down all the shacks. So we had to sleep outside. Now, no more nothing. Just the sky. That's all.

PN: No tent?


PN: Oh yeah? You know who owned this land or anything?

MN: Where? The one at Squattersville? Chee, I really don't know. I don't know who owned that. Because that's why I say, I cannot tell you too much because in the 10 children that my mother had, I was the last one.

You see, I'm the youngest in the whole Kauhane family. But I still remember. I don't think I was even going to school. So in other words, I would have been maybe about five, or going to six. You know.

PN: Could you describe what was left after your house, I guess, what would you consider your house—the area you slept in.
MN: Oh yeah. The only thing we had was our bed. And then, you know da kine old fashion safe. To store your things inside.

PN: Food and stuff like that?

MN: Yeah. Food like that. But chee, I don't know if we had any icebox. I really don't know.

PN: What about stove? How did you folks cook?

MN: Ah, we cook on that kind kerosene stove. You have to buy the kerosene, eh. And then, you know, old fashion kind. You fill 'em up.

PN: Get the wick and fill 'em up.

MN: Get the wick and all da kine. And some don't have stove. Well, they used to make it outside.

PN: Fire on the ground like that?

MN: Yeah. That's the kind.

PN: Where did you folks do your laundry and things like that during that time?

MN: Well, I don't know how my mother them used to do their laundry. Because as far as I know, I don't see any of them go down the beach to wash their clothes. Because that's all salt water. But how they wash their clothes, I really don't know. Not unless they had a tub and then, you know...

PN: What about water like that? Drinking water?

MN: Well, gee, that's why, you know, it's hard for me to tell you about the water part. I don't know if we had by gallons, or...

PN: Pipe?

MN: Pipe like that, you know. I cannot tell you that.

PN: What about like neighbors? Who were your neighbors?

MN: Well, majority of them is all dead already.

PN: No, but what nationality was...

MN: Oh! Oh, practically all Hawaiians.

PN: And they had jobs or they were fishermen or what?

MN: Well, chee, I don't know if they had. The only thing I know that my father, yeah. He had a job because he was working at Hawaiian Electric powerhouse. You see?
PN: And then, how long after that they knocked your house down? Did you folks move?

MN: Well, gee, I don't know how long. That's why I wanted my sister to come. She would know more or less, because she's the oldest, see? But she not feeling right. She has a cold.

PN: So you folks moved to where after that?

MN: We move right back in Kakaako. But we moved at Ward Street. Ward and Queen.

PN: What was that house like?

MN: Oh, it's a two-story old house. Real old the house.

PN: You know how much rent you folks were paying?

MN: Gee, I don't know how much rent.

PN: What about, you know, how many bedroom, kitchen, laundry and things like that?

MN: Well, like the time when [we] rented this house, just like it's only, say, one room like this and downstairs one room. So, in other words, didn't have partition or anything, bedrooms like that. No more.

PN: And all 10, 12 of you slept inside that house?

MN: No. Later on my sister them got married. So was only three of us; that was me and my two brothers were the youngest. So we stood with our parents.

PN: You know, as far as that, is that the place you lived, you know, the longest? Or did you folks move after that?

MN: Then afterwards, we moved to Punchbowl Street. What was the name of the block, Daddy?

MN's husband, MAURICE NAITO: Soranaka Block.

MN: Soranaka Block. Then, stayed there until my mother died.

PN: How long did you folks stay there?

MN: Soranaka Block? Oh, long time. Long time.

PN: What kind of neighbors did you have at that Soranaka Block?

MN: Well, it was Hawaiian and Filipino. That block over there.

PN: All rented?
MN: All rented. You know, rooms like. You know da kine rooms eh? That's how it was.

PN: You folks, you know, did things with your neighbors? Like, you know, you go church together or...

MN: Oh yes, yes.

PN: So was you kind of close to all your neighbors like that?

MN: Yeah. Because my grandmother was a very strong Catholic. She goes to church regardless of how far we live. She walks every morning.

PN: So you folks went to what, Saint Agnes?

MN: Yeah. The one on Queen Street.

PN: Where did you folks buy food like that?

MN: Well, actually, we buy our food from either Star Market or Yamane.

PN: This is the old Star Market?

MN: Right, on Cooke Street.

PN: That's kind of far eh, to travel from there to go and back?

MN: From Punchbowl Street? Oh yes.

PN: Why did you folks shop there?

MN: That's the only one we have in Kakaako.

PN: Oh, no vendors come around peddle vegetables?

MN: Well, they do but, like sometime the vendors, they come about this time. (Around noon time.) You know what I mean? Well, as far as I know, sometime my parents them, they miss something. You know what I mean? So I have to go to the store from Punchbowl Street until Cooke Street. I used to walk. To buy watercress, sometime, you know.

PN: What kind food did you folks eat?

MN: Well, before you can afford to eat. Aku, you can buy one whole one only for 50 cents. And then, before, you never see them selling aku bone. They give you free that. Head, they give you free!

PN: And you guys make soup out of that? What was your staple--rice or poi, or...

MN: Well, like us, more we are rice eater. We not no poi eater. Yeah, even till today. We eat poi but we don't eat that much.
PN: What other kind of food did you folks eat?

MN: Well, stew, chopped steak, you know. Well, plain food because we were poor, too. My parents them they hard time, too.

PN: Your mother didn't work or anything?

MN: No, my mother wasn't....

PN: These stores, like Star Market, you know, you said you shopped at; did they give you credit or everything was cash?

MN: Well, as far as I know, when I was small, was always cash. Yeah.

PN: Some people said they went to certain stores because the store owners would give credit, you know. Buy on credit.

MN: Well, yeah. But that's when I wasn't married. You see? But then, when him and I got married, we had a hard life too. You see? So sometime you can make it. Sometime. But then we used to have credit at Yamane. But not at Star Market.

PN: Like who would do all the cooking, you know, for your house?

MN: When I was small? My mother.

PN: You folks help clean up...

MN: Oh yea. Well, you see, my mother is a very neat woman. Even we can be sleeping, when we get up, everything is all done. Only where we sleep we finish up. But when we get up the house is all clean, the laundry is all out.

PN: So you folks wouldn't have to do laundry or clean the house?

MN: Yeah. My mother done everything. She done everything.

PN: What kind of bed you folks used to sleep on?

MN: Well. Bed, but you know the kind....mattress with the spring? You know, the old fashion kind. That's the kind. But to tell you the God's truth, majority, we were sleeping on the floor.

(Laughter)

MN: We had so hard life, eh. So maybe we had one or two bed. But like us, we children, we sleep on the floor. You know. So, like our parents couldn't afford to buy nice kind things like that. So most time we sleep on the floor.

PN: So you folks didn't have to do that much chores, as far as children go, then? Your mother did everything as far as washing, ironing, and things like that?
MN: Right, uh huh. She done everything.
PN: Said you went to Pohukaina School?
MN: Uh huh.
PN: What were your impressions of Pohukaina?
MN: Well, I don't know because... you mean in what?
PN: Did you like it? Didn't like it?
PN: How were the teachers?
MN: Well, the teachers are very strict. Not like today. You know. In our time of going school, they were really strict. Not like now. You can't go above them. You know. And we were afraid of them. Like Mother Waldron. Everybody was afraid of her.
PN: You had her for a teacher?
MN: No, I never had her for a teacher. She was what grade, Daddy?
Maurice Naito: Elementary.
PN: Did you folks bring lunch to school?
MN: You like know what kind lunch we used to bring?
PN: Yeah. (Laughs)
MN: So hard life. Bread with sugar.
(PN laughs)
MN: I not lying, you know. We used to bring bread with sugar.
PN: That's all?
MN: That's all.
PN: What were the other children eating then?
MN: Well, say for instance, like the Japanese, when they used to bring, the mother used to make them musubi, eh. We used to envy them. You know?
(PN laughs)
MN: Like us, we bring, sometime, only peanut butter-jelly. You know? Sugar, because so hard life, eh?
But then, I used to have some Japanese girlfriends. You know, small time. Then we used to share our lunch. But who the hell like eat my lunch? Sugar and bread.

(Laughter)

MN: But this is the fact, you know? That's not lying. You know? Lucky if we can get nickel. It was so hard life. You see, my grandmother used to deliver Hawaiian papers before.

PN: Oh, she was living with you folks at your house?

MN: My grandmother. And we used to go help her go deliver Hawaiian newspapers. And on foot. Not on bicycle or on car. Could be raining and everything, we still go help her go deliver Hawaiian paper.

PN: She did this, you know, how often?

MN: Well, afterwards when she got through, eh, delivering Hawaiian paper, she wen work for Tuna Packers. Like I told you, Tuna Packer was at Cooke and Auahi, eh Daddy? That corner. Right there. So my grandmother used to work over there. And it's you know, so hard eh. We no more even shoes! My grandmother used to, you know, her payday, oh, I was so happy she buy me one rubber shoes. Dollar-half.

(Laughter)

MN: And this is all true, you know. It's not da kine...

PN: You went school with what?

MN: Barefooted. No more like now. You put on slippers. No, no. No way! We go school barefooted.

PN: What kind clothes you used to wear?

MN: Well, most of the clothes, my mother used to sew. You know? Home-made kind clothes. You know. But the fabric before is good kind fabric eh. Not like now. So my mother used to sew my clothes. Or not my sister used to sew my clothes. You see, we hardly used to buy things because was hard, eh. You know, not enough money eh.

PN: You said later on you transferred to Maryknoll?

MN: Well, after when my mother died. My mother died when I was about 11 years old. See? My mother died. So my grandma, my mother's mother was still living. So she took me stay with her. I was living up Beretania Street, across of that Central Union Church. So I used to go to Maryknoll School from there. You see?

Then my grandma moved, and then she lived with my uncle, her son. He still living now, you know. My uncle is 92 years old, yeah?
Maurice Naito: About there.

MN: Yeah. And then we lived up Kaimuki. What avenue was that Daddy? Third Avenue? No. Fourteenth Avenue. Yeah. Then, from there, I went out of Maryknoll. I went to Waialae School, Kaimuki. Used to have Waialae School.

PN: So, how many years was that you lived outside of Kakaako?

MN: About four years.

PN: What was your impression about your living someplace else?

MN: Well, you see, I couldn't get along with my grandma. You know. In other words, just like she didn't take care of us. See? So I came back to Kakaako and I lived with the grandmother that adopted my mother. You see? So, she was still living up Queen Street. Queen and Ward Street. So I stayed with her.

PN: This is after you came back? And what was your impression about leaving Kakaako and going to Maryknoll?

MN: No, I mean, it's....I don't know. Maybe because we were brought up in Kakaako that's why. When my brother and I— you see, they had took my brother and I— because was only two of us. See? The one above me. So, when my mother died, my aunty took my brother and my grandma took me. See? But like us, we from Kakaako, it's different from the other kind (place or district). We couldn't get along. So, him and I, we came back to Kakaako and stayed with our grandmother.

PN: Your father couldn't take care of you?

MN: My father and my mother were divorced.

PN: You were living just with your mother, then?

MN: Right. And my father remarried. But he was still living in Kakaako. Ilalo Street. You know. But then, we couldn't stay with our stepmother. So that's why. We wanted to stay with my grandma, the one that took care of my mother.

PN: You know, as far as Maryknoll like that, you know. You had to pay tuition and stuff like that?

MN: Yeah, my aunty used to pay my tuition before.

PN: You had to wear...

MN: Uniforms.

PN: There was a big difference, then, from Pohukaina...
MN: Pohukaina. Oh yeah. It was.

PN: How was Maryknoll? What was it like?

MN: Well, I didn't go there too long. I didn't go there too long because, I don't know. I felt, maybe, that because...so different, you know. The children from that place and the children like me, I come from Kakaako, eh. I used to fight in school everytime.

(Laughter)

MN: Because it's different, eh. You know.

PN: So when you came back to Kakaako, how old were you?

MN: When I came back to Kakaako, I was about 14; 14 to 15.

PN: And you had completed all your education?

MN: No, I didn't. I didn't even go through school yet. Then I met my husband.

PN: Oh, how you met your husband?

MN: I met my husband through my sister's husband. They were both working in Liberty House. So I used to go over to my sister's house. That's how my husband and I met. So, when I got married to my husband, I was quite young.

PN: You were about...

MN: Sixteen, yeah.

PN: That was what, young or average, to get married at that age?

MN: At that time? Oh, that was young.

PN: Most people were getting married, what? Eighteen?

MN: Nah, I don't think so. At that time in Kakaako? Plenty were married about age like me.

PN: Oh yeah? Oh. Average, then, about 16 like that?

MN: Yeah.

PN: Did he date you, court you?

MN: No. And actually, when we---in other words, eh, you know, well, in fact, my husband is the first man that I ever been with. Even I was, but, I never used to go out.
PN: He didn't take you to the movies or anything?

MN: No.

(PN laughs)

MN: I don't think so we ever did go to the movie, or....we did, yeah, Daddy?

Maurice Naito: Yeah....

MN: Yeah, we did. Princess Theatre.

(Laughter)

MN: Princess Theatre we used to go.

PN: What kind of wedding you folks had, like that?

MN: Well, to tell you the Gods' truth, this is all fact, now. I was pregnant. See? And the religion that I go to, you cannot get married in front of the altar. It's Catholic style, you know. When they know you pregnant, you cannot get married. So, him and I, we got married behind the altar. [1935] In other words, behind the priest room. We got married. We got married and came home go sleep.

PN: Oh, yeah?

MN: Yeah, that's the kind of life we had. You see?

PN: No reception, or something?

MN: No more.

Maurice Naito: Had!

MN: Who?

Maurice Naito: Your sister, Ellen.

MN: Oh yeah. That's right. My sister and my brother-in-law was our witness. But they made little dinner for me and my husband. And then we went---you see, I was staying with my, that's his sister supposed to come. I was staying with her at the time when I got married. So, when we got married, we came home, we never sleep on one bed. We slept on the floor.

(Laughter)

MN: So hard life. (Laughs) We slept on the floor. You know? Until we found a little apartment. And then, his parents helped us. You know, bought bed like that. You know. And then when I had my first baby, I had the midwife, the one I was telling you. See, I was so young, I was so scared to go hospital. But yet, my husband was under medical
(coverage or insurance). Right, Daddy? But, I was so young, I was scared of hospital. So I had my baby home with this Portuguese midwife. Thelesa, her name.

PN: This was the one you was talking about, that supposedly delivered a lot of children in Kakaako?

MN: In Kakaako. I think she practically delivered most of them in Kakaako.

PN: What was her full name?

MN: I really don't know. I only know her as Thelesa. I don't even know what's her maiden name.

PN: Oh, oh, I see. How did you find out about her?

MN: Well, my two sisters, the one that's supposed to come here, and the other one, they all had their children. She delivered, you see. The one that supposed to come here, she had six children.

PN: Through Thelesa?

MN: Thelesa. And the other one had four. She delivered the four. So, with me, she delivered only one. That was my oldest.

PN: Could you describe what happened? What did she do?

MN: Well, that's what I said; like at that time, I was young. I didn't know about, you know, anybody they go through birth, you don't know, eh. And then, being worse, too, she's a midwife. You know? But I can say that she was a wonderful midwife. You know? For delivering the baby, and she takes care of you. They come bathe the baby every morning until the navel drop off. Because get the navel, eh? And then, she used to come every morning, bathe the baby and feed the baby. And I will tell you how she feed her baby. You like to know?

PN: Yeah.


PN: Water and bread?

MN: If you don't believe me, you put it and they'll tell you, yeah, this girl is right. Water and bread. The baby just born. She feed 'em water and bread.

PN: She spoon-feed 'em?

MN: No. Hand. She feed the baby like this. [Indicate with her finger and thumb.] With the water and bread. And the baby eat.
PN: Oh yeah?

MN: Yeah. And every one of them I know so far it was all right. Well, in Kakaako, this lady is so well known as a midwife. Thelisa. That's what we call her. You know. In Kakaako.

PN: Before you gave birth, did she come and tell you what kind of food to eat?

MN: No, no, no, no.

PN: Only at the time of birth did she come?

MN: Right.

PN: How did you folks contact her? Call her up on the phone?

MN: Our husband go pick her up. She lived right on Queen Street.

PN: This is a Portuguese lady?

MN: Right. And as soon as we have our pain, our husbands go and pick her up and bring her. Yeah. But she's not the kind to tell you, oh, like now you have to be on a diet. And, oh, you have to drink a lot of milk like that. No. We eat what we want. If we get big baby, we get big baby. It's not like now. You know. Nowadays, the doctor say, "Oh, you gaining too much weight." You know. But in our days, there's no such thing as, we gaining too much weight, or what. If we going to eat plenty, we eat plenty. We get one big baby, we going to get one big baby. That's how it was before. You know. It's not like now. You know.

PN: So during the time of the delivery, who was with you at that time?

MN: Only her and I.

PN: Could you explain what happened or...

MN: Well, like, at that time, for the baby to come out, she'll tell you to force. You know what I mean? And she'll help you. You see? So, and then she prays a little bit, too. She prays a little bit. You know? And then, when the baby is out, she tell you, "Oh, it's all over." Then, she wash you up, wash the baby up and feed the baby. Then, she goes home. Then, she come back the next morning, wash the baby, feed the baby. You see?

PN: She didn't tie the umbilical cord?

MN: She tie the cord and cut 'em and everything. And even take---you know, the woman they have the afterbirth eh. She takes out everything.
PN: She take care of that, she throw 'em away?

MN: No. We take care of that. So we bury 'em, eh. You know. The olden style, they bury.

PN: Oh, that was some kind of custom, too, or...

MN: Well, see, we never used to throw those kind things away. You know. We always used to bury it. As deep where the dogs cannot get it. You know. We never used to---like now, they throw everything all in the rubbish box. We never used to do that.

PN: You gave birth on what? The bed, or table...


PN: Did she feed you anything after, like soup or...

MN: Well, it's up to you. If you want to have, you know, she'll tell you if you want to eat something. You know. But most times you exhausted already. You don't want to eat nothing, eh. So I never used to. But only the next morning, yeah. We come real hungry. You know. So, but, she was a good midwife, so, as far as I know about delivering baby in Kakaako, I think she was the only one. The only woman. Lady.

PN: How much did she charge?

MN: $25.

PN: And how long after you gave birth did she come around to help, you know?

MN: That's why I say, she comes until the baby's navel drop off. That's how long.

PN: No, but, about how long? One, two, three weeks, or what?

MN: Well, I think for a baby navel to drop off, sometime it takes less than a week, eh? That all depends.

PN: Was there anybody else, besides Thelesa, that you know of in Kakaako?

MN: Well, no. That's the only one that I know of that delivered. Maybe had some more, but I don't know. But she was well known in Kakaako for deliver baby.

PN: She's dead now?

MN: Oh yeah. She's dead. Quite some time, now.

PN: The other children you had was through the hospital?

MN: Yeah. I had---my first one, (by) Thelesa. Came to my second one, I had a midwife. Japanese midwife.
PN: Japanese one? How did you find out about her? Were you living in Kakaako that time?

MN: Yes, I was living in Kakaako. Yamamoto Camp. So, I don't know how come I came to know this, eh. Oh! I know why. Thelesa was sick. You see? So my sister, the one supposed to come today, she had a baby before me. So she had this Japanese midwife.

PN: You remember her name?

MN: Hamasaki, I think was. Yeah, Daddy? Mrs. Hamasaki, from where?

Maurice Naito: Palama.

MN: Palama. What lane was that? Robello Lane?

Maurice Naito: Yeah.

PN: Oh, oh. She came from Palama?

MN: But she used to driver her own car. T-Ford.

PN: Was this same process she would go through as Thelesa?

MN: Same thing like as Thelesa. Same thing.

PN: No difference at all?

MN: No, same thing. It's the same thing. The only thing she's Japanese, and that one is Portuguese. That's all. But to deliver, it's the same thing like how Thelesa was. But this Japanese one is more on the modern one. Thelesa is more on the old fashion one.

PN: What you mean by more modern or...

MN: Well, Thelesa, she don't carry da kine bag, doctor bag, like the Japanese one. The Japanese one, she get, you know, all that stuff, eh.

PN: Stethoscope like that?

MN: Yeah, yeah. But Thelesa, she don't have. She just come as she is. But like the Japanese one, she has all those things.

PN: Stethoscope, what else she had?

MN: Well, that's all I know. I don't know what she have in the bag or what. You know.

PN: She gave you any kind of medication or...

MN: No.
PN: No medication. What about, did they advise you, or did you breast feed the children?

MN: Well, that was up to us if we wanted to, you know, breast (feed). But, like before, my children all breast. All breast because I had so much milk, eh? So I used to feed them up to about six, seven months, and pau.

PN: Why did you change later on to, you know, going to a hospital?

MN: Because the War break out. You see, it was kind of hard to go get the midwife. You know what I mean? Or maybe she couldn't come out. Alien or something like that, eh. So that's why my number three (child), I had him in hospital.

PN: What hospital?

MN: Kapiolani. And before, that hospital, if you have Hawaiian, you pay only half.

PN: So how much?

MN: I paid only $50. That was before.

PN: What was the difference in giving birth in the hospital and by midwife?

MN: Well, to tell you the God's truth, I was just lucky that all my four children, it was just like nothing to me. You see? Because when I went in the hospital—thata was during blackout time, eh—I went in the hospital trying to get in touch with my doctor. When my doctor came, my baby was out already. You see? So, in other words, I was just... to tell you the God's truth, I don't even know what's to go under an enema, shave. They shave me after I give birth because I was just fortunate that, you know, I had easy kind birth. You know, I didn't have to suffer like when I hear people they suffer for so many hours, eh.

PN: Oh, labor pains?

MN: Yeah, the labor pain. You know? But like me, no. I was just—-as soon as I enter in the hospital already I'm, you know, I'm going have my baby. I don't have to stay in the delivery room for hours, you know? No. And the same thing with my last baby. My last baby, I had her in Queen's, which I was supposed to go to Saint Francis. My doctor was at Saint Francis. But it was full, so he told me go to Queen's. I just made it in Queen's. I went there at 2:30, I gave birth at 2:45. See? My doctor wasn't even there when I had my baby.

PN: So nobody was there, or was there a nurse?

MN: A nurse came in, you see? But already, my baby was coming out. She was running out to call a doctor. The doctor wasn't there. The intern wen handle me.
PN: So he handled, tie the cord...

MN: Right, everything. Yeah. But I was just fortunate that I never suffer the kind labor pain long time, you know. I just---for my four children I had really good, you know, good kind birth of having them.

PN: You said they shaved you after you gave birth?

MN: Afterwards.

PN: Did the midwife shave you?

MN: No more such thing before.

PN: Only in the hospital they did that?

MN: Only in the hospital. In Thelesa's time, there's no such thing as they going shave you, or what. No. No more.

PN: What about, as far as your doctors, you know, your last two children. Did they give you any, you know, post-natal instructions how to take care the baby, or what?

MN: No. I already had two already eh.

PN: You left the hospital right after you gave birth, then?

MN: No. I stayed in the hospital for maybe, three, four days. Then I came home.

PN: How much did Queen's charge?

MN: Well, altogether, the doctor charge me $150.

PN: $150. That was for four days?

MN: No, that's only for his delivery. $150. Not like now yeah. That's before, that.

PN: Even though he wasn't there at the time of the delivery?

MN: Even--he never even deliver and he wen charge me $150. You know? That's all the time I been going for my check-up and things like that. That was all included.

PN: Oh, the total bill?

MN: Yeah, the total.

PN: The $50 you paid at Kapiolani was what, this is for...

MN: Half-price.
PN: Everything, you know, your meals, everything?

MN: Yeah.

PN: You know, in Kakaako, you know, as far as health care. If people got sick, you know, where did they go? You know, medical care, like that. Did they have home remedies, or did they go to the doctor, hospital, or what?

MN: Gee, I don't know if they had anything like now, you know? Like now, they have. But I really don't know, but, as far as I know, well, I used to go to my doctor.

PN: This is when you were young like that?

MN: Oh, when we were small?

PN: Yeah.

MN: Gee, I don't even know where my mother or my grandmother used to take us when we used to be sick. But, I know, for dentist, we used to go to Palama (Settlement). And that used to be free. Yeah, that used to be for all kine people that didn't have, you know, money, eh? They still have, yeah, I think so. But about the sick, like that, gee, I cannot tell you that because I don't know. But, as far as the, ah, minor kind sick like that, my grandmother is more on the herb...

END OF SIDE ONE

SIDE TWO

PN: So, whenever you folks got sick, your grandmother would recommend some kind of herb like that? Do you remember any of the herb?

MN: Oh yes! I remember when we were small, we cough, cough, cough. We never used to take syrup. We used to take popolo. Hawaiian call that popolo. That's the kind that you can find it in your yard. And you can find it all over, you know. You pull it, and you wash the leaves. And you pound it up, and you squeeze out all the juice. But today, you cannot find that because, you find but too much medicine, eh. They shoot, you know.

PN: Oh, oh. Insecticide and chemicals?

MN: Yeah, yeah. If you have it in your own yard, it's all right, you know. And then, when we were small and we had boils, we used to use laukahi. That's the green leaves. I have it in my yard. They pound that with Hawaiian salt. And they put it on your boil, and that will break it up. And then, before, we used to use, you know that Japanese--the shell? You tell your father, he know.
PN: What kind shell?

MN: For the boil. Come from Japan. And inside get one black medicine. That one you heat 'em up and you put that for boil, too.

PN: Where would you get this, shell, you call it?

MN: To tell you the God's truth, I don't even see it around.

PN: No, but in that time, you would buy it or somebody would...


(PN laughs)

MN: Clamshell. And in the middle used to get that black medicine. And then, we used to heat it up with a match. And it melts, you know. And you put it on the gauze, and you put it on your boil. But actually, we use the Hawaiian medicine, laukahi, they call it. And they pound that with Hawaiian salt. Then they put it on your boil for, breaks it up, you know. To dry out all the pus.

PN: What other kind of herbs can you remember?

MN: Oh, ah, kukui nut.

PN: What was that used for?

MN: Well, that is more for like, ah, when you have coated mouth. You know, when you have your mouth is all coated? And sometimes, you don't have any appetite. They get the kukui nut, but you don't break the stem. You leave the stem on. When you ready to use it, you broke the stem, juice come out from the top. From there, you take it, you wash your mouth. And they even use it for babies. But, like nowadays, it's hard to tell these young mothers. First thing, them, is doctor, doctor. You know?

PN: What do you mean, "the mouth coated?" Coated with what? Cold sore?

MN: Sometime your mouth get all white inside. And that same thing with babies. You know? Their mouth get all coated and sometime the baby's mouth kind of smell bad. You use that for medicine. That's Hawaiian medicine. And they use, you know, the banana stump. They use that for medicine too.

PN: Oh, the sap?

MN: The sap. They use that for medicine, too.

PN: What else? You remember any other kind of...remedies, home remedies?
MN: Yeah. And they have, you know, by the faucet, they have that four-leaf clover? That small one. You know when you break it and you eat it, it's kind of bitter like. They use that for Hawaiian medicine too. They use that for your system. They drink that.

PN: What you mean? What kine illness would you have?

MN: Well, like wahines, when they menstruate like that, you know? They drink that. And then I have another one...

PN: Something like to cleanse your system?

MN: Right, right. And then, I have another one out there. They call it olena. That's for your ear. It looks just—it's just like a ginger root, you know. It's exactly like a ginger root. And the plant look like a ginger. But only it's orange.

PN: What you used to do with it?

MN: So, you wash it clean and you pound it. You pound it and you squeeze it. And then you use that for running ear. You know, people they get running ear? They use that. That's another Hawaiian medicine.

PN: You just put 'em inside your ear?

MN: Yeah. You know, by the dropper. You put 'em inside. And that's good for your nose, too. For sinus. I have that plant out there for over 20-something years. And that's wonderful to have. Not everybody has that, you know. Olena, they call it.

PN: What other kine medicine?

MN: Gee, I guess that's all I know.

PN: Who told you about all these?

MN: My grandmother. You see, her, she doesn't go, you know, old folks, they don't go to the doctor's. They more on their Hawaiian herbs. So, we learn from her. You know.

PN: She was Catholic, though?

MN: Right.

PN: She believed in home remedies?

MN: Right, uh huh.

PN: Could we go back and then, maybe, you know, talk about your early days? Like, what did you do for recreation?
MN: Well, in my young days, I mean, I was married. I used to play baseball. For "Charlie Chang" before.

PN: What? For who? (Laughs)

MN: "Charlie Chang." (Laughs) [Name of team.]

PN: Oh, what kind of team was this?


PN: Girls' softball team?

MN: Yeah. I mean, I was married already. But I was still young yet. I would say, I was about, maybe about 19, 20.

PN: This is run by what? Parks and Recreations?

MN: No. This was, well, how I got into it was my second sister. She used to play baseball before. She used to be a catcher, you know. And then, she used to row for this, I forget the name already. So that's how I got into that team.

PN: Charlie Chang was what? The coach or something?

MN: Charlie Chang was sponsor by a Chinese...

PN: Oh, that was you folks' name?

MN: Yeah, name, uh huh.

PN: What kind of players was on the team like that?

MN: Caucasian.

PN: All Caucasian?

MN: We had Filipino, Hawaiian, you know, half white.

PN: Who would you folks play?

MN: Well, to tell you the God's truth, eh, that baseball was more for... [use "suck 'em up" sign with hand] (laughs)

PN: Suck 'em up? (Laughs)

MN: In other words, was just for us enjoyment kind, you know. We win, we lucky. That's the kine we were, you know. Gee, I don't even know what year was that.

PN: So it was just casual bunch of friends...
MN: Yeah, uh huh.

PN: ...getting together like that? Oh. What about small kid time? What did you play? You guys had jacks, or...

MN: Well, most of the time, when I was small, when we used to live Squattersville, I used to swim at the Blue Pond. That was my sport. We used to go swim at Blue Pond before. Before used to be Blue Pond, eh. Now they call 'em, ah, what. Kewalo, eh. And that's where we used to go over there and swim. Over there.

PN: I just remembered something. People said there was several Squattersvilles. You know, you showed me one place on the map by, I guess, where the present Tuna Packers is right now. In that area. Some people were saying that there was a Squattersville where Ala Moana Shopping Center, around that area was.

MN: No.

PN: There was no Squattersville...

MN: That used to be Hustacespeck.

PN: Hustacespeck? Where Ala Moana Shopping Center is? People was living there?

MN: Right. People were living in there. Around there. The Ala Moana used to be...had people. But what they used to call 'em? What the name?

Maurice Naito: Where? Where?

MN: The one by Ala Moana. Used to get people living over there, eh. You know, that nice looking girl, the one Mince got married to, I mean was going with before he married his wife? The girl was half white. That, she kind of attractive looking? She came from there.

PN: That wasn't Squattersville?

MN: No.

PN: One other person said by the Immigration Station, another place was called, that was Squattersville.

MN: No.

PN: There was only one Squattersville?

MN: The only one we know was the Squattersville where we were. But, I don't know any other place. But, majority of them, the one that was with us, they died, though, already. You know. But there was only one
Squattersville. You know. That's why we had, they had the big sign outside there, "Where shall we go from here?" Had the big sign.

PN: Oh yeah?

MN: Yeah. "Where shall we go from here?" Squattersville.

PN: Who put up this sign?

MN: That guy, Blossom. The one that was taking care of, you know. He put that big sign.

PN: Did you folks try to get together, organize any kind of protest?

MN: Well, I don't know. Maybe my parents them did or what. But, you know, like as I say, I was small, eh. But the only thing that I can remember what I'm telling you.

PN: The big sign.

MN: Yeah. The big sign. But, as far as Squattersville, no way any other place was, but only over there.

PN: Oh, oh. What kind of... going back to recreation, like you said, you went swimming in Blue Pond and...

MN: Yeah.

PN: What else?

MN: I guess that's all I was. Only swimming.

PN: You said there was this, what you call, this chee-fa?

MN: Oh, chee-fa. (Laughs) That when I got married. That was about in 1935. 1935? 1936? 1937?

PN: Could you explain what is chee-fa?

MN: Well, chee-fa is more like a dream. You see? They have a map of a human being. Every part of your body, it means something. Like say, ah, they have number from 1 to 36. You know. And from 1 to 36 there's all meaning. Have everything. Like I can tell you some. Like number one is centipede. You know, the insect, centipede. Number two is hole. Hole. Puka. Number three is death. Number four is breast. Number five is fight. Number six is moon. Number seven is pig. Number eight is lion. But I don't know what is number nine. Number 10 is the flag. Number 11 is a dog. Hm, I don't know about 12. I know 13; 13 is knife, 14 is mouth. I kind of forget some because, gee, I haven't been playing that for years and years.

PN: Well, just tell me the ones you'd know, then.
MN: And, ah, 14, 15? Sixteen is a bee. Bee. Seventeen, 17 is opium, I think it is. You know, opium? The one that they smoke. Opium. Chinese kind. Eighteen is policeman. I don't know what is 19. Twenty, I think, is sick. When you sick. Twenty-one is prostitute. I don't know 22; 23 is monkey; 24 is sea, water. Twenty-five is, gee, I don't know 25. Twenty-six is telephone. You know, when you call up. Twenty-seven is missionary. Twenty-eight? I don't know 28. Twenty-nine is chicken. What is 30? I know 31. Oh, I forget 30, 31. Thirty-two is a man's private. Thirty-three is silver dollar. Thirty-three? Thirty-four? Thirty-five is our okole. Thirty-six is the wahine's one.

PN: Thirty-six is the wahine's private?

MN: Yeah, uh huh. Yeah.

PN: And then what happened?

MN: And then, ah, there's a guy. He's a banker, see. Now, he has a paper and then he write, maybe well, maybe today he writes 36. Then he fold 'em up. He go put 'em on the clothesline. He pin 'em up, eh. So, we the ones that going think what he have in there. Like say, maybe, for instance, last night you had a good time. Why, maybe you say, oh, you go put 36. You know.

(PN laughs)

MN: Then you take 'em to him. See? And then, the number open every day, 11 o'clock in the morning. There's two. Eleven o'clock in the morning and 4 o'clock in the evening. See. So if you play 5 cents this number, and then that number come out, you win dollar and a half. And before, you win dollar and a half, that's big money. How I learned this game from my two older sisters. They used to play that every day and they used to send me down to go take the number and give it to the man. That's how I learned.

PN: Where was this held?

MN: Right across of Mother Waldron's park.

PN: Who...

MN: Oh, that man died already.

PN: What nationality?


Maurice Naito: Oh, he died long time ago.

MN: Long time. And then, from Punchbowl Street, I used to come to Mother Waldron park to bring that, for my sister them.
PN: And then, how would you know what is---you memorize from 1 to 36? Or did they...

MN: Well, this is more like a dream. You know. Or not, maybe you don't have a dream. Say, for instance, oh, 10 to 11 now. Sometime, the kids will give you something. Maybe, they fighting. And then, you going tell, "Oh, I think today I going put number five." Because you seen the children fighting.

(PN laughs)

MN: So, you know, this is more like a dream like. This game. But now, it's very big is where? Aala Park, yeah, Daddy? Yeah. It's very big now in Aala Park. But this chee-fa was many, many years. Way back.

Maurice Naito: And no harm nobody.

MN: No harm nobody.

PN: How would you first learn about from 1 to 36? They would give you a list and tell you what...

MN: Right. Yeah. Uh huh. They would give you all the meanings from 1 to 36. All that, the meanings, you know.

PN: How much you got paid depends on how much you put down?

MN: Right, yeah. Like I say; if you put down 5 cents, it's dollar and a half. You put 10 cents, it's $3. You know, like that. But, the most people would go, maybe, ah, less than dollar. Because they not going play only one number. They play several. You know, maybe they figure, eh, this number no going, no going hit. You know. Play another number. That's how it is.

PN: So everyday this would be going on?

MN: Oh, yeah. Seven days a week. Everyday.

(PN laughs)

PN: This was gambling, I guess, you know, and would the cops bother or raid the place?

MN: Nah. As far as I know, never happen. Never did. Because, I think it's very hard for them to raid the place. Because they don't know where the banker going leave the paper. Where they going? Because the banker is hiding the paper all kind places. Can be on the clothesline. Can be on the tree. Can be buried. You know what I mean? It's only number.

PN: What about the reaction from the community like that? How much people do you think was playing that?
MN: Not too much. No more. Because majority of them didn't understand. You know, that's why most of 'em, we never had too much.

PN: What kind of people would play?

MN: Hawaiian.

PN: Mostly Hawaiian.


Maurice Naito: Now, Japanese play too.

MN: Now, I hear plenty Japanese play now. But that game is, way back game, that chee-fa. Way back.

PN: So it just kept going on. It just continued in the community? So, you remember...


PN: ...when you were married?

MN: Actually, when we, it stopped for some time. Then, they went to Aala Park to play. But then, like us, we don't go that far. So, we didn't bother. So, how many years now I haven't been playing that game. I think over 30-something years I never play.

PN: Did you remember winning or anything?

MN: Oh yeah! We win. Dollar half; $3.

PN: What would you do with the money?

MN: Well, buy food. I mean, before when you win dollar half, $3, it was big money. You can buy, you know, plenty stuff, eh. But like now, even if you win $3, it's just like drop in the bucket.

PN: Where would you get your nickel or dime to bet like that?

MN: From my husband's money. (Laughs)

(PN laughs)

PN: How often would you bet?

MN: Oh....

PN: Once a week or...

MN: Oh, no. Sometime, ah, well, the most we bet maybe, in fact, less than a dollar a day.
PN: Oh, you bet everyday?

MN: Everyday. Because I told you, the game goes seven days a week.

PN: But you go down everyday too?

MN: Well, that's stuff is right near my place. You know. In fact, before, I used to be the agent. (Laughs) People used to give me all the money and the paper and then I used to take 'em down.

PN: They would give you a cut if they, you know...win.

MN: Yeah, some. Some. You know.

PN: Previous to this, you said you watched people make home brew.

MN: Oh yeah. I even used to go buy the stuff for them. They used to send me go buy the hop, and the brown sugar, and the yeast, and I used to see them make 'em in the barrel.

PN: Where was this?

MN: Kakaako, Punchbowl Street.

PN: Soranaka Block area? Like, explain what went on like that? How they made the brew.

MN: Well, only thing is they used to send me to go buy the brown sugar, the hop, the yeast. Then, I used to see them get, you know, the big wooden barrel. They used to make it all in there. And then, maybe couple of days, then you see them---the only thing I see is all the gallon swipe on the table already. They drain 'em out already, eh. They put 'em all.

PN: Where would you buy all this hops and sugar?

MN: The stores.

PN: Just go to any stores like that?

MN: Star Market. Yamane. They see the hop.


PN: Would they give you anything in return for going to buy this stuff?

MN: No.

PN: How old were you then?

MN: I was about 10.

PN: Would you know if they sold home brew?
MN: Oh, yes. They used to sell it $2 a gallon. People used to come and buy.

PN: Oh yeah? How much would they make in one batch?

MN: Gee, I really don't know. I only know that people used to come. You know, that kine, ah, what you call that kine people, Daddy? Seabees? Seabees? Huh? That kine.

PN: Sailors?

MN: Sailors.

Maurice Naito: The coastguard.

MN: Oh, yeah. And then, you know, if they don't have money they used to bring, you know that kine army blanket, brand new army blanket. They used to swap it just for a gallon of swipe. I used to see them do that.

(PN laughs)

PN: You know, get difference between "swipe" [beer] and okolehao [whiskey]?

MN: Oh, yeah. But I never did ever see them make okolehao.

PN: So this thing they were making was "swipe?"

MN: Swipe. Right. But like okolehao, no, I never did. I used to go to their house and go pick it up. But I never did see' them make okolehao.

PN: Who was this people making the brew?

MN: Ah, used to be neighbors. But they all dead already.

PN: No, but, what nationality?


PN: More than one people make it?

MN: Yeah. This house make. That house make. That house make.

PN: Gee, about how many houses? Everybody was making around there?

MN: Plenty people were making.

PN: About half dozen or what?

MN: Oh, maybe about half a dozen. And then, they da kine before, they never used to go out in the beer joint drink, eh. They all used to stay home in their own place and drink. That's why they used to make their own booze. They don't go beer joint like that. No, they used to have their own. But if people want to buy, they used to sell 'em.
PN: So, they made it in these wooden barrels?

MN: Barrels.

PN: About how many barrels would they make one time?

MN: All depend how much money they can [get] to buy sugar and hop.

PN: How often would this be going on?

MN: Well, maybe they make about once a week. About once a week. Most time, they make it in the middle of the week. So when come weekend, just right, eh. So they drink, eh.

PN: So the fermentation time would be about three, four days?

MN: Yeah. And before, if like the policemans know that you making that kine, they come to your house, they just bust the barrels, you know.

PN: Oh yeah? You saw that happen already?

MN: Yeah, I saw that happen. They bust all your barrels. They just let 'em drain down. Because, before, you cannot make that kine booze, eh? Was against the law, eh. So whoever squealed or anything like that, the cop come, they just broke all their barrel and just let it go down. And I used to see that.

PN: What was the reaction from other people in the community like that? They knew this kind of stuff was going on, right?

MN: Oh yeah. They know.

PN: But they don't care like that?

MN: Well, some of them, they make their own too.

PN: Oh, oh, oh. (Laughs)

MN: You know what I mean. They make but just that nobody suck (squel) on them, eh. But there's only some people that, maybe, they ill feeling or anything like that. And you see the cop come, they just broke down the barrel. But theirs are still good yet. You know what I mean?

PN: You said most of the customers was sailor types, Seabee, like that?

MN: Yeah.

PN: What about local people?

MN: Have local peoples too. They come and buy. They come and buy.
PN: Did you go to any dances like that? They said they had dances, you know, like Kewalo Club.

MN: Oh yeah. We used to go to Armory Hall. They wen broke 'em down. Now, get that, the Capitol now over there. Well, we used to go there for dance, you know.

PN: How old were you?

MN: Oh, I was married to my husband...

PN: Oh, you folks used to go together?

MN: No. Sometime my husband and I used to go. Sometime, sisters, three sisters used to go. We used to go to Armory Hall.

PN: How much would that cost?

MN: Gee, I don't know if I paid or what. Maybe 50 cents.

PN: What kind people went there?

MN: All local people.

PN: All kine? All nationality?

MN: Yeah, all nationality. Used to get that guy used to play, what his name, Daddy? The one died? Tseu? Jimmy Tseu.

PN: Scully? Scully's Moonlight Six?

MN: Right. They used to play in Armory Hall and then we used to go over there for dance.

PN: What kind music was going on at that time?

Maurice Naito: The blues.

MN: Yeah. No more this kind crazy kind, all the kind.

PN: And what kind clothes did you wear like that? Everybody would dress up in the current fashion or something?

MN: Yeah, we used to. But most time, was cotton, eh? You know.

PN: Long dresses?

MN: Yeah, long dresses.

PN: How often would there be dances?
MN: Well, as far as I know, Armory Hall used to have every Friday or Saturday night.

Maurice Naito: Club sponsor, that's why.

MN: Club, yeah.

Maurice Naito: Raise money.

PN: What about Kewalo Club? They said occasionally, over there had some dances.

MN: Kewalo? You talking about the Kewalo Night Club?

PN: The gym.

MN: Oh. Why, I don't think so. I hardly went there. That's the kine used to go over there all the time. The "Dummy." [Nickname] And Constance.

Maurice Naito: Yeah, and that Maui police chief, mother and father.

MN: Yeah. The father is, ah, the father is "Dummy."

Maurice Naito: The son is now, fire chief, Maui.

MN: I hardly used to go there.

Maurice Naito: They used to live Kakaako too.

PN: Can I ask you about like holidays, like that, when you were young. What kind of holidays did you folks celebrate?

MN: To tell you the God's truth, I don't even remember about any holidays. Because we had such a hard life that only time I know, when used to come Christmas. When we used to go to Honolulu Advertiser.

PN: And what did they have over there?

MN: They have for the kine children that don't have, you know, things, eh? So we used to go up there. The roof.

PN: Oh, up on the roof? They would have Christmas parties?

MN: Christmas party. Then we used to come home with a gift, you know.

PN: Oh, they'd feed you dinner?

MN: Yeah, yeah.

PN: What else would there be up there? Would there be some kind of entertainment?
MN: Gee, I don't know. It could be. Most time, us kids we only go up there for toys, eh.

(PN laughs)

PN: They would give you gifts?

MN: Yeah. Each children had their gift. Uh huh. And have Santa Claus. Then you have lunch or dinner. You know. Pau, you come home.

PN: This was sponsored by the Honolulu Advertiser?

MN: Yeah, I think so. I really don't know who sponsor that, but the thing I know that I used to go.

PN: How many children would go?

MN: Go up there? Plenty. Because in Kakaako, never have plenty well-to-do family, you know. It's more practically poor family was living down there.

PN: You'd estimate, what 300 or less? More?

MN: Gee, I don't know~ 300 or less. To tell you the God's truth, I only went up there for go get my toys and come home. (Laughs)

(Laughter)

PN: What about New Year's like that? You know, New Year's celebration?

MN: No. No more New Year's celebration, like now. Because, that's why I say, like us, when we were small, we had curfew. Eight o'clock, you got to be in the house. And the whistle blow down Aloha Tower. You make sure that you be in your house. Cannot be out in the road, you know. No, Daddy? Cannot be out in the road. They never tell you about the 8 o'clock?

PN: No. (Laughs) Aloha Tower would blow the whistle?

MN: Aloha Tower, every night, 8 o'clock. They blow the whistle. And us children, we stay in the house already. We no stay out in the road like nowdays kids. We in the house.

Maurice Naito: Before had probation officers, Mr. Godfrey and Mr. Gunderson. They go around. They catch you outside, if you no go school, you no can be hanging around like now. Like Waikiki, Ala Moana Shopping Center, downtown. They ask you what school you go, all that. They nail you down. Nowdays the kids are taking advantage. Their attitude is different. Before kids are respect. Nowdays kids, the respect is not there. We used to respect the law. Law or parents or teachers. Nowdays kids, all activists.
PN: Can I ask you a few more questions about, like, if you were living with your mother, where would she get her income? This is when you were small, right? You know, you were living with your mother only? Your parents were divorced?

MN: Uh huh. Where our income was coming? From my grandmother.

PN: Oh, she was working at the...

MN: The Tuna Packers.

PN: What was your reaction to your parents getting divorced? That's kind of unusual for, you know, I guess, your mother was Catholic too?

MN: Well, you see, when my mother and father were divorced, we had to be in a home. Detention home. So, for us to come out, my father had to marry again. In other words, my father had the custody of us. So, to get married, then we'd come out. But, when I was in detention home, I was small too.

PN: Oh, you were at a very young age?

MN: Yeah, I was in a young age. So when my father got married, then we came out. See, then my sister them, they got married.

PN: After you were married, you used to attend political rallies and things like that?

MN: Oh, you mean the kine, ah, oh, when I got married.

PN: This early in your marriage or later on?

MN: Early, no, Daddy?

Maurice Naito: Hm.

PN: What was, you know, well, he was canvassing like that. What was your view? You know, like, you used to just come there and listen to the speeches. And what was your reaction to all this?

MN: Well, I don't know because my father was Democrat. We were Republican. So, I go with my husband, eh. You know. What my husband is, well, I go with him. But anything else, oh, I don't know because most time, when we go up over there for that, we go for listen the music, you know.

PN: You just go there listen music rather than what the politician saying? (Laughs)

MN: Yeah, the politicians. I don't bother with that. Mostly, it's only my husband.

PN: So would you say, lot of women thought of it as a social gathering place where they come, eat together and talk story?
MN: Yeah, yeah, yeah. Uh huh. And gathering, we can bring our food and sit down, eh. You know.

PN: Lot of people say, you know, they proud of the fact they come from Kakaako like that. Are you proud to come from Kakaako?

MN: Of course, I am!

PN: Why?

MN: Well, because---I going tell I'm proud because I come from Kakaako because we had good people. We get along with one another. You know? And if there's a Palama team going, and Kakaako team go, we still stick together. You know. Regardless of what, we still stick. And we all born and raise in Kakaako. You know what I mean? We get along with everybody. That's why I'm not ashamed to say that I came from Kakaako because all the people in Kakaako was good.

Maurice Naito: You know everybody.

MN: You know everybody.

Maurice Naito: Even till today.

PN: How come people in Kakaako knew everybody else in Kakaako?

MN: Well, maybe like, we go to PTA meeting. We meet, you know? We go to the store, we meet. The man come sell vegetables, we there talking, you know? So that's how we meet. We go to buy poi. Before, everything is you only walk, you don't drive. We don't, you know, [have] car, eh. On our way we going, we pass people house, "Oh, hi." You know. That's how.

PN: One other thing I missed. I wanted to ask about the early days when you folks were married like that. Was it difficult getting along on his income only?

MN: Oh yeah. Well, my husband wasn't making very much money. You see. So I had kind of hard life. But...

PN: Who handled the money, as far as paying for expenses, rent?

MN: Me.

PN: You would handle everything?

MN: Well, that's why I say, I was glad that I had a good mother-in-law, good father-in-law. They help us, you know, real plenty. Because, being that my husband was the only one that was married in his family. And I had my children too eh. So, my mother-in-law, father-in-law used to help me.
PN: When you folks first was married, where were you living?
MN: In Kakaako. Halekauwila Street.
PN: In a what, apartment? What kind of house?
MN: Yeah, apartment. Apartment, no, Daddy, you call that, yeah?
Maurice Naito: Duplex.
PN: How much were you paying for rent?
MN: We were paying, ah, $16, yeah Daddy?
PN: You couldn't go to work because you had to take care of the children?
MN: Yeah. So, but when they got maybe about eight, nine months like that, then my mother-in-law used to take care for me. Then I was working down the cannery. See. So when the war break out, I quit. Because I figure that because I had my children, you know, was hard, eh?

END OF INTERVIEW
REMEMBERING KAKAʻAKO:
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