

WAIALUA & HALEIWA

The People Tell Their Story

Volume VII JAPANESE

ETHNIC STUDIES ORAL HISTORY PROJECT

**ETHNIC STUDIES PROGRAM
UNIVERSITY OF HAWAII, MANOA**

May 1977

TABLE OF CONTENTS: VOLUME VII

Dedication.....	iii
Acknowledgments.....	iv
Introduction.....	vi
<u>Japanese</u>	
Sakai, Charles.....	454
Shiratori, Rev. Shunjo.....	498
Takahashi, Lowell.....	508
Warashina, Hajime "Gandhi".....	563
Yokomoto, Florence.....	624
Koga, Noriyu.....	656
Index.....	715
Appendix (list of all interviewees by volume).....	721

JAPANESE
(S-Z)

BIOGRAPHICAL SUMMARY: CHARLES SAKAI, store owner

Charles Mutsuyuki Sakai was born on September 21, 1910 in Haleiwa. His parents, Japanese immigrants, were brought to Hawaii to work on the sugar plantations. In 1907 they opened a store where Charles worked while also attending school.

After high school, Charles worked full-time in the family store, taking over its management in 1939. In 1954, a new store replaced the original one. In 1975 that store was replaced by a large modern supermarket, but it remains very much a family operation.

Charles is married with four children. He is in semi-retirement, enjoying golf and bowling when not managing the store. The Sakais live in Honolulu.

Tape No. 1-6-1-76

ORAL HISTORY INTERVIEW*

with

Charles Sakai (CS)

July 10, 1976

Haleiwa, Hawaii

BY: Dale Hayashi (DH)

DH: Could you tell me a little bit about when and where you were born?

CS: I was born in Haleiwa on September 21, 1910.

DH: Where were your parents born?

CS: My parents were born in Hiroshima, Japan.

DH: Before coming to Hawaii, did your parents have any expectations about over here? What was the reason why they came? Do you know?

CS: They came to Hawaii because the family was in debt and they needed to earn enough money to repay the debt. They were under a three year labor contract with the sugar plantation. And as time went on, children were born and so they decided to make their living here in Hawaii.

DH: As soon as they came here, they moved to Haleiwa or....

CS: No, they first came to the island of Hawaii, I think. Then later, they moved to Maui and then to Honolulu. While in Honolulu, they came to Waialua, worked for Waialua plantation for a while. And after that, he (father) had an opportunity buy one small grocery store, so, that's where he started. That was in 1907.

DH: The rest of your family, right now, where are they?

CS: I'm married to Myrtle Tateishi. She's from Honolulu. We have four children, two boys and two girls.

DH: How do you get together these days? Do you get together at all or....

CS: My children?

DH: Or your whole family.

CS: All our children live in Honolulu except my son Paul who lives in Haleiwa. We get together quite often on many occasions such as birthday and family picnics. They (children) have their own

*After the taped interviews, Mr. Sakai made written additions which have been incorporated into the transcript.

families, you see. My daughter Doris has three boys. My son Tommy has two children; one boy and one girl. And my Barbara has two girls. Paul is not married.

DH: How much schooling have you had?

CS: I graduated from Leilehua High School.

DH: Could you describe for me a typical school day when you were a child? You went to Haleiwa...

CS: I attended the Waialua Elementary School for eight years and we went to Leilehua High School for four years. In those days, there were no junior high schools. I graduated in the year 1930.

Teachers were allowed to discipline students by spanking when necessary. Lunches cost five cents a day.

DH: Could you describe a typical school day? What you used to do...

CS: During my high school years I drove a car for Mr. Takemoto who was running the school bus through Kawaihoa district and other places to our high school. He allowed me to drive his Chevy to pick up four or five other students to pay for my part of the fare. I was fortunate enough to be able to get a ride to school free for four years.

DH: From ninth grade, then, you were driving?

CS: I got my license in 1925 when I was 15 years old. Since then I have been helping out the family store by making deliveries. I take pride in my perfect driving record to date.

My brother was a kind of sickly person, so I used to take his route, you know. I'd go out in the camp, take orders and at the same time make deliveries. Then after graduation, I was fully paid thereafter. My father was still running (the store) at that time. Later on he retired so my brother took over.

DH: As a child, how did you go to elementary school?

CS: School was just about a mile from home so we all walked to school.

DH: Had language school, like that?

CS: All Japanese children were expected to attend the Japanese language school. After the elementary school, we go to Japanese school.

DH: That was what, Taishō Gakkō?

CS: We went to Taishō school which was sponsored by the Haleiwa Jōdō Mission, a Buddhist organization.

DH: And a school day was from what time to what time?

- CS: Our elementary school started from 8 a.m. to 2 p.m. and the Japanese language school followed with an hour class.
- DH: High school was....
- CS: High school is about the same, too. Same hours, I believe.
- DH: How did you get along with the other children like that?
- CS: I didn't have trouble at all. I got along alright with the other folks. No trouble at all.
- DH: Through high school too?
- CS: Through high school too. I've never had any fight with anybody that I know of.
- DH: During school, what kind of discipline were administered? You know, disciplinary action.
- CS: We didn't have as much trouble as we do today because our parents were very strict and stressed moral education. The teachers were very strict and were permitted by parents to discipline children when it was necessary. We were taught to respect elders and teachers.
- DH: How would you compare your education with your children's education?
- CS: There is no comparison in the educational opportunities of our children and us. Our parents were immigrants and working all day, all night just to support the family. They had no time for their children. I was more fortunate than my parents were, but I was also saddled with responsibility at an early age. I was forced to stop my education after high school to help support my brother's family, my family and my parents, but I have worked hard to provide my children with all the opportunity for good education. They were all educated in private high schools and all of them have graduated from universities.
- DH: Looking back through your elementary school, high school, was there any person that taught you a lot about something? Any one person or persons?
- CS: No.
- DH: Not really. You were saying your first job was at the store, yeah, your father's store? About how old were you when you started working?
- CS: I started very early helping with deliveries after school and worked during the summer at a boarding house in a pineapple camp serving meals. After high school I started working full time at our family store. I was twenty years old when I started working for my father (full time).
- DH: Before that was just helping then?

CS: Yes, it was work without any pay. I was paid fifty dollars a month when I started working full time. In those days, full time meant about fourteen to sixteen hours.

DH: Have you had any other jobs besides....

CS: No.

DH: That was all? Just that family store. Can you describe for me a typical day at work? What you used to do like that.

CS: We would start cleaning the store at about five in the **morning** and it would take an hour or so. Then we would have our breakfast. After breakfast, we would start stacking merchandise on the shelves. In those days, we did not have many customers coming to the store to buy because the houses were scattered over the plantation and they did not own any cars. They depended on the store to bring their order to them. We close our store at 10 p.m. and we would go to bed at 11 p.m.

DH: Most of your sales was done how?

CS: We had mostly charge accounts. In those days, the workers were paid by the month and so they would put all their purchases on account and pay it all when their payday comes. So at the end of the month, you have to make a statement, you know.

DH: Did you make deliveries like that, too? To the different camps and stuff?

CS: We used to make deliveries once or twice a week.

DH: What camps you used to go to?

CS: Well, we had the district of Haleiwa, Waialua, and then Kawaiiloa, Opaepala, Takeyama Camp.

DH: Where is Takeyama Camp?

CS: Takeyama is way up going Opaepala way.

DH: Past Opaepala?

CS: Yes.

DH: Way in the mountains then?

CS: Yeah, about....four, five miles, I think.

DH: The camp Opaepala, it's at the same place where...

CS: That's a pineapple camp. That is also about that far---five and six miles.

DH: Is it on the same road or....

CS: Well, it branches out and to go to Opaepala, you would go straight up the road. But to Takeyama Camp, you would turn right at Pump 3 camp and go straight up.

DH: The Opaepala Camp is the same Opaepala Camp that stay up there right now?

CS: Yeah.

DH: They're the same place?

CS: Well, there's no camp right now, though. They're all taken down already.

DH: And when you went into like Waialua, there were different camps, right? Filipino camp...

CS: We went into the camps in Waialua to do business. There were camps like Mill Camp, Lua Camp, et cetera.

DH: Mill Camp? Around the mill?

CS: Yeah, around the mill.

DH: Right where...

CS: The camps were mostly around the Hongwanji Temple.

DH: And Haleiwa area was just all around...

CS: Just this block here. (Meaning the area around the store)

DH: Were there any machines like that at the store? Any kind of machines?

CS: We owned three trucks for delivery and we had four employees.

DH: So as soon as you started working, you had trucks?

CS: We had cars already at that time. Trucks.

DH: In the store, you had any kind of machines?

CS: No.

DH: Everything was done by hand?

CS: In fact, in those days, we didn't have any meat department. Later on, about 1939 or 1940, I started the meat department. I had the opportunity to go into town twice a week to learn how to cut meat. Aoki Store showed me how to cut meat.

DH: So then after that you opened the meat department?

- CS: Yes, after that I opened up my meat department.
- DH: Where'd you get the meat like that from?
- CS: Kahua Ranch. I always started early in the morning to go over there. You wait for your turn to pick up your meat. Load it in the truck and come home. That's in Ewa (Kahua).
- DH: You had regular refrigeration?
- CS: We had refrigeration. Later on we got a cutting machine, but, gee, that was many years later. War started in 1941, so maybe four or five years later we got the cutting machine.
- DH: When you first started you said you were getting about fifty dollars a month.
- CS: Yes.
- DH: At about twenty---at age twenty...
- CS: Age twenty, yes.
- DH: Then slowly your pay used to increase?
- CS: Slowly they increased it. Later on, wage control came in.
- DH: This is about when? Wage control?
- CS: In the '40's, I think.
- DH: Were there certain jobs in the store that men did and certain that women did....
- CS: Well. Only my wife was helping me then. We got married in 1936. And she was helping me all the time thereafter.
- DH: What were your expenses like? Your major expenses?
- CS: Well, the wages were the biggest expense. Lease rental was cheaper then. I can't give you a figure because I don't have the figures with me.
- DH: When you first started working, then, you were staying with your parents?
- CS: Yes.
- DH: I see. So like then you yourself didn't have to pay any rent or anything.
- CS: No.
- DH: Your food, did you have a garden or you guys used to just---from

the store or...

CS: We drew our food from the store and recorded it as personal drawing in the books.

DH: Was there any other things that you had to pay for yourself? Any kind of expenses?

CS: No. Since I was not married at the time, my parents supplied me with food and clothing.

DH: So then your income was adequate at the time?

CS: Well, yes. I would say adequate.

DH: What kind of banking services were there?

CS: We did business with Bishop Bank.

DH: That's First Hawaiian then?

CS: Now it's First Hawaiian. We've been banking with them from the very beginning. That's how many years. 1907 to now.

DH: Were the savings systems and borrowing systems like that, were they the same as it is now or a little different?

CS: We hardly borrowed from banks at that period. Everything was bought in cash. If we didn't have cash, we didn't buy. But we have found out since then that if we don't have a credit rating, it is hard to borrow when we need it. After all those years of doing business with First Hawaiian Bank, they refused our loan application. In fact, they turned me down twice. In 1954 when we built that first Haleiwa Supermarket, they turned me down. This (present) one here, they turned me down again. The first loan, I got it from Central Pacific Bank. This time, I got it from State Savings. Under that circumstance, our credit standing is listed in the Dun and Bradstreet Rating house in the top bracket division. This is a cockeyed world of business, I must say.

DH: As you went to the new store, did expenses increase? The one that was built in 1954?

CS: Oh yes.

DH: So you had more hired hands and everything?

CS: Certainly. We had almost 25, including part-timers. We have close to fifty employees now.

DH: Where did you meet your wife?

CS: Mr. Doi and Mr. Murakawa from Honolulu introduced us.

DH: Did you date at all or....

CS: Yes. We did date several times.

DH: Can you tell me...

CS: They bring a picture to show you. You look at it and approve or disapprove.

DH: When did you first meet her? Was it...

CS: We first met in December of 1935 and were married on February 29, 1936.

DH: Leap year. You can tell me little bit about the wedding---how was?

CS: We had our wedding ceremony at Jōdō Mission and the reception was at Yamada's. Reverend Miyamoto performed the ceremony.

DH: You had a honeymoon?

CS: No such luck. I worked the very next day.

DH: Could you describe for me your first home that....

CS: My first home was a two bedroom house next to Araki Store.

DH: The florist side of Araki Store?

CS: No, the opposite side.

DH: So you were renting it from someone then?

CS: During our lifetime, we have moved homes about ten different times. It's hard to believe that when we look back during our forty married years. We were in town for awhile, too. My wife is from Honolulu, so she didn't care much about country life. Even when we got married, every weekend I used to take her back in town, you know. The family (wife's) used to live in town, Nuuanu Street. When we opened our previous supermarket in 1954, we returned back to Haleiwa and boarded our children at Mid-Pac Institute. When my wife retired from the business in 1965, we decided to return to our house in Honolulu to be near our children.

DH: When did you buy your first home?

CS: My first home? We built our home on Haleiwa Road where Mrs. Umane is living at present.

DH: By the boat harbor?

CS: Yes.

DH: It's right across where the Umeda store used to be.

CS: Right there. It must have been about five thousand square feet of land.

DH: Is the house still there?

CS: It's still there. It's a three bedroom home. We built it for about three thousand dollars. It was built during the Depression years so labor cost was at the lowest point.

DH: This was about what year?

CS: It must have been in 1939.

DH: This home, your parents built it or....this is before you were married?

CS: It was after I got married. I got married in 1936, so naturally, it must have been after that.

DH: You bought it yourself?

CS: I think I saved enough to buy my own.

DH: So you felt pretty good about buying...

CS: Yes.

DH: Who would clean the house like that?

CS: My wife used to clean.

DH: So she used to do most of the household chores?

CS: Household chores, and took care of my three children.

DH: Did you used to do anything, any kind of...

CS: I did the yard work on Sundays because during the War, the store closed on Sundays.

DH: What kind of food you used to eat?

CS: We ate most any kind of foods. Fish, meat, and all those things. In those days, we ate a lot of rice. We had rice for breakfast but today, our diet has changed somewhat.

DH: When you were a kid, about the same thing, too or....

CS: Oh, when we were kids we used to eat lot of fish because fish was bountiful. We had meat about twice a week. My parents enjoyed their fish and meat did not agree with them. Fish peddlers came everyday to sell fresh live fish. Fish, vegetables or....

DH: Any kind of fish dish that...

CS: Sashimi.

DH: That you ate before that you...

CS: Same thing.

DH: Mostly fresh fish, then?

CS: Fresh fish from the sampan was brought everyday by a fisherman's wife.

DH: Dried fish, what?

CS: We had dried akule at times.

DH: You got your food mostly from the store, you said?

CS: Yes, we used our food from the store.

DH: Can you remember how much certain foods cost before? Like say about when you graduated...

CS: I don't quite remember any of the prices now, but those days were cheap, anyway. Maybe tofu was about ten cents. Today it's....

DH: Seventy-five.

CS: Bread was about twenty cents. It's forty cents today. Forty or fifty cents?

DH: About fifty.

CS: A bag of rice was close to ten dollars. It's close to twenty dollars today.

DH: Vegetable like that were pretty cheap?

CS: I think vegetable was so cheap. Lettuce was five cents a pound.

DH: What kind of heating or cooling facilities you had, like maybe at home?

CS: At home we had electric.

DH: Had electricity?

CS: Electric range.

DH: Oh, at that time, they had electric range?

CS: Yes.

DH: When that? About...

CS: In 1936 we had electric stove, heater, washer. Electric refrigerator.

DH: Was that considered kind of high class?

CS: No, I don't think so. People were buying those appliances already. It was a necessity, already. Well, when we were attending elementary school, we still used to buy block ice. It must have been around the early 1920's.

DH: Did your whole family eat together?

CS: The men ate first and the ladies would follow.

DH: And what kind of utensils you used to use?

CS: Aluminum utensils.

DH: And you eat with the hashi?

CS: Chopstick was used most of the time. We hardly use fork and knife those days because we never had a whole steak to ourselves.

DH: Did you share your food with other people? Maybe you make something, you give somebody or something like that.

CS: Hardly.

DH: Mostly within the family?

CS: Within the family.

DH: What did you do in your free time like that? If you had free time.

CS: I played a lot of baseball and later we had a bowling league sponsored by the market when the IGA market opened.

DH: This is...

CS: This is around 1928 like that. Maybe around freshman, sophomore years. 1925, '26, '27, around there. I used to play baseball in my freshman, sophomore years, and after graduation played in the 1928 championship team.

DH: After you started working, you used to...

CS: After I started working, I played on Sundays.

DH: You used to play in any leagues or anything?

CS: Yes, I played in country leagues. (Laughs) Haleiwa baseball team won the championship in 1928 when Higashi and---Kanemori played. We had a good team those days.

DH: Then as you got older, you used to still play baseball?

CS: After I got married, I played very little.

- DH: After you got married, you used to do any kind of stuff after you pau work?
- CS: I didn't have much time to play after being married because we had our first child at the end of the year. I worked hard but enjoyed our new life with my wife and baby...
- DH: Did you belong to any clubs or organizations?
- CS: I was a Lion's Club member, advisor of Haleiwa Jōdō Mission Japanese Boys Club.
- DH: Lion's?
- CS: I had to quit because of business circumstances. I was a member for two years and I had to resign.
- DH: Before that, what?
- CS: Nisei Bowling Club, Puholu Bowling Club, Grand Dad Bowling Club.
- DH: Why did you join the Lions Club?
- CS: That's a service club. I wanted to do something constructive by some means of service to our community.
- DH: So why did you quit? Because of business?
- CS: My business commitment.
- DH: Not enough time or something?
- CS: Couldn't make the meetings. I had to drop out.
- DH: During the years, you had any kind of accidents, illness, serious accidents, illness?
- CS: No, I'm pretty lucky at that, though. I have been quite healthy all these years.
- DH: And then the children that you...
- CS: My children?
- DH: They were born where, in the home or hospital?
- CS: We have four children. Doris was born in Honolulu at my in-laws' house. Two boys were born in Haleiwa at home, and the youngest was born at a hospital in Honolulu.
- DH: How would you go about getting the midwife?
- CS: We just ask her to help deliver the baby and she takes care of the

mother and baby after its born.

DH: So three of your children were born in Haleiwa then?

CS: No, two daughters were born in Honolulu. We got a midwife in town. Mrs. Kishinami took care of the two boys.

DH: That Kishinami Store?

CS: Yeah, that Kishinami Store.

DH: You know what was done to any retarded children like that?

CS: I didn't have any retarded children, so I don't know.

DH: You knew anybody that had or what they used to do?

CS: No. I don't know.

DH: You heard of anybody committing suicide?

CS: No, not that I know of.

DH: Could you describe sanitation conditions like, in the community--- sewage, garbage, streetcleaning.

CS: I think we have a fairly nice and clean community and we would like to keep it as it is.

DH: And then garbage like that...

CS: Pig-raisers come and pick up the garbage. So that part, we don't have to worry. Every afternoon somebody comes and picks up the garbage.

DH: What about rubbish like that?

CS: We used to burn rubbish. We can't burn rubbish under the clean air ordinance, so we compress rubbish and have it picked up by a private company.

DH: Streetcleaning, what, were they...

CS: Streetcleaning is done by the City and County Maintenance Division.

DH: They used to cut the grass and stuff?

CS: City and County also takes care of the grass and trimming of trees along the highway.

DH: From long time back, then?

CS: Yes.

END OF SIDE ONE.
SIDE TWO.

DH: How did you used to travel around to anyplace?

CS: Automobile.

DH: Automobile? Did you ever own a horse or bicycle or....

CS: Our family used horse and buggy to do business at the beginning. I remember feeding the horse. I owned a bicycle. I remember seeing three horses at one time. My kid sister and I used to cut up the cane tops, mix it up with barley, and feed the horse.

DH: When did you own your first car?

CS: That's after high school.

DH: Oh, then when you started working, then you had your own car?

CS: Much later. Before that, my parents had the car so we used it, too.

DH: When you got your first car, how did you pay for it?

CS: We borrowed from the bank.

DH: Notes?

CS: Monthly payment.

DH: You went about...

CS: It must have been around 1935. Just before I was married, anyway.

DH: When you got your own car? You remember who had the first car?

CS: In Haleiwa?

DH: Yeah. Or even Waialua.

CS: Gee, that, I don't know. As far as our store was concerned, we were the first one in Haleiwa to own one. We had a Model T truck. They used to have one, two, three shifts. Clutch, reverse. It had a hand-crank. We used to hand-crank to start the car. Later on we had self-starters, but before that, you got to choke the starter.

DH: You knew of anybody who used to share cars; like a group of people get together then they buy a car and then they share the car?

CS: It was being done among the Filipinos, but like the Japanese people didn't do that. They bought their own cars.

DH: At that time, had any type of public transportation?

- CS: We had taxi commuting from Haleiwa to Honolulu.
- DH: What about the train that used to go....
- CS: We had trains running to Honolulu somewhere in 1925. Guests came by train to the Haleiwa Hotel. That's early in 1920.
- DH: About the 1940's, the train was still running?
- CS: No. I don't think it was running at that time.
- DH: You ever rode on a train? To go....
- CS: No, I don't think so.
- DH: Was that only for plantation or anybody could ride?
- CS: No, it was for the public.
- DH: Then you just pay a fare?
- CS: Yes.
- DH: You can remember about how much it was?
- CS: Gee, I don't know. It used to go as far as Kahuku and back to the Honolulu depot at Aala Park or Aala Street.
- DH: Plenty people used to ride the train?
- CS: Well, so-so, I guess. I don't know.
- DH: How was the postal system over there?
- CS: We had one in Haleiwa, one in Waialua.
- DH: Did you ever send mail to relatives like that across the sea? To Japan or the Mainland?
- CS: We used to mail to Japan.
- DH: Japan?
- CS: I used to have a sister in Japan, so we used to send her money.
- DH: How far back did the first post office....
- CS: In Haleiwa?
- DH: Yeah.
- CS: In 1925 we had post office so it's maybe earlier than that, I think.
- DH: How did you find out about things happening in the community like that?

Any kind of things happening.

CS: Through the newspaper and radio.

DH: There was a paper in the community?

CS: Yes.

DH: You remember what it was called?

CS: Honolulu Star Bulletin. Honolulu Advertiser. Nippu Jiji or Hawaii Hochi.

DH: What about for just the Waialua-Haleiwa area?

CS: Local paper?

DH: Yeah.

CS: None.

DH: Oh, how did you find out about things going on in the immediate Haleiwa-Waialua area like that?

CS: Through the regular newspaper and radio or mouth to mouth report.

DH: Mostly just the important things would go in the paper?

CS: I suppose so.

DH: What about finding out stuff from the outer islands or Mainland like that?

CS: Newspaper and radio.

DH: You can remember about how far back the paper started---the papers around here? Like when you were out of high school, there was a newspaper already?

CS: Yes. I used to deliver the Japanese paper. I delivered the Nippu Jiji. Later the Hawaii Hochi. They paid me ten dollars a month for delivery around the Haleiwa area.

DH: For how many paper?

CS: It came in a sack of thirty or forty papers.

DH: This was everyday?

CS: Everyday in the evening.

DH: Were there any magazines at that time?

CS: I guess so.

DH: Did you ever subscribe to any? Not until later?

CS: I subscribed to Look magazine and Life magazine much later in life.

DH: Can you remember when you got your first radio?

CS: Radio? I don't remember.

DH: Your first TV?

CS: **About 1959 or 1960.** We had poor reception out here.

DH: Did you listen to the radio a lot?

CS: Not much.

DH: What about watching TV?

CS: From a few years ago, I had more time to watch TV in the evening.

DH: When you first got your TV, then, you were living out here or you were living in town?

CS: We were living in town. We had good reception in Alewa Heights.

DH: You remember any shows that you used to watch long time ago?

CS: Ted Mack's Amateur Hour, Pro Bowl, baseball, news, I Love Lucy.

DH: When you were managing the store, you used to talk to your neighbors or your friends about community news, any kind of things happening like that?

CS: For conversation's sake, we talk. That's about it.

DH: And when did you used to talk with them?

CS: During working hours in the store. Wherever I meet them.

DH: You know when people gossip like that, can you remember what it was usually about?

CS: When we go out in the camps to take orders, we hear gossip but we keep it to ourselves. It's poor business to repeat gossip, so I keep it to myself and then just forget it.

DH: Can you remember any funny stories or....

CS: Funny stories. Gee, I can't remember. There may be many but offhand I can't recall. (Shakes head)

DH: Before, were there a lot of small crimes like that in the community, in the Waiialua-Haleiwa area, like stealing, drunkemess, vandalism, and....

CS: We were burglarized twice in our market and we did have petty thefts in the store.

(Note: CS lost six thousand dollars in one robbery and was never able to reclaim it.)

DH: Before that, you used to hear of any kind of stealing like that?

CS: The biggest case we ever had was the Fukunaga case. This Fukunaga boy at one time was living in the Takeyama Camp. He was charged for kidnapping the Jamieson boy and killing him. He was hunted down as the "Three Kings Murderer" and was hung.

DH: Did you know him?

CS: I forgot his face, but I remember his name.

DH: How you felt about that case?

CS: It was the most notorious case in Hawaii and for a Japanese to commit a crime like that was terrible. It was unthinkable at that time. The way he went about---to get the ransom and commit the crime was a classic crime.

DH: His family was from over here?

CS: They lived in Takeyama Camp. Later on they moved in town. When he committed this crime, he was living in town already.

DH: You know why he did that?

CS: I think it was for some revenge.

DH: Do you remember any other da kine crimes like that---that were kind of significant?

CS: That Kahawai case where this Hawaiian boys assaulted a Navy wife.

DH: Massie.

CS: Massie case. I forgot already.

DH: They killed that guy, Kahawai?

CS: Yes.

DH: Before you had your own house, who used to live there?

CS: It's been so many years ago that it's hard to remember things. It's too bad I did not keep a diary of the many memorable incidents, names and places.

DH: Right out of high school, what? You know when you first started working, who used to live in the house? Was....

CS: Mr. Matsumoto, Matsumoto was working for us and he lived in with us.

DH: He used to live with you?

CS: Yeah, he used to live with us.

DH: So had what, your parents, your brother, you, and Matsumoto?

CS: My sisters were there, too, at that time.

DH: Then after you got your own house who used to live there?

CS: My brother and his wife, and his four children, and my parents--my father and mother.

DH: Oh, so your brother and his wife stayed with your parents then?

CS: Yes.

DH: And then you moved to...

CS: I moved out.

DH: Then only had you and your wife and your kids? At that time had any kind of chores that men supposed to do and chores that women supposed to do, or was it just anybody do anything?

CS: Men worked in the store. Women did the housework and cooking and raising the children.

DH: In your family, who would repair the house like that?

CS: My father used to do all the repairing. He was a pretty good carpenter.

DH: Gardening, what?

CS: Gardening, we didn't do much gardening.

DH: Cooking and cleaning?

CS: Cooking, my mother, my sisters all did their share.

DH: Washing clothes, what?

CS: My mother. My sister-in-law.

DH: Who would discipline the children like that?

CS: My father was strict, but he wasn't around with the children. In those days, disciplining was not too much to worry about. Although he never laid hands on us, he was strict. We respected him. You know those days, you don't talk back. Uh uh. (laughs) Not like you children nowadays. We just don't talk back, that's all.

- DH: Who would take care the money situation?
- CS: My father took charge of the family finance.
- DH: You folks used to go out anyplace together---one whole family?
- CS: We went on family picnics once in a while.
- DH: Any other things besides....
- CS: Every Sunday evening, we would have a family chicken dinner. My mother raised chickens and she would slaughter chickens for the Sunday dinner.
- DH: When you were small, was there anything you wanted to be when you grew up?
- CS: I used to like to go down the garages and tinker around. So I thought I'd be a mechanic, but that didn't turn out.
- DH: What did your parents want you to be?
- CS: I guess they wanted me to follow up and take after my father's footstep.
- DH: You wanted to do that, too?
- CS: Actually, I didn't care for store life. The situation came about that I had to take over.
- DH: You had any conflicts or what with your parents like that about the store?
- CS: We had no conflicts because when he retired, he left the business in my care because my brother had been sick and left for Japan for treatment, and I was left to take care of the family, too.
- My father had never had any formal education on bookkeeping but he became a self-taught bookkeeper and a good one, too. He kept records in Japanese but later, when I took over, I changed it into English. He kept a price book which recorded in detail the price movements and items so that the salesmen all respected him and no one could put anything over him.
- DH: You know, in other areas of your life, like school, marriage or recreational stuff, did your parents approve of what you did?
- CS: Mm, I don't know. They didn't say---I guess it was alright. (Laughs)
- DH: Did your parents practice any customs from Japan like that? Any kind of customs; I mean like New Year's or obon time or....
- CS: We observed most old Japanese customs from Japan. I was working full time and so my parents were the ones that really observed

the traditions. They were very religious and helped their church with the annual obon festival. We closed on Christmas and three days on New Year's which has been their major holiday.

As time went by, things were in a much faster pace, and we were forced to open right after the New Year's day. Today, we observe most of the retail holidays. Times have really changed. With more employees, we had to observe these changes.

DH: What about bon like that? You guys never used to....

CS: We had the bon dance, but we never closed our store. It really was done at night.

DH: But you folks used to go...

CS: We were young and had to work so we didn't attend church, but my parents were very religious. They were at church at least once a month and volunteered their time to the church.

DH: So actually then, most of what you folks did was with the store?

CS: Yes.

DH: You practice any of the customs from Japan---Japanese customs?

CS: I guess some.

DH: Like shogatsu like that.

CS: We pounded rice cakes and cooked all the good foods that we don't usually eat. We call on people with calling cards and extend our good wishes.

DH: Do your kids do any of that---your children?

CS: To a certain extent. We would all gather on New Year's and have a feast with the family. They received some little New Year's gift and they would play with fireworks.

DH: When your children were young, what did you want them to be?

CS: We left it all up to them to do as they wished. We stood behind them and encouraged them. Tom went into the insurance business. He sold a million dollars in a year, but after several years, he was disenchanted and he became the youngest stockbroker in Hawaii when he was about 28 years old. He's with E.F. Hutton. He was promoted to the vice presidency of the company. Paul became interested in business and he came into the market.

DH: What about your social life that? You approved of the stuff they do?

CS: I don't meddle into them, you know. They are entirely free to act and choose as they want. I'm Buddhist but we do not expect them to be one. It's up to them.

DH: You know, like when you used to go into camps and stuff like that, you heard of any kind of incidents of the workers not getting along with their boss like that? Or....

CS: Never heard.

DH: Never heard of any kind of trouble between the workers and the lunas like that---the plantation?

CS: Never heard.

DH: What about your workers?

CS: I've never had any trouble with our employees. People who worked for my father worked long years. I've never heard any complaint.

DH: The plantation camps like that were separated; different ethnic groups like that?

CS: Yes, Filipino, Portuguese, Japanese are sort of congregated in camps because of their ethnic background and because of the language barrier and customs.

DH: How you felt about...

CS: In Waialua you hardly find many Chinese or Koreans. It seems that they moved out from rural area and they all went in town.

DH: How you felt about this segregation, like that?

CS: In what?

DH: The camps. You know, the racial segregation like....

CS: Well, it was the best way in those days. Today, we speak the same language, and our American way of living does not conflict with any ethnic groups. It was more harmonious way to live at that time.

DH: You used to live in one segregated camp?

CS: No.

DH: Haleiwa was what?

CS: It was more or less a Japanese community with some other nationality groups.

DH: Oh, the Haleiwa community was mostly Japanese? You used to make any kind of deliveries into like Spanish camp or Filipino camp or Portuguese camp?

CS: No, not exactly.

DH: Most of your dealings was with Japanese, then?

CS: Yes.

DH: When you were small, you played with children from other races?

CS: Yes, I used to play with Hawaiian boys, too. We didn't have any trouble with them. I got along alright.

DH: At work, how you got along with people of other races?

CS: Well, in the old days we met more Japanese people as we hired all Japanese clerks because they got to be able to talk Japanese. Today we hire all nationalities who are willing to work.

DH: You think relations between other races have changed after the War as compared to before? You know, race relations?

CS: I guess so, but in Hawaii, everybody seem to get along nicely when you compare with the Mainland.

DH: You said Haleiwa was more like a Japanese community? You folks used to get along with other camps like that? Filipino camps and Portuguese camps.

CS: I don't know.

DH: Or was there any trouble between...

CS: Hardly. Never heard.

DH: It was more like two types of people living separately. Is that what it was? Did you do anything with any of the other camps like that?

CS: I never thought of it that way, so I can't imagine it.

DH: Have you ever participated in community events, like maybe luaus, fairs, bazaars, like that? Any kind of....

CS: No, I had a business to run and my hands were all tied up. My parents were helping the Red Cross and other community events.

DH: Can you recall any outstanding community events that happened?

CS: I remember the great flood in Waialua area. My folks were out to help in cooperation with the Red Cross. They had a labor strike, too.

DH: You ever participated in political issues?

CS: I'm a independent although I'm classed as a Republican. I like to vote for the best man although I've seen so many deals made in order to get elected. Most politicians are out to get something, either power or chance to get something. Otherwise they won't go in politics. Most politicians get rich when they get finished. Why? And how? I don't think anyone goes in politics for love. They want to gain something for themselves or for their friends.

Otherwise, what're you going to get out of it if you're not--- spending money, and spend your time, you know, you got to be looking for something.

DH: Okay. You can recall the happiest moment in your life?

CS: Every day is a happiest moment so....(Laughs)

DH: The saddest moment?

CS: Ah, saddest moment. There were many sad moments. I lost my parents, two brothers and three sisters.

DH: How was the Depression like that? Was it...

CS: I don't remember but somehow we got by. I don't recall any hardship, you know, real hardship. Although people were out of jobs living out here in the plantation community, it did not affect our business. Plantation was working at that time. But maybe in Honolulu where people were out of jobs, there were breadlines.

DH: You can recall any times when you were really angry at anything? Any incident or....

CS: I can't remember because I don't keep it with me, that's why.

DH: What single event in your life brought about the most change in your life?

CS: It was when we built our previous market and it gave us a chance to build this beautiful market today.

DH: You recall any colorful individuals in the community like that? Any outstanding people in the community.

CS: In music, we have the renowned Charles Davis.

END OF INTERVIEW

Tape No. 1-65-2-76

ORAL HISTORY INTERVIEW*

with

Charles Sakai (CS)

August 15, 1976

Haleiwa, Hawaii

BY: Dale Hayashi (DH)

DH: This is an interview with Charles M. Sakai on August 15, 1976 at 11 o'clock. How did you get started in your business?

CS: Well, after graduating, I worked for my father. That was in 1930. As a bookkeeper.

DH: How did your father get into the business?

CS: My father was working for the Waialua Plantation, and after he had an opportunity to buy a small store in Haleiwa, he started his business.

DH: The store was already running? Somebody owned it?

CS: Yes, I think somebody was running it. It was a very small store.

DH: It started out as a store? Not anything else?

CS: Yes. As a store.

DH: You know why your father started this type of business?

CS: You can't get ahead working as a laborer. But in business there is a chance to get ahead. And beside, to support and educate your children you have to be in some kind of business. I don't know how much he was getting; maybe a dollar a day or something like that, but he just can't get ahead. Of course in business, prices go up and down. That's where the business people make money.

DH: What did your mother do? She's...

CS: Oh, my mother used to help him in the store.

DH: Before that she was just a housewife?

CS: Of course, she had to take care the family.

DH: How did your father pay for the store?

CS: I don't know how much he paid for it. I don't know how much cash he started with, but, anyway, he really had hard time because he had to carry the account for one month before he got paid by the

*After the taped interview, Mr. Sakai made written additions which have been incorporated into the transcript.

customers.

DH: You remember how much it cost him to buy the store?

CS: No. I don't.

DH: How did your business start to build up? You know, after a while?

CS: Well, I guess time went on, and the sales picked up as he began to know more people and getting to be friends with the neighbors. It was a mouth to mouth advertisement, and the good word spread and people came in to buy from him. People trusted him and he helped people in many ways.

DH: And until how long did your father manage the store?

CS: He retired at 65 when I got married and my wife could help me at the store.

DH: Until he was 65? You can remember about what year?

CS: I think it was around 1936, the year I got married.

DH: In those days, you mention before that there weren't too many customers coming in. Most...

CS: We had to go out to the various camps to take orders. They didn't have any automobile those days. When my father started the business, he had no car to go to the camps so he used a horse and buggy to travel. When I started in 1930, we had trucks so we delivered with the pick up trucks.

DH: You remember what kind trucks they were?

CS: It was a half a ton truck.

DH: Just a wooden body, or....

CS: Wooden body.

(DH chuckles)

CS: Local automobile dealer will make the size for you, you know.

DH: Do you remember where your father bought it from?

CS: We bought it from Waialua Garage which is now Servco or Service Motors.

DH: Your second store, the one in 1954? By then, you were the manager, right?

CS: Owner and manager.

DH: How did you finance that store?

CS: Oh, I got my finance from Central Pacific Bank. We knew several members of the Board of Directors of the bank.

(Laughter)

CS: We have been in business for over sixty years and yet First Hawaiian couldn't help us. Maybe I'm not good looking.

DH: It was a long term loan?

CS: Which one?

DH: The second store.

CS: It was a ten year loan. Well, that was paid up.

DH: That property that the store's on is your property?

CS: The present one? Annie Ayau's property.

DH: The one that....the old store...

CS: The old one, I bought that property from the Liliuokalani Trust Company.

DH: Back in the old days, you know, the very first store, what kind of people became your customers?

CS: Mostly Japanese laborers.

DH: You know why it was mostly Japanese?

CS: We knew those people enough to charge their purchases. Later on, we did business with Filipinos, too.

DH: Was that because partly because of language?

CS: It was due to language understanding. My parents did not speak English or Filipino.

DH: You think the segregated camps had something to do, too?

CS: I don't think so.

DH: Were there any prosperous times?

CS: Well, I don't know. When you say "prosperous time"....

DH: Well, you know....

CS: There must have been prosperous times because we built enough equity to get a loan for the new market.

DH: Did it fluctuate or....

CS: No. As long as you watch your operation and watch your expenses, you still can make it. There were fluctuations during the many years like the Depression years. Prices were dropping so the merchants hesitated buying and kept their inventory low. And when the economy got better they started to buy more. Prices dropped down, but people did not have the money to buy.

DH: The Depression time, that was kind of bad for the store?

CS: No. Somehow we survived in the country because sugar plantation had jobs.

DH: Did you make any loans through the store? Did you loan out money?

CS: No. Didn't have that kind of money to lend out.

(Laughter)

CS: If I had the money to lend out, I would invest in my store and build it up.

DH: Did you give credit?

CS: It was a business practice to give credit in those days because people got paid once a month. When we opened the new supermarket in 1954, I went into cash and carry. At the beginning, I had to struggle because plantation were paying once a month. After a month of business the plantation started the twice a month payday and that helped us with our cash flow.

DH: The first store, you used to give all credit mostly, right?

CS: Yeah, my father's time, yeah. Credit.

DH: Was that because the pay was, like you say, once a month?

CS: Yes.

DH: Why did you discontinue that credit?

CS: Well, in order to survive in this grocery business, you have to look forward for a new type of operation. There was competition with markets in Honolulu. With this new type of operation we could buy things cheaper and meet competition with other markets. So, in fact, I was the first one to open up a cash and carry type of business in Haleiwa.

DH: In the first store, how did you go about giving credit to the customers?

CS: Well, you have to limit your credit, because, you know how much

the individual earns. You can't go overboard. You have to set some kind of limit. But occasionally, their family member gets sick and payment is delayed, and the bills keep on piling up. First thing you know, they couldn't pay. Sometimes it is never paid and we write it off as a bad debt.

DH: How did you arrange it? This is mostly through deliveries, right? At first? You deliver and then....

CS: We delivered most of the merchandise.

DH: Then how long they had to pay?

CS: Well, as soon as the payday comes, they pay the account for the previous month.

DH: How did you take orders like that?

CS: We go from camp to camp to take orders. The next trip around, you deliver and you also take the order for the next delivery. We go to the same camp about twice a week. And you go to a next camp, same thing, the routine.

DH: All your business was done by order and deliver, not da kind peddling?

CS: No peddling. It was either by telephone order or calling from house to house to take the order.

DH: The first store, do you remember how many people were working there?

CS: There were about three or four workers, during my father's time.

DH: Were they all Japanese?

CS: Yes. Japanese because of the language.

DH: Did you have any major changes or events in your business?

CS: Major changes? Cash and carry is a major change, you know. Today our major change is our computer systems, scanning device, cashing devices, intercom systems and self service systems.

DH: Did you ever donate food to striking workers?

CS: Maybe we did. What strike are you talking of? Are you talking about in the days of the first sugar strike? I remember when they had the strike these people used to stay in the camp. We had a small warehouse and some families used to come in there. We used to give them food.

DH: Any of the later strikes, you used to give any food?

CS: Maybe when the union came around for donation. Might have given them.

DH: How about later, like in the late '40's and early '50's?

CS: I think we did.

DH: Can you just look back at that three stores and then tell me (about) the change in goods that you carry? Was there any change?

CS: Well, my father's time, they didn't have meat. In the second market, we went into meat, produce, frozen foods, household goods, drug department, liquor, feed department and garden supplies. But this new modern one, we discontinued the feed department because that takes up too much space. But we added more refrigeration, more frozen foods, more of many things that we didn't carry in the second store. Our volume has tripled.

DH: Your first store, what kind of things you carry primarily?

CS: American can goods, Japanese can goods and dry goods.

DH: Mostly, was it canned goods?

CS: Canned goods, Japanese dried foods, dry goods.

DH: Can you remember what camps you went to for deliveries?

CS: We went to Kawaihoa, Waimea Camp; then Opaehala Camp, Takeyama Camp, Waialua, and Haleiwa.

DH: The farthest you went down was Waimea?

CS: Yes, Waimea.

DH: What part of Waialua...

CS: In fact, way up to Pamalu.

DH: Pamalu? Where's that?

CS: Pamalu is way down....near the Boys' Reformatory School.

DH: That's past Kahuku?

CS: Before you got to Kahuku.

DH: By Wailei place?

CS: Yes. Wailei.

DH: That's Pamalu?

CS: It was close by. They used to go up the camp, way up in the pineapple camp.

- DH: What part of Waialua did you go?
- CS: Mill camp which was around the mill.
- DH: That's where the Hongwanji and stuff stay?
- CS: A Japanese section around the church.
- DH: Out of the camps that you named, had some pineapple camps, too?
- CS: Yes, most of the Opaepala, Takeyama, Waimea camps were pineapple camps.
- DH: And Pamalu was one?
- CS: Pamalu is a pineapple camp.
- DH: The rest were sugar plantation. And Haleiwa was just....
- CS: Local town.
- DH: Kawaihoa was....
- CS: Kawaihoa is sugar.
- DH: Sugar. Did you charge to the people for deliveries like that?
- CS: Delivery service was free.
- DH: So if they came into the store and they bought something, or if you delivered that same item, would be the same?
- CS: Same price. No delivery charge. That's part of our service.
- DH: You know, as far as credit, did you extend credit to anyone or did you usually get to know them first or something?
- CS: You have to get to know them first before you open up account. Later on, we had all kind nationalities.
- DH: You mentioned earlier about, like the bad debts. If you got the money back, how did you get it back?
- CS: We didn't get it back. Some. (Laughs)
- DH: You just crossed it off or something?
- CS: Write it off as bad debt.
- DH: If they were back in payments--maybe for two months or something--you would just extend...
- CS: In those days, we hardly went through a collection agency. We

just didn't like to garnishee people or go to a collector. Maybe that's a foolish way of doing business, but that's the way we were. People trusted you, and you trust them, so, you figure, some day they'll come through with it. Some came through. Some didn't.

DH: All you did was give 'em more time, then? Can you remember when electric refrigeration came in?

CS: When I learned to cut the beef, we opened a small meat department in the old Sakai Store and bought two refrigeration cases and two vegetable cases and we started it there.

DH: What did your wife do in the first store?

CS: My wife helped me.

DH: The books, like that?

CS: She helped with the personnel and helped with the selling and ordering.

DH: The second store, what did she do?

CS: She was the personnel manager; liquor department and drug department was under her supervision.

DH: The other tape you said the first home you had was by Araki Store, right.

CS: Yes.

DH: You remember how much the rent was?

CS: The rent was about twenty dollars per month.

DH: Whenever you were ill, who did you go to see when you were sick?

CS: My family doctor was Dr. Miyasaki.

DH: Did you ever use any kind of folk medicines, like that?

CS: What's that?

DH: You know, like....let's see. Like if you get, maybe, diarrhea, something, they tell you, oh, eat guava leaf and stuff like that.

CS: No.

DH: You used to just go doctor?

CS: We went to see the doctor for medication.

DH: You also stated your first car that you bought. Where was that now? (Consulting notes) After you graduated, you bought your car? The first car?

CS: My first car was bought in 1935.

DH: You remember how much the car cost?

CS: It may have been less than two thousand dollars. In those days, two thousand dollars was like five thousand dollars today.

DH: Where did you buy the car from?

CS: Waialua Garage.

DH: Your wedding was by matchmaking, yeah.

CS: That's right.

DH: Can you tell me little bit about what you did?

CS: Well, matchmaking, I had Mr. Doi. Mr. Hayakawa or....I forgot the other man's name. The other man knew my wife's family, whereas Mr. Doi knew our family. So they got together. My wife's side will talk it over with Mr. Doi. That's how the matchmaking begins, you see. Then we got the photographs and pictures. He'll (Mr. Doi) send my picture and they'll send her picture to my place. We look it over. And then you say okay. Then the family starts to talk it over. They'll learn my and my family's history. I in turn know the history of her and her family. That's how that matchmaking begins.

DH: How do you meet like that? The two families? Do you meet, the two families all at once?

CS: No. Those matchmakers get my okay. And the girl gives her okay. Then we send in the formal notice, "We want your daughter for my son." This matchmaker does all that, see; the marriage ceremony and party and everything. They do all that. Afterward, Japanese style, we send the matchmakers a sort of thank you monetary gift, see.

DH: When's the first time you met your wife in person?

CS: We had a date. (Chuckles) Then we met.

DH: You also mentioned some of your children were....born through midwives. All of 'em were born?

CS: No. Doris had a midwife. Paul had a midwife. I don't know whether Tommy had a midwife. Then the last one, Barbara, was down Kapiolani Maternity Ward.

DH: How did you go about getting the midwives?

CS: Locally, there's a lady that does that kind of job. You hire her.

I don't know how much we paid, but anyway, they'll come.

DH: How do you get her to come at the right moment?

CS: More or less you can tell when the baby is about to be born. You call. She helps out the mother, you know.

DH: Do you know how many midwives there were in Waialua-Haleiwa?

CS: I remember two that I know of. Mrs. Kishinami used to be one. Mrs. Sasaki used to be one.

DH: What kind of things do you recall about pre-Depression years? You know, before 1930? About the business like that? Like well, let say, like living conditions. How was it back then? Like before the Depression....

CS: In Waialua, we didn't feel it so much, you know, because we were in a sugar plantation community. Somehow these people were working. We didn't have any breadline like right in town, you know. Out in the country, to me, it was going as usual.

DH: Did the Depression have any effect on your family?

CS: No. Not that I know of.

DH: You said before the only effect it had on your business was you wouldn't buy as much stuff as you....

CS: Yeah. That's it.

DH: That's it? You had to lay off anybody because of the Depression? Any workers?

CS: Not that I know of.

DH: You remember how many hours a day your employees used to work?

CS: Gee, I guess ten to twelve hours, I think. Most of them used to work those days. No wage control. Later on, they start to get wage control. That's when we follow the law, but before that, I don't think so. They were paid one lump sum.

DH: Then after that, they had the eight hour day, right?

CS: Yes. Eight hour day.

DH: Did that affect you in any way?

CS: Well, at the beginning it was hard, but somehow you get adjusted to it.

DH: Did you have to hire more people because of that?

CS: No. Just went by, that's all.

DH: Did you have to work harder because....

CS: I worked hard but I enjoyed the work.

DH: In that time, were there a lot of fires? Maybe, say about 1935, '36, around there.

CS: Not that I know of.

DH: You used to play baseball before?

CS: I used to.

DH: You remember where the games were played?

CS: Oh, we played at Waialua. Went to Aiea, Waipahu, Ewa.

DH: Who organized this...baseball?

CS: I don't know. We used to have, I think, a booster club consisting of the Haleiwa people who provided equipment for the team.

DH: And you used to play teams from other parts of Oahu then?

CS: Yes.

DH: Did you ever play among yourself, like inter-community kind of league?

CS: I suppose so.

DH: You remember if you used to play with other races, other ethnic groups like that?

CS: We played barefoot football with other boys of other nationalities.

DH: Your team, was it a all-Japanese team or had some....

CS: We had some Hawaiians.

DH: Was there a regular schedule for your team or was this kind of informal?

CS: Just an informal kind. We weren't good players. We played for fun.

(Laughter)

DH: When the Japanese attacked Pearl Harbor, where were you?

CS: Oh, I was working in the store.

DH: Was there any kind of damage?

CS: No. We had curfew, though.

DH: You mean after....

CS: The business hours were controlled and restricted by the military. We were not to be opened after 5 o'clock. It was blackout at night. At night, traveling was restricted. Early part of '41, '42 was like that. We were under martial law.

DH: Did the martial law have any effect on your business?

CS: Well, everybody had to close early at the same time. O.P.A. controlled the pricing of merchandise and we couldn't get enough merchandise to sell.

DH: Like after the bombing, did it affect your store?

CS: There was no bombing which affected our store.

END OF SIDE ONE
SIDE TWO.

DH: Where were we? How did you feel about the martial law?

CS: Well, nothing we can do. We were restricted, but we had to follow the law and rules. We didn't like it. (Laughs)

DH: How long did the stuff like curfew, blackouts, like that, how long did they persist?

CS: Gee, 1941, '42, '43. I think in '43 or '44, it started to ease up. The hardest time was the beginning of '41. '42 was really the roughest. The war ended in 1945. So by that time it was much easier.

DH: What was the community's reaction to the bombing?

CS: (Chuckles) I guess, nothing they can do.

DH: How did you feel about that?

CS: Oh, I thought Japan made a foolish move. You know, attacking a big country like U.S.A., but I felt sorry for them. I wonder if these big leaders didn't know about United States, how big that country was. (Laughs) It's impossible to knock her out. Too big a country. Japan is such a small country. How can their supply last. They take Burma and all those places, but they did not realize by spreading out so far it was impossible supplying these posts. They did not have the capacity and raw material to continue indefinitely.

DH: Did you have any kind of trouble because of the bombing, being that you're Japanese? You have any kind of trouble?

CS: Well....I was called in once because of some curfew rules.

Somebody reported that I was selling from the back door. But actually, what happened was this party (Mrs. Haraguchi) bought the merchandise during the day time and left it there to be picked up after work. You know, they cannot take that merchandise to work. So on the way back, they'll pick that merchandise and go home. But I guess somebody saw that, you know, and they reported it to the Army. I was called in. I told my reason, you know. They let me go because of the circumstances. That was the only time that I was called in.

DH: Had some people that were interned, eh. Nishimura like that.

CS: Yes. Many Japanese were interned because of some reason or other.

DH: Did you ever get....

CS: No, my father wasn't called in. None of us were called in.

DH: That guy, you said what? Haraguchi or something?

CS: He used to be a fireman at Haleiwa Station. His wife made the purchase, see. And then they went to work in the Schofield laundry.

DH: Did they call you in because they thought the guy was Japanese? Is that....

CS: I guess so. They thought that I was selling to the Japanese only.

DH: Oh. They didn't know he was Hawaiian?

CS: No. They knew that the name was Japanese and they thought that I was giving the Japanese the breaks.

DH: The effects of the bombing and everything, did it affect your personal life?

CS: No. We were scared though, because we were afraid that Japan may invade Hawaii.

DH: At that time...

CS: In fact, we all had some military training for preparation in case of an attack. Civilian men all went to drill.

DH: Cause you guys had to do that?

CS: Later on, we all volunteered, you know. But luckily they didn't call us up because of the family situation and other considerations.

DH: To go fight in Europe?

CS: I don't know where they were going to send us, but anyway, we all volunteered.

DH: After the bombing and everything, were people of other races treating you folks worse, or....

CS: There was no change in their association with us. Here in Hawaii I don't think there could be any ill feeling between people.

DH: They didn't look down on you?

CS: We never were looked down on. In fact we were respected by most people.

DH: What happened during the blackouts, like that? How they did....

CS: Blackouts, you can't go out. You stayed home. (Laughs)

DH: That's all?

CS: Since at that time my wife was an alien by birth, the F.B.I. requested that the short wave component of our radio be removed. We never did get back the parts.

DH: Did a large number of Army troops and defense workers affect you folks in any way?

CS: Yes. These soldiers were camped in the vicinity, so in fact, it boosted our business. Came to buy things. Three of my employees left me because they were afraid of being drafted. We operated with our family members through the War.

DH: Did any of your workers get drafted?

CS: One, I think. It was after he left my place.

DH: Can you recall how the community felt about all the soldiers like that?

CS: I don't know. Our community is small and with the presence of the soldiers, many businesses had some benefit.

DH: Did you participate in any volunteer work?

CS: My wife helped out with the Red Cross on occasions. I served as some kind of a block warden.

DH: How did the food and gas rationing affect you?

CS: Meat was rationed to us so we in turn rationed it to our customers.

DH: What about the gas rationing? Did it affect you?

CS: I had enough because we use to sell gas at our store. We didn't do much traveling, anyway, in the first place. Unnecessary driving, we didn't do.

DH: Can you recall what happened to those people that were interned?

CS: I don't know. I don't know where they was shipped, but anyway, later on, they were sent to the Mainland. That's all I know.

DH: As a whole, how did the War affect you and the business?

CS: Gee, I don't know.

DH: Did it slow down anywhere? Did it increase, the business?

CS: I had my share. That's all I can say. We didn't go broke. We just survived, that's all. We didn't get rich. But we created confidence in the people by doing honest business, and we are fortunate to have these customers doing business with us today.

DH: Do you remember anything about the six months 1946 strike? That's right after the War.

CS: Oh yeah! The six months strike, but the only thing we were short of was rice. I remember we had customers in Opaieula, pineapple camp, and they didn't have rice, so I had to go in town and search for rice. I had a heck of a time getting rice for them but we managed to get some for them.

(Telephone rings. CS answers it and afterward, taping resumes.)

DH: The shipping strike, did it affect you in any other way, besides shortage? Did prices rise? (Shipping strike was in 1949.)

CS: I guess after the strike, the prices rose because the shipping cost increased.

DH: Any other things were short besides rice?

CS: Of course, all goods we got from the Mainland were short. We had a good supply of can goods since we stocked it before the strike. We flew in some rice by air, too, and it cost about fifty dollars a bag.

DH: Did the 1951 tidal wave cause any problems for the family?

CS: No, not in my family.

DH: Did it affect your business at all?

CS: No.

DH: Going back to the shipping strike, how did you feel about it?

CS: Well....maybe they are entitled to it. I don't know. Anytime labor demands wage hike, the commodity's going up. As the businessman, he has to make certain percent of profit or otherwise he

cannot stay in business. He has to raise the prices. Today, you find the same thing. Labor asking for more pay. If the management gives in, your commodity has to come up in order for the business to make money. You are in business to make a profit. Your stockholders won't stand for any losses every year. Otherwise they'll take the money and invest in something else. That's why, today many plantations are going out of business.

DH: Did the Korean War have any effect on you?

CS: No.

DH: You remember Jack Hall?

CS: No. Personally, I don't know him.

DH: You know who he is?

CS: He's a union leader. That's about all I know him.

DH: What were your reactions when you found that he and six other guys were arrested for conspiracy to overthrow the government?

CS: I don't know much about that kind of politics.

DH: What were your feeling about Hawaii becoming a state?

CS: Well, I thought it was a good thing. We are rated the same as the people up in the States. We are treated alike. We are second class citizens if under a territorial system. That's why it is an advantage to all of us in Hawaii.

DH: Did this have any effect on the family or the business? Hawaii becoming a state?

CS: I don't know about my family, but I think it does to the majority of people in Hawaii.

DH: You mean for business-wise, or....

CS: Business-wise, everything.

DH: The War, the bombing time, you had any relatives in Japan at that time?

CS: I had a sister who was stranded in Japan. Her husband was killed during his repatriation to Japan.

DH: Did you communicate with her?

CS: Yes. We went to the American Red Cross to get her back to Hawaii. She is an American citizen so we were able to get her back.

DH: Oh yeah. You said that you used to send money to her? Your older sister?

CS: Yes.

DH: How did you send the money?

CS: Money order.

DH: Did the War and the U.S. defeating Japan like that, did it have any effect on your relationship between your relatives in Japan?

CS: No.

DH: Can you recall, maybe, how they felt about it or did they talk about it?

CS: I don't know. They didn't talk about it, though. I guess most Japanese people in Japan, too, felt they didn't want a war with America. What can they do? The leaders were the ones who led them to war. People can't help but take orders.

DH: What were the major things that has happened to you within the last 15 years? Any major things?

CS: Well, I had my son to carry on the business. That's the most satisfying thing for me. Although I love to work, it is nice to know that somebody will continue with the business even after I'm gone. That's the satisfaction I get.

DH: Can you compare your life now with your life about thirty or forty years ago in terms of material wealth, happiness, freedom?

CS: Oh, I have been blessed with everything that I expected in life. We have four children who are all doing well and I have been blessed with good health. We have built two supermarkets in my lifetime. My aspiration as a businessman and a father has been realized and I feel I have been rewarded for all those years of hardships.

DH: You think you happier now than before?

CS: By all means.

DH: And of course, you more free, now, because you can go play, eh?

CS: Yeah.

DH: You think the Waialua-Haleiwa area would be a good place for your grandchildren to grow up?

CS: Well, I think our community here in Haleiwa is a very good place for future children to grow, but I suppose there are not much job opportunities here to keep them when they grow. So they may leave here until they are ready to retire. My grandchildren are all

living in Honolulu so I don't think they will be enjoying the beautiful country like atmosphere of Haleiwa. We would certainly like to preserve this area so that our young people can see how it was in a rural area.

DH: Okay. That's it.

END OF INTERVIEW

BIOGRAPHICAL SUMMARY: REVEREND SHUNJO SHIRATORI, Buddhist priest, Haleiwa
Jōdō Mission

Shunjo Shiratori was born in Nagano, Japan on March 21, 1911, the son of rice farmers. Not wanting to become a farmer himself, Shunjo went to Taisho University in Tokyo, aided by a bishop of the Buddhist Church. In 1937, he came to Hawaii as a Buddhist minister to do missionary work.

During World War II, Shunjo, like other Japanese priests, was interned in a Mainland camp. After the War, he resumed his position at Makiki Jōdō Mission for one year before transferring to the Haleiwa Jōdō Mission.

Shunjo married in 1939 and has three children. At present, he also teaches at the Haleiwa Jōdō Mission Japanese language school.

Tape No. 1-69-1-76

ORAL HISTORY INTERVIEW*

with

Shunjo Shiratori (SS)

September 20, 1976

Haleiwa Jōdō Mission, Haleiwa, Hawaii

BY: Perry Nakayama (PN)

PN: This is an interview with Reverend Shunjo Shiratori on September 20th, 1976 in a room in the Haleiwa Jōdō Mission. Reverend Shiratori, could you tell me about your life in Nagano, Japan?

SS: I was born in Nakagomi-machi, Minamisaki-gun, Nagano-ken. Nearby are the volcano mountain Asamayama and the river Chikuma. It is the place where the famous Japanese novelist Shimazaki Tōson wrote the "Chikumagawa no Sketch". After the elementary school, I went to Yokohama and finished my high school there. During my college years, I commuted every day to Tokyo from Yokohama. I majored in English Literature at the University. You may say that my admiration for Professor Hajime Matsuura's character had rather influenced me towards majoring in literature. Professor Matsuura took over after Mr. Soseki Natsume and became the English Literature Department Chairman at the Imperial University Women's College, Waseda University and Tōyō University. I was deeply impressed by the religious nature of his literature like the "Bungei no Higan" and "Bungei no Zettai Kyō" which prompt me to select Professor Matsuura's English Literature Department. My home is Komioji Temple in Yokohama. This is a Buddhist Church. This temple was founded by Mr. Shozaemon Yoshida who was the father of former premier Shigeru Yoshida. My Shisho--master--was a resident minister in the Komioji Temple. After graduating from the University, I was teaching at the high school in Yokohama. One day I met with Bishop Fukuda who came back from Hawaii. He told me about the situation of the missionary and the churches in Hawaii. Since then I became very interested in missionary work.

PN: Could you tell me, like, what did your parents do in Nagano-ken?

SS: My parents were farmers. I didn't wish to become a farmer.

PN: Your father use to grow rice?

SS: Yes, he did.

PN: Did you help your father on the farm?

SS: No. I didn't help because I was too young.

*After the taped interview, Rev. Shiratori made written additions which have been incorporated into the transcript.

PN: Could you tell me something about, like, what kind of house you lived in and....

SS: My house was a straw-thatched one. When winter came, it was very cold. So people needed to keep warm. Usually the roofing was all straw and the wall was of muddy plaster like a concrete wall. There was a fire place, kotatsu, in each room. It kept legs and hands warm.

PN: To cook and everything?

SS: Cooking was done in the kitchen. There was a fireplace which was different from the kotatsu place. The door is called shoji, made of paper, and the floor is tatami--a mat.

PN: What kind food did you eat?

SS: The main part of the meal is rice. For breakfast, we had rice, miso soup, and pickled vegetables. For lunch, nokorimono (leftovers), and for dinner, we had cooked fresh-water fish and dried fish as side dishes. The dried fish was sent from Tokyo or Nigata-ken where it is near the ocean. Fresh fish was never sent from there because the trains had no air conditioning.

PN: Within Nagano, you walk around to different place? No bicycle or anything to take you around?

SS: I never walked to far places by myself except when the elementary school teachers took us to excursion once a year. We could not use the bicycle because our fathers had to use them.

PN: When you were a young boy, what kind of games did you play? Or sports or....

SS: Well, the sports played were baseball and heavy gymnastics. In the winter, we had ice skating. For games we had Onigokko, hide and seek. Sometimes we played Irohakaruta.

PN: What is that?

SS: It is a deck of cards which has the words of the Japanese alphabets. This deck of cards is divided into two sections. The first section has sentences written on which one of the players hangs on to and reads it to the other players. The second section has the first syllable of each of the sentences which is being read. There is one card for each sentence and each alphabet. The cards which has the alphabets are spread out on the floor on a table and all the players must try to find the syllable of the sentence just been read and pick it up. The person who has picked up the most cards is the winner.

PN: Oh, not like Hanafuda, then?

SS: No, it is not like Hanafuda. It was never played by the children, only

by the adults. Sometimes, it was used for gambling.

PN: Oh, because that's gambling?

SS: Here in Hawaii, I was surprised to see the children playing Hanafuda. In Japan, the children never touched or played Hanafuda because we were taught that only adults or gamblers played Hanafuda.

When I was a young boy, we children had to walk to school in rain or snow. The school was about four miles from home, but in those days there were no bus or cars in our town.

PN: Oh, yeah?

SS: Sometimes we didn't want to go to school because of the long distance. To distract our mind from our bad thinking, we played the game of the boat race. There was a small stream by the road near the school. We children made a small boat out of a leaf and threw it in the river. We watched the boat float in the river and we followed it until we arrived at the school.

PN: You just watch the boat go down?

SS: Yes, we watched the boat. This was a good memory.

PN: Good fun, then? How far away was the school from your house?

SS: About four miles. It was alright to go to school when the weather was good, but it was very hard when the weather was bad, especially when the snow was falling down. We wore short rubber shoes so the road felt slippery from the snow.

PN: And you bring home lunch to school?

SS: Yes, we bring home lunch with rice and salty salmon. When winter time came, each family pounded rice and made ricecake. We brought ricecake instead of lunch. Toasted ricecake became hard when left in the lunch box until lunch time. So every student laid their lunch box around the stove in the classroom. When lunch time came, the ricecake was warm and soft. On the stove there was a kettle used to serve tea to the teachers and students. At lunch a boy and girl served tea to the class.

PN: They choose the students to go serve?

SS: Yes, they do.

PN: Now I want to ask little bit about, like, what kind of events or customs did the village celebrate? Like obon and New Year's, they had celebration?

SS: Yes, we had some events. Among them, the Autumn Festival was a very interesting and happy occasion.

PN: What did they do during Autumn Festival?

SS: After the autumn harvest--as if they were waiting for this moment--the farmers go all out to celebrate the Autumn Festival.

PN: How do they celebrate?

SS: During the day, parents and children gathered at the school playground for their athletic meet, playing relays, rope pulling, wrestling, etc. Children who participated in the various games received awards. During the night, various floats, including floats with geisha girls dancing, go winding through the streets. Also on the banks of Chikuma River, beautiful fireworks are displayed.

PN: What about your college?

SS: My college is called Taisho University which is located at Toshima-Ku, Tokyo.

PN: So you dorm at the school?

SS: No. I commuted from Yokohama to Tokyo every day.

PN: By train?

SS: Yes, shosen densha, by the electric car, I attended the college for five years. But I was in the boarding room for one year to prepare for the graduation thesis.

PN: Who would pay for, like, your---oh, you stayed at the church?

SS: My master and Bishop Shuntatsu Miyashita paid for my whole school and living expenses. The Bishop did not have any children, therefore, he loved me as his own child. He gave me higher education. He also educated and trained four other boys as his disciples.

PN: So you say you talked to a minister and your master gave you permission to go to Hawaii.

SS: Well, first I asked my master if I could go to Hawaii as a Buddhist minister. He answered that I had to decide for myself choosing either to stay in Japan or leave for Hawaii. After much consideration I decided to come to Hawaii.

PN: You came to the Honolulu Jōdō Mission at first?

SS: Yes. In 1938 I came to Hawaii and stayed at the Honolulu Jōdō Mission, Makiki Street. In 1940, Rev. Kyodo Fujihana was transferred to the Maui Jōdō Mission. To replace him, I was sent to the Ewa Jōdō Mission. I stayed for only one year, before World War II began.

PN: What were you doing on December 7th, 1941?

SS: On December 7th, in the morning I woke up and was preparing the Sunday morning service. About 7:00 or 7:30 a.m. I heard a loud sound of bombing at Pearl Harbor. I thought that the U.S. Navy was holding bombing practice. But I saw an airplane flying over the gas stand of the Standard Oil Company in Ewa. I recognized a rising sun mark on the body of the airplane. Then I turned the radio switch on. I heard the news that a war was breaking out between America and Japan.

PN: What was your reaction when you found out it was Japanese bombing Pearl Harbor?

SS: I did not know what to do. But it came to my mind that I must realize that I am a minister and whatever action I take must be with my ministerial duty. If Oahu should happen to become a battle field I visualized the terrifying chaos resulting among the citizens. As a civilian, my first thought was either to organize a rescue party somewhat like a Red Cross or to participate in one if such a group was being organized in our community. However, that opportunity never materialized.

PN: Were you shocked that the Japanese bombed Pearl Harbor?

SS: Yes, I was very shocked. I could not believe it.

PN: What happened after that, then?

SS: Upon the declaration of an emergency, we could not hold meetings nor could we hold a few group gatherings. We could not talk in Japanese on the telephone. So, all the functions of the Buddhist church stopped.

When I wanted to go to Waipahu or to Honolulu, I had to report to the F.B.I. Therefore, we Japanese did not go out. I stayed in the church.

One afternoon, two F.B.I. men came to see me. Without a single word to my wife, I was taken to Immigration (Office). On the way they told me, "After the hearing, you can come back home. So, don't worry about your family." But I did not come home until the War ended.

PN: But did you expect them to come and pick you up? The F.B.I.?

SS: Oh, yes. I thought someday the F.B.I. would arrest me. I didn't know when they would arrest me. I didn't know when they would come to our home. You know, many Japanese who were Buddhist ministers, Japanese school teachers and agents of the Japanese Consul were already arrested by the F.B.I.

PN: What did your wife think and.....

SS: After I was arrested, my wife had many hardships and worried over many problems; how to manage the church, how to feed her little child and to live by herself. But she could not solve these problems for herself at the church. At last she made up her mind to go to her parents' home in Honolulu and to find herself a suitable job. Fortunately she was

an American citizen and could speak both Japanese and English. She got a job. Then, she came to Ewa from Honolulu to clean up the church once a week. During my absence she never wrote me about the church and her life. Maybe she did not want to make me worry. She only wrote me, "Don't worry about the church and family", that's all.

After two months, we internees were sent to the Mainland from Sand Island. First we arrived in San Francisco. Then, from there we were sent by train to San Houston, Texas. At this camp there were Germans, Italians and Japanese who were arrested from various (U.S.) states. After two weeks, we Japanese again were sent to the Roseburg Internment Camp, New Mexico. After one year, we were sent again to Santa Fe, New Mexico. Just before the War ended, my wife and the families of the internees were sent to the Crystal City Family Internment Camp in Texas by the Red Cross. Then I reunited with my family. After the War, December, 1945, we returned to Honolulu from Crystal City.

PN: Before you go into that, why did they transfer you all over the place?

SS: I didn't know why.

PN: They just moved you around?

SS: Yes. We didn't know why we had to move. But we had to follow the orders of the authority.

PN: How was life in Sand Island, like, compared to the Mainland?

SS: Food and treatment was better on the Mainland than on Sand Island because the island was near to the direct place hit by the Japanese.

PN: How many priests were interned during the War?

SS: I didn't exactly know but almost all priests were interned. A few priests were not arrested in Hawaii.

PN: There were some woman priests, too?

SS: It seemed to me that two or three woman priests were arrested in Hawaii. I didn't know how many woman priests there were because the men and women were in separate camps.

PN: And what about the Germans and Italians?

SS: We were with them a few weeks on Sand Island and Houston. Though we lived in the same camp, I did not know anything about them.

PN: You said you were working with Mr. Sam Nishimura, the tailor?

SS: Yes, I did. Mr. Sam Nishimura was a professional tailor. He taught me how to operate the sewing machine on Sand Island. At the camp, we were supplied with only hand needles and thread to patch the broken pants. Suffering through the inconvenience, we patched the pants. One day

the Army brought us a sewing machine. But nobody know how to operate the machine. Fortunately, Mr. Nishimura came into the camp as an internee. Then I learned from Mr. Nishimura how to operate the machine. Since then I sewed many clog-thongs and mended things for the internees. At the internment camps I held many kinds of jobs as a volunteer. For example, being a tailor, an orderly of the hospital, a doctor's assistant, a news translator and news announcer.

PN: You'd read the newspaper and announce it over the PA systems and radio?

SS: No. We did not have such a PA system and radio. After translating the English news from the papers and radio into Japanese, we announced the news in Japanese to all internees. All of the people enjoyed listening to the news at the mess hall after the supper.

PN: What camp was this in?

SS: Let me see. Santa Fe, New Mexico; Roseburg, New Mexico and Crystal City, Texas. Everywhere, all internees wanted to know the information about the movement of the world.

PN: You were picked because you know how to speak and write both Japanese and English?

SS: Yes. I think so.

PN: Did they pay you for this job?

SS: No, they didn't. You know, all of the jobs in the internment camp were volunteer work. So, my job was voluntary.

PN: While you were in these various internment camp, how many people from Hawaii were interned?

SS: I cannot say exactly how many people there were. But the first group of internees who were sent to the Mainland consisted of 172 persons. Then, second, third.....ten groups were sent to the internment camp. Approximately 700 people were sent.

PN: While you were helping the doctor, what kind of sickness or illness did people have? In the camp, you know, you said you helped the doctor?

SS: In the camp, people had ordinary sicknesses; headache, cold, stomach pain and so on. When people became seriously sick, they were sent to the Army General Hospital in town.

PN: Can I ask you one more question? What is your reaction to the United States government interning you in this concentration camp, or internment camp?

SS: At first I hated the U.S. government. Why did they arrest us, separated us from our families and send us to the internment camps? We helped the people in Hawaii, the community and indirectly the

government of the United States. We never had any hostile thoughts over the U.S. government. I thought something was not fair. Now my idea has changed to such that it seemed natural that we were to be arrested and sent to the Mainland, because there was a war between Japan and the United States. I have had thoughts of the U.S. government possibly meaning--well by protecting us from the dangers of the outside. In the present, I think that it was all a good memory and experience for me. I am thankful of the War treatment.

PN: You think it was a good experience?

SS: Yes, that was my good experience. Though it was a hard experience, I now can endure any hardships in this world. But I feel sorry for the old people who were interned during the four years. After being released from the internment camp, some of them passed away, and some could not work in their own business because of their agedness. In those days I was young, but now I am 65 years old. Mr. Sam Nishimura is 72 years old.

PN: They had hard time readjusting to the camp life?

SS: Yes, I think so. That is memories of 30 years ago. I can recall the good old days, still fresh in my memory.

END OF INTERVIEW

BIOGRAPHICAL SUMMARY: LOWELL TAKAHASHI, retired Post Master

Lowell Gunichi Takahashi, Japanese, was born in Waialua on August 12, 1912. His parents, immigrants from Japan, made shoyu, owned a small store in Haleiwa, and raised pigs.

Lowell graduated from Mid-Pacific Institute and attended Cannon Business College for one year. His first job was as a service station attendant in Wahiawa. Later, he got a job at the Waialua Post Office and stayed there for 36 years, retiring as a Post Master.

In 1951, Lowell married in a Buddhist ceremony. Since his retirement, he enjoys playing on the Kahuku Golf Course. Wahiawa has been his home for the past six years.

Tape No. 1-59-1-76

ORAL HISTORY INTERVIEW

with

Lowell Takahashi (LT)

July 22, 1976

Wahiawa, Hawaii

BY: Norma Carr (NC)

- NC: This is an interview with Mr. Lowell Takahashi at his home in Wahiawa. Today is July 22nd, 1976. Mr. Takahashi, thank you for allowing me to come for this interview. Would you tell us a little bit about yourself, please? For example, where were you born?
- LT: I was born in Waialua in 1912. Practically I was born and raised in that district there.
- NC: Where did your parents come from?
- LT: They came from Japan.
- N:C Do you know when they came to Hawaii?
- LT: (Laughs) Now let me see. I believe it's about the latter part of the 1800s.
- NC: Oh, I remember! When we talked about it before, about 1895 to 1900. Why did your parents come to Hawaii? Did they ever tell you?
- LT: No. I guess, adventure, pioneer life. Well, looking for a better life, I guess.
- NC: And where was their first home in Hawaii?
- LT: Well, I don't know about my mother, but my father, I'm very sure he came under the sugar contract at Waianae Plantation or something like that. Then he moved down to Waialua district.
- NC: What kind of work did he do in Waialua?
- LT: Well, for the time being, he was working for the plantation. Then he quit that. He was in the shoyu business, make his own shoyu and peddle around.
- NC: Do you have any idea how he made the shoyu?
- LT: There was a big vat. It's made out of beans, so I think he boils the beans or cook the beans and put 'em in big tub. Here, you have a big

press. Just press down the beans and squeeze the juice from the beans.

NC: You were still living in Waialua when he was in the shoyu business?

LT: Yeah.

NC: But were you living on the plantation?

LT: At that time, no. I was only born in the plantation camp. Then we moved up to just the outskirts of the plantation life there. Into the town. Well, so called. Two, three houses, they had town, eh.

(Laughter)

NC: Oh, you mean, it was that small?

LT: Yeah, Haleiwa was. Even today, it's a small town. But wasn't a plantation town, or camp or anything like that. It was outside of the jurisdiction of the plantation.

So many years, he made shoyu. Then he bought a small store in Haleiwa town, and on the side, he used to raise pigs. He had about anywhere from 75 to one hundred pigs, adult kind. So that was his job, I guess.

NC: Did he sell the pigs?

LT: Yeah.

NC: Did he ever butcher them and sell the meat...

LT: No, no. Just raise the pigs and he sold it to this....they used to come and buy, so I think these people, they buy and they butcher the thing and then, maybe they sell it to the butcher shops, I guess.

NC: This was after the store?

LT: Yeah. He was running the small little store and...

NC: And the piggery at the same time?

LT: My mother was helping with the store while he was out in the piggery farm there. Or vice versa. My mother and I used to go down to the piggery farm, and clean the place up or feed the pigs.

NC: What did you used to feed the pigs?

LT: Mostly slops. We used to go town there. House to house. And then, the old Haleiwa Hotel was kind of a thing there those days, so we used to have lot of slops from the Haleiwa Hotel.

NC: Did you have to pay for the slops?

LT: Now, I know, you have to pay for it, but those days was free.

NC: Did you have any brothers or sisters?

LT: I have sisters, no brothers. I have nine sisters. (Laughs)

NC: Are you the oldest or the youngest?

LT: I'm right in between. Just about the center. I'm the only boy.

NC: Did the girls help with this work?

LT: No, not too much. The piggery farm was just maybe between my father, my mother, and I. Just about the three of us. We used to run the farm there. Besides the pigs, we had chickens, we had ducks. You know, the old country farm.

NC: So this was part of your own food, too?

LT: Well, could be, because the chickens and the eggs. Of course, the pigs, we sold them out.

NC: Did the Japanese in those days eat pork?

LT: Yes, they used to eat. I remember when I was a kid, my father used to send me to the butcher shop and buy a dollar---well, you don't buy by two, three pounds. Those days, you say, "Give me a dollar's worth of pork." Or "Fifty cents worth of pork," or something like that.

NC: Yeah. I don't have a prejudice. I just wondered how styles of eating changed.

LT: Yeah, it did. It's interesting, those days. Now, today, you go to the supermarket, everything is all packaged up.

NC: So, kids may not even know that chops come from a pig. But in those days, if the girls didn't help with these activities, what was expected of the girls?

LT: Well, mostly, I guess, work at home. Cleaning the house or cooking, washing or things like that.

NC: How big a house or how many rooms did you have?

LT: Oh, it was a old shack. What I mean is old shack is, those days, houses were mostly built with one by twelve rough board. You see---got some old houses down the plantation right now. No paint. But only thing you do with the outside of the wall is to whitewash the wall. That's about it.

NC: So, the girls, then, helped your mother with the housework?

LT: Mostly with the housework.

NC: How did they clean the house? I mean, now, it's vacuum cleaners. What did they use in those days?

LT: Just broom. Sweep it out, I guess.

NC: What kind of furniture did your parents have?

LT: In those days, we didn't have any of these modern furniture or what is Western furniture. Maybe, you have parlor. We just have one small, low table. That's about all. No chairs or anything of that sort. In the kitchen, you had kind of big table there, and then, chair or two. Mostly, it was benches. No zabuton or anything those days.

Some of the houses I know, even the kitchen, it wasn't floored with board. It was just solid dirt. They just sprinkle water everyday and sweep, and that thing comes so hard and packed, it's just like a cement or something. Concrete. But, no floors. Lot of the houses were like that in the old days.

NC: So then, the girl had to know how to pack it down, huh?

LT: Yeah, I guess so.

NC: If you had no zabutons, or anything, how about the bedrooms? Were they Japanese style or Western style?

LT: Well, it was Japanese style.

NC: Could you describe Japanese style of those days?

LT: You have these futon. They had two types of futon, I guess. One is to cover yourself, and one is to put it down on the floor for you to sleep on. Just like a mattress. That was it. Then the later years, we made a house in back of this old house. Then we got beds.

NC: Were the futons bought at a store or were they made at home?

LT: Well, mostly it was made in those days. The women--(learned) from their mothers--used to make.

NC: Your mother knew how to make....

LT: Yeah, the futon. They had that cotton and....

NC: Did it take a special skill to make them?

LT: Well, I don't think so, because they weren't making any fancy things like what you see in the stores. It was a matter of just putting the cotton between two cloth, and maybe, stitch everywhere.

NC: Did your sisters learn to make them?

LT: They used to help, but I doubt it if they know how to make...

NC: Then, after, when you built a new house, where did the furniture come from?

LT: Chee, I don't know where they bought it, but I guess there in a store. You know these old iron beds. Had a chair or two in our room.

NC: Did those beds come with mattresses?

LT: Yes, with Western mattresses.

NC: Did the town have electricity?

LT: Yes, we had electricity. At the beginning, no. When I was a small kid, well, we use gas lamps or lantern or whatever it is.

NC: You remember the gas lamps?

LT: Yes. It was a dangerous thing to fool around with. (Laughs)

NC: Oh, were they? How about lighting on the streets. Were there streetlights or street gaslamps or what?

LT: No, was streetlight. The streetlight came into the town. The electricity came into the town. Every home was, well, they had the electrical lights and the street was streetlights. That is when I was grammar grade. I'm talking about the grammar grade when I say "young." The only thing was no electricity so we didn't have electrical appliances. Only thing is mostly oil stove, lamps, and outside wood stove.

They make these stoves from mud and dirt and straw. And then they make it into a clay or something and make a stove. They used to burn wood to cook your rice, or....of course, the oil stove is a small thing, so.

NC: Was more cooking done inside the house or outside the house?

LT: The wood stove was under the house in the shade. So, they had a place for just cook that rice. It was protected.

NC: But it was not inside the house?

LT: No, not inside the house. It's outside.

NC: About how old were you when the electricity came?

LT: Maybe before I was ten years old, I guess. Maybe seven, eight years.

NC: So, maybe 1920 or....

LT: About or before that, I guess. It was a great occasion then. (Laughs)

NC: Oh, you remember it?

LT: Yeah, when the thing came here.

NC: Do you remember how your house got connected to a source of electricity?

LT: That I don't remember. Only thing I know is those wiring is kind of different. You know, those things where the wires hang down from the ceiling and then you have your lamp there.

NC: Did they lead from the house to a post or something?

LT: Yeah, I guess so. No, they had a main line coming to the house. Then you have that thing connected.

NC: You mean the thing that held the light bulb? The fixture was also hanging...

LT: Yeah, you know, just hanging from the ceiling by the wire. And then, they had a reflector or something, and just a bulb in it. The very old fashioned lights. I don't think so you can find those things any more.

NC: No, if you find them, you'll find they're an antique now. Where did you go to elementary school?

LT: In Waialua.

NC: Do you remember what you used to study there, what they tried to teach the kids in those days?

LT: Mostly, it was grammar, arithmetic and things like that. Reading and writing, those things. I remember arithmetic mostly because 'as the worse subject I hate to....even right today, I hate the thing so. Anything with figures.

Those days I was in Haleiwa, the elementary school was about two miles away. From the Waialua Sugar Mill, the camps to the school, it was about two or three miles away. Some of them (camps) are further up. We didn't have any buses or cars or anything like that. We used to walk to school. If the rain or shine, you just walk down to school.

NC: How about lunch? Where did you eat lunch?

LT: Well, they had school lunch. But the majority of them used to take their own lunch. Once in a while we used to go to the cafeteria. Those days, lunch was five cents. Of course, no milk and things like that. No frills. Just the plate.

NC: What kind of lunch would they serve?

LT: Well, they had stew and things like that.

NC: It was a hot lunch, too?

LT: Yeah, hot lunch.

NC: Do you remember any of the teachers?

LT: Yes, I still do, some of them. Let's see. They was living in the community. Practically all of them used to live in the school cottage. Right now, you have cars, so, they commute back and forth. But most of them was in a school cottage. Oh, just a few was maybe outside.

NC: They lived in the community, but were they local people?

LT: Yes, those was the locals. Then, we had from the outside was from the Mainland. Of course, few of these locals used to live in the cottage too, but most of the outsiders, what I call Mainland teachers, they used to live in cottage.

NC: Were there more outsiders or locals?

LT: I think it was more outsiders those days, because the only thing you had was Normal School. In those days, to be a teacher, to get a degree in teaching.

NC: So, the teachers from the Mainland were maybe college graduates and not just Normal School graduates?

LT: That, I wouldn't know.

NC: No, I was just wondering if it was obvious that there was a difference like that?

LT: No.

NC: Do you remember any of the children being naughty in school? I won't ask you if you were naughty. (Laughs)

LT: Well, I was naughty, too. We used to get spanking.

NC: Who spanked?

LT: If you're naughty to the extreme, then you was spanked with a ruler or the pointer or something like that.

NC: The blackboard pointer?

LT: Yeah. Or let us stay after school and write so many hundred times certain words or phrases. Those days, I think they were really dedicated that they will stick by you till 3 o'clock in the afternoon or 4 o'clock until you did your assigned duty or task.

NC: Until you understood your lesson?

LT: Yeah.

NC: If you were naughty and you got spanked in school, did you tell your parents about it?

LT: No, we never. Those days, we never did cry. (Laughs)

NC: Was that to spare your parents or to spare yourself another punishment?

LT: Well, I guess, to me, it was a shame to tell the parents that I got licking, so I just shut up, and nobody knew about it.

NC: Suppose some friend told his parents, how would the parents react?

LT: I think they'll says, "Oh, well, maybe, good for you. You was naughty. You got the licking. You deserve it." I'm pretty sure that's the attitude they'll take. (Laughs)

NC: You went to Waialua through the eighth grade?

LT: Right through.

NC: Then, where did you go after that?

LT: To MPI. (Mid-Pacific Institute)

NC: And how did you choose to go to MPI?

LT: At those days, I think, this MPI Chorale group or somebody used to come around to the eighth graders. Sing and advertise themself, I guess. We knew couple of boys from the district was going to MPI. In those days, I think, if you bring in a new student, I think, you were given so much credit toward your tuition.

NC: What was tuition in those days?

LT: It was \$225 a year. Boarding and everything. That was big money those days.

NC: Was that a sacrifice for your family?

LT: It was.

NC: Was that only for boys, then, the school, or was it boys and girls?

LT: Boys and girls.

NC: Did your sisters go through Waialua Elementary?

LT: Yes.

NC: Did any of them want to continue?

LT: No, they weren't given a chance. So, maybe, it was financially hard on the parents. I being the only boy, they said, "Well, let that guy have his education."

NC: With some families they did decide it would be the boys, because the girls could marry an educated man. Then, you were the first one to go in your family, or did the girls go to Waialua High School?

LT: One of them, I think, went to Leilehua High. One to Waialua High.

NC: Was it possible for the girls to get jobs with an eighth grade education?

LT: Well, those days, I'm very sure the only jobs they got was house servant, work for some family and something like that. Not in the office as a bookkeeper or clerk or....no, no. I doubt it.

NC: Were the Japanese girls expected to become household helpers? Was there any prejudice?

LT: No prejudice. Well, they had certain woman's job. But mostly it was, in those days, even a clerk or bookkeeper, they used to hire men, I guess. That was a trend. Why I say that is three of my sisters, they had that---in those days, Mutual Telephone Company. Not Hawaiian Tel (Telephone). But they had a substation in Haleiwa. So, they used to work as operator there which they hire nothing but women for operators. Then one of them came into town and she worked for a dentist helper. So, there was just a few job that was available to women those days. Most of them was household work.

NC: Then, back to MPI. What were the subjects?

LT: I took up bookkeeping.

NC: You who hated numbers?

LT: Yeah.

(Laughter)

LT: Algebra was worse, so, I rather take....one plus one is much easier than figuring out the x,y,z, or square root of the thing.

NC: That's very true. Now that was only a high school level, which in those days was a lot to achieve a high school education. So, I'm not knocking it. Were the courses enough to equip you to be a bookkeeper?

LT: I would say yes. Like, in my case now, I took bookkeeping. The first year, of course, it was general things. And the second year, we started on proprietorship. The first year. Just for ourself business bookkeeping. Then, the second year, we took partnership bookkeeping. And the third year, we took up corporation bookkeeping. In fact, when I work for post office, these things, they help me out. So I know the debits and the credits. Of course, I won't be a high paid accountant with that much knowledge, but more or less, you had a knowledge.

NC: But it could have started you on the road?

LT: Yeah, if you went to accounting firm or something like that I think you could pick up faster than the others, I guess.

NC: How long was the school year?

LT: Same thing like the public school. September right through. Maybe one or two earlier or you begin earlier or quit earlier.

NC: September through June?

LT: Nine months.

NC: And what did you do during the summers when you were a teenager?

LT: I worked very hard, for a kid. When I was small--say maybe less than ten years--during the summer, we used to go for the Waialua Plantation. That sugar company. Weeding and watering, irrigating the cane.

NC: This was before you were ten?

LT: Yeah, about ten years old or somewhere around there. Then, when I used to go to high school, in the summer was mostly pineapple field. Picking pineapple, planting pineapple.

NC: What was the pay for boys in those days?

LT: Pineapple was....I don't know. It's dollar. Or was it dollar something. But I was mostly with a contract then--planting contract, picking contract--so, we get paid according to the contract. You make pretty good money for those days. Maybe four, five dollars a day. You average about there, while others, maybe, average in their work, maybe \$1.50 or something like that.

NC: Which is harder work? Sugar work or pineapple work?

LT: Well, in the sugar work, we just weeded and irrigated. Picking pineapples was a different thing than now. You don't follow those big machines. Used to get a bag and load all the pineapples in your bag and up to your neck and up to your head and your shoulder. And they used to come out from the pineapple line. That was kind of backbreaker job.

NC: What was the procedure for picking up the pineapple?

LT: You just grab the top and you break it off.

NC: How was that on the hands?

LT: Well, these hands here was just pockmarked with the thorns. You know, have on the pineapple leaves is really sharp. We just have nothing but hole. Full of holes, you know. You just couldn't recognize your hand. But you get used to it after a couple of weeks.

NC: Would it have been possible to work with gloves?

LT: We used to work with the cloth. Gloves. But then it penetrates. So after a while, when you get used to it, we just grab it with the bare

hands. That's all.

NC: Boy, that sounds rough.

LT: Yeah, it was rough. The planting was rough, too. Planting of the pineapples. You have to have a spade. What do you call that? A spade or shovel? You use that and dig a hole and put that pineapple top or slip or whatever it is. Planting. So, your right palm--if you're right-handed--the whole palm used to blister and pus and everything. Then the skin comes hard, and then it's alright. But you suffer for a while.

NC: About how long did it take for the hand...

LT: Oh, I would say, about three weeks to one month, I think. About a month before that hand would be healed and you can use it.

NC: Mr. Takahashi, while you were still a young person going to school and working, did your family take time to observe traditional Japanese days or rituals or religious observances?

LT: Yeah, I guess so. The biggest observance they had was, I should say, the bon season. That's the Japanese Buddhist big event. And the bon season, that is on July to August, I guess. Another big thing they observe was New Year's.

NC: Western New Year's? January 1st?

LT: January 1st. Outside of that, they didn't have too much activities, like that.

NC: Would you say they (LT's family) were active Buddhists?

LT: (Laughs) Well, the funny part of these old people is they don't go to church every Sunday. They used to go to church when the church has certain affairs.

NC: Does the Buddhist religion expect you to go at certain times to the temple?

LT: Not that I know of. Well, they have certain kind of a observance. Buddha's birthday or something like that, and the bon season. Few of that.

NC: Were there any things they were supposed to do at home with any regularity for their Buddhist religion?

LT: No. Of course, I should say, they all have altars with the tablets in there.

NC: You have a beautiful one here.

LT: Well, their ritual was when they cook rice, the first rice, they used to put it up.

NC: To the altar?

LT: Altar. To their ancestors. So, before the rice is eaten by the family or anything, first, they just open the cover. Then the first rice, they scoop it up in a small dish, and put it up.

NC: Who would do that in the family?

LT: Mother.

NC: Did she have to say a prayer with that, or.....

LT: Not a standardized prayer, but, maybe, in her heart, they says, well, "Here you are. Please accept this." Or something like that.

NC: It was an offering?

LT: That's an offering. Or whatever things, maybe, she might make. Maybe something she don't make everyday affair, something unusual. Then, she'd make a certain offering first. Anything is first. First thing is offered there. She used to put up flowers now and then when she can find flowers. They might have religion in their heart, I guess, but it wasn't shown in such a way that you could notice it.

NC: Then how about other traditions? Did your mother dress Western style or Japanese style?

LT: As far as I can remember, I haven't seen her in a Japanese kimono. Mostly those simple Western clothes. You know, the old people used to wear very simple. That's about it.

NC: Do you know if she brought any Japanese clothes with her when she came from Yamaguchi?

LT: No, that I don't.

NC: And did your father have any tradition Japanese clothes?

LT: I haven't seen.

NC: What did they wear at the bon time?

LT: Well, Western clothes. Maybe a little better dress than they were wearing daily. That's about it.

NC: And you dressed, of course, in Western style?

LT: Yeah.

NC: So, where did the family buy the clothes?

LT: I think she used to have it made at the dressmaker. In those days, well,

you have one suit. And one suit, that is it. So, I think he had it made by a tailor, because in the town they used to have several tailor shops and dressmaker shops.

NC: Do you ever remember going to a tailor?

LT: Gee, I don't remember. Maybe I did. Of course, I had a coat and things like that, so I think I went to a tailor shop.

NC: We don't know how much of the clothing was bought in stores ready-made or what.

LT: Ready-made things, we didn't see in our town there. So few people around. Not too many like now. They can just keep it up (now).

NC: How about the work clothes? Were those bought or made?

LT: Work clothes. I think, most of my clothes was made, I guess.

NC: Did your mother make them?

LT: I wonder if she made those. I doubt it. But maybe it was made at a tailor shop. I don't know. I wonder if I saw her at a sewing machine. (Laughs) They had (a sewing machine) because we had my sisters. So, they did some sewing.

NC: Oh, you remember your sisters sewing?

LT: Yeah. They learn to sew.

NC: When you finished at MPI, what was your first job?

LT: My first job was service station attendant.

NC: Where was that?

LT: At Service Motor Company in Wahiawa there. I think I worked for couple of years there, I guess. Then I was transferred to the home office, Waiialua Garage as a repair shop clerk down there. I work for few years there. Loaf for a year. Then, I got the job at the post office, and I was stuck for 36 and a half years.

(Laughter)

NC: Now, that was in the 1930s? That you had those jobs, and then you started...

LT: Mhm.

NC: Now, that was the Depression years.

LT: Depression year, it was really hard to find jobs. We had to find jobs. The Depression was '29, so '30, '31, '32, '35, it was still things were

bad yet. 1930, I'm very sure that during the summer, I went to work at the cannery. And within one week, you had only one-day job.

NC: So you were working only one day a week that summer?

LT: At the cannery, yeah. So I got disgusted. I came back to the country and work in the field there.

NC: The pineapple field had work?

LT: Yeah. Not too much, but they had work.

NC: Was all of that crop harvested that year? Do you know?

LT: Yes, I guess so. Like, now, during the summer they harvest everything what....I don't know. Now, maybe they have some fruits come out winter time, or in spring. But those days, the fruits used to come out in the summer.

NC: So, then, you could work on the plantation or in the pineapple fields. But yet, the cannery slowed down, and that was supposed to be the harvesting season.

LT: But, I guess maybe too many people apply for the job. I don't know what it is, but...

NC: Sure, because they couldn't get jobs in other things.

LT: Maybe. So, actually, I only work one day. Went up to sign up for it, and they told me to come back on certain day. So, a few of us, we was renting one small little room up Aala Street there. We went down there. They let you know the next time you're going to come. They didn't let me know for couple of weeks, so I came home.

NC: How did that time affect your family? Did your father still have the store?

LT: I think he went back Japan. I just couldn't figure that out now. So they went back to Japan. My father, my mother, and my three sisters. They took them back to Japan. They say it was live and die in Japan. So, 1930s, I don't think he had a store any more.

NC: Did he stay in Japan after he went back?

LT: Yeah. He stayed there. And my mother stayed in there. They died, of course, right now.

NC: And two of your sisters went?

LT: Yeah, three went back, but one came back just before the War. So, two stayed back. They still there yet.

NC: Had all of them been born here?

LT: All of them born here.

NC: So, it wasn't hard for them to come back?

LT: No. But then the War started, and, you know, the transportation and things like that, so...and in the meantime, they got married. So they stayed there.

NC: Besides wanting to go back to die, did your father feel that he had made enough money here so that he could retire? Or did he go to work over there?

LT: No. He just went back to retire. And I don't think so with all the children, he had any money with him. I don't know how he did it, but he went back. He wasn't starving, so he did alright, I guess.

NC: Did your mother also want to go back or did she just go back...

LT: Of course, I think she just followed him.

NC: So, when you started working at the post office, how big a post office was it?

LT: Well, it was just a two-man operation. The postmaster and the clerk. Just the two of us.

NC: What were your working conditions? How many hours work?

LT: Eight hours work and Monday through Saturday. Six days a week.

NC: Was it a full day on Saturday, too?

LT: At the beginning it wasn't, but then, it came to half a day or something like that.

NC: And how much activity was there at the post office? For example, at that time, there may have been a thousand workers at the plantation.

LT: Yeah, just about, I think, thousand, or a little over a thousand employees they had those days.

NC: Was there a lot of correspondence? The people on the plantation and other countries?

LT: No, not too much. That was kind of slow those days, because what thing perked up was after the War or during the War year. Before that, it just was a sleepy post office, I guess you might say. (Laughs)

NC: Well, at the sleepy post office how much did it cost to mail a letter, say, to Japan in 1935, '36, around there?

LT: I think it was five cents? I just couldn't remember 36 years back. But it was...

NC: ...a bargain, huh?

END OF SIDE ONE

SIDE TWO

NC: You were saying, how much were the postcards?

LT: One cent postcards. Then, came up to two cents, three cents. Now, it's five cents or something like that. It was sleepy post office, as I said, but we were kind of busy, because this one post office--Waialua Post Office--used to take care the whole Waialua district. Waialua Post Office is on the plantation property. Now, they built one there at Haleiwa, the Haleiwa Post Office they have now. They had another post office up in the plantation camp up Kawailoa. That town, more or less, it's not there any more, but they used to have a post office there. So. We (Haleiwa and Waialua Post Offices) just take care the whole--just the two of us the whole Waialua district. That is from Kaena Point up to Waimea Bridge.

NC: How did people write in those days? Were there a lot of people who could write their own letters by the 1930s to early '40s?

LT: No, most of them was aliens. Well, Japanese letters, maybe, they wrote it but not in English or anything like that, addressing the thing, like that. Somebody used to help them.

NC: Did you ever have to help them?

LT: Yes, lot of times we did. I can't read the Japanese, but they tell me what it is and I look at that word, and then I think, "Oh, something like that. Must be so and so, address it for them."

NC: Was there a post office box system in those days?

LT: There is a post office box office system.

NC: How many post office boxes did that one station have?

LT: It started out, was about a hundred and something, I guess. There weren't too many boxes around.

NC: Did it cost a lot to rent the box?

LT: At the beginning when I started working there, it was 35¢, I think. Every three months. That thing came up to 45¢. Now it's somewhere around sixty cents. It came up some more after that. So, when I retired, it was about sixty cents or something like that.

NC: That's very reasonable.

LT: But how hard it was to make money. Maybe I shouldn't say it, but there were people who couldn't pay the 35¢ for three months. That shows how the time bad or how hard to come by making money.

NC: Yeah, it was. And if people didn't have a postal box, how did they receive their mail?

LT: That's a interesting thing again. Well, you see, they used to have these stores in the camp. Maybe, one is outside of that plantation, and one is (in the) camp. So, the people around the store there, used to send it all to the store there. He used to take care for us. People come and ask by his store, "Oh, there's a letter for you." The stores used to help us out in delivering those things. Of course, it was against regulation, but that was the system.

Now, the Kawaihoa camp--of course, in later years, they had a post office. At the beginning, when they didn't have the post office, the Kawaihoa Plantation store used to come pick up all the mail for that Kawaihoa camp. He used to take it back and distribute the mail. The system worked like that. But now you can't do those things, of course.

NC: Did the Kawaihoa store people come because they would get packages at your post office? Or did they come just to do that as a favor?

LT: Well, as a favor. We used to send the package and everything. Of course, certain things, like registered letters or registered packages, they used to come down. We used to send them notice so they come down to the post office and pick it up.

NC: Did the stores get any merchandise sent through the mail?

LT: No, I don't think so. They were doing that kind of business only individually.

NC: It was a different kind of shipping then for them to get their goods. What was the address system? How would letters be addressed?

LT: Coming to Waialua? Mostly, it was just plain Waialua, Oahu, U.S.A. So, it was our duty to know practically every living person in that district. (Laughs)

NC: How long did it take to get to know everybody in the district?

LT: Well, day in and day out, you look at the letters and you see that there is this, maybe....at first it was kind of hard, but more or less, you start to know exactly where they live and who their children are. In fact, you know the whole history of the family. (Laughs) That is why, the post office, I enjoyed working there, because it was very interesting.

But, now, is the funny part of it. These people I have know for 36 years or so, I notice that some of them I see on the street, I just plain forget their name. I just can't recall who they were, what their name

was. After I got sick I think maybe my head went goofy. And here I been knowing them for 36 years and day in and day out with them, and I just couldn't recall what their name was.

NC: Now, after those years of getting to know everybody and people going to the post office box, when did home delivery start?

LT: Chee, home delivery started twenty some odd years ago, I guess.

NC: It's that young?

LT: Yeah, it's not too old. The delivery man, he has been with the post office for little over twenty years, so, I think, little over twenty years. It's not too old.

NC: So, then, the address system....

LT: Changed.

NC: What kinds of changes did you see then in the address on the letter?

LT: Well, they address it to their house now. It's not the city delivery so, it's a rural delivery. So, they have to have rural delivery box number. They put up the box and we give them box number for that. RR. So, that's the box address now.

NC: And do you know how the box number is designated?

LT: Yes. More or less one section, well, we start with one. Then we go down there and maybe get three hundred houses here in this section. Well, we reserve from one to three hundred. So, in between, anybody ask number, we used to assign. More or less, in chronological order.

NC: Was this decision made by you locally, or did the postmaster of Honolulu have to get a law?

LT: No. We did everything our own. The next block, maybe, we start with four hundred up to five hundred. Then, the next block, maybe, start from six hundred to eight hundred. Things like that.

NC: So, you systematized it?

LT: Yeah.

NC: We're talking about Waialua. Did you also have to do it for Haleiwa?

LT: No. Haleiwa, well, they did their own.

NC: Oh, so then, by that time, Haleiwa got its own post office?

LT: Post office and they had their rural delivery. Now they have a city delivery, too, down Haleiwa.

- NC: Does Waialua?
- LT: No, Waialua just have rural to it because it's a second class post office, yet.
- NC: It's a second class?
- LT: Haleiwa is a first class. They determine that by the volume of business you do for a year. Gross receipts.
- NC: Is there a big difference between the volume in Haleiwa and the volume of business in....
- LT: Waialua? Well, I wouldn't think too much difference there. Just about the same. Maybe, they do more receipts.
- NC: Over the years, did people receive foreign newspapers or foreign publications?
- LT: Yeah, I think, maybe, few of them did. I don't think too many, because those days people wasn't too concerned about reading or writing because they was so busy with their work, I guess.
- NC: Hours were long.
- LT: Yeah, hours was long, I guess.
- NC: The few who did receive a foreign newspaper or something like that, was that so exceptional that there would be talk about it at the post office?
- LT: No, not at all.
- NC: I mean friendly talk. I don't mean bad (talk).
- LT: No I don't think so anything, because, those newspapers and magazines, in the post office, they call it junk mail anyway. So, when they come in, they come in bags full. We just sort it out. We don't know who got what and so....
- NC: Would you think it meant, maybe, that was a better educated person? The one who was receiving...
- LT: Maybe, yeah. Of course, the community was mostly Japanese and Filipinos, a few sprinklings of Koreans and maybe just a handful of Chinese. That's about all. And, of course, the rest is Portuguese and, maybe, a few Puerto Ricans and that's it.
- NC: By 1935 and after, there were few Puerto Ricans.
- LT: There were few Puerto Rican people. You see, that plantation community, one section was like mostly Japanese people live in. One section was the Filipino section, and one was Portuguese town. So it was more or less segregated. They didn't mean to segregate it, but they wanted to live

among themselves, I guess. I don't think the plantation segregated the thing or anything.

NC: You think the people chose?

LT: I think they rather stay close to their own nationality.

NC: Their own language.

LT: Yeah. I can understand that, sure.

NC: Was there more correspondence with the old country among one group more than any other group.

LT: Yes. I think the Filipino people used to correspond more with their Filipino people.

NC: How about the money order business? Who took out the most money orders for sending money home?

LT: Well, they didn't send too much money home. I think, most of them are the Filipinos and the Japanese. I say Filipino more, maybe, because most of these Filipino people that were working in the plantation, they were married people. They left their family in the Philippines. So, I think they were sending money to their families. Japanese people, of course, they have their wife and every family here, so maybe, that was to their relatives on certain occasions. New Year or certain like that. Just a few dollars they send there.

NC: When it came to the handwriting, did you have occasion to notice different styles of handwriting when they wrote in English?

LT: Well, maybe, they have someone to address it for them. This was all mostly in longhand.

NC: Was there any fancy....you know, some longhand is fancy.

LT: No, no. Just the plain.

NC: How about the parcel post service? Did people make much use of that?

LT: Well, at the very beginning when I started work, during Christmas or New Year. That's about all, I guess. They send their little things back to the family, homeland or something.

NC: So, was there a noticeable increase in mail during Christmas?

LT: Oh, yes.

NC: Just like it still is? When did people start sending Christmas cards out? As long as you were there, were they doing that?

LT: Yes, Christmas cards.

NC: 1935, it was already a custom here?

LT: Yeah. Maybe, this information is off track, but at the beginning, just before the War, the people who used to come to the post office was the mothers or the husbands. There hardly any teenagers or any kids that used to come around. Since the War, the things have change. Whether to call that self a teenagers. That fad or what, I don't know. I wouldn't say it's a fad, but that's what they call themselves. Then they used to come to that post office. Until then, it was hardly you see these young people come to the post office. The parents was doing all the business. Send money. You know, sending money to a certain company or insurance directly, or sending things to Japan. Well, their parents used to do all those thing. Now, you see nothing but teenagers around which is a healthy sign, I guess, for the young to get involved in the family.

NC: Are they writing letters?

LT: The teenagers? All of them, they do lot of correspondence.

NC: So, they are communicating more? Then, how about the interest in, like, stamp collections? Did you have any stamp collectors that used to come to the post office?

LT: We had few stamp collectors. I would say that they were kind of big collectors, because they used to buy by the sheets. Not by one or two, two of one block, but they used to buy by the sheets. We had a few people there was collecting there.

NC: Why would they buy by the sheet?

LT: Because it was a matter of business, I guess. Maybe, someday they want to sell the whole thing and they sell it all by the sheets.

NC: Would have more value?

LT: Yeah, I guess.

NC: Now, when it came to salary for the post office workers, what was a typical salary in those days? 1935?

LT: I started with \$83.33. I still remember that salary. (Laughs) I had it for a long, long time, simply because '29 was a Depression years, and after that, so many years Depression yet and the country was still in a pretty bad shape. So, they couldn't give any raise or anything like that. So, we just kept on going with \$83.33. That was considered good salary those days.

NC: Did you keep a budget?

LT: My personal budget? No, no. I never did. In fact, I spent all the money,

every month.

(Laughter)

NC: Were you married by then?

LT: No, I was still single. I got married in 1941.

NC: Did Waialua have a bank in those days?

LT: Oh yes.

NC: That you could start a bank account if you wanted to?

LT: If you wanted. Still, there is the two bank. Bank of Hawaii. And-- at the beginning days, way back, they used to call it the Bishop Bank. First National Bank. That was the Bishop Bank. They changed the name into First Hawaiian Bank.

NC: When you were in school, did anybody come and encourage the school kids to start a bank account?

LT: No, none that I remember.

NC: Did your money go very far?

LT: No. Went mostly to beer joints.

NC: What were the beer joints? Were they around Waialua?

LT: Yeah, they used to have. They had one in Waialua camp, and then couple in Haleiwa town. But, now, you don't see them. 'As gone already. The restaurants, SeaView Inn, like that, they used to serve beer, liquor. Still they do, now.

NC: Did they call 'em beer joints or beer garden or what?

LT: Oh, they call themself restaurants and cafe or something like that, because they serve food on top of that.

NC: But most of the business was beer?

LT: Yeah, yeah. You can get everything from saimin to what else, but being the country, well, they didn't have just a separate beer joints. So, the restaurants used to serve beer and things like that.

NC: Was that a place to socialize, meet friends?

LT: In a way. Yet, I wouldn't say real that's a place to socialize. But when you go there, you see somebody that you know is drinking, so, you get together.

- NC: But since they were also cafes or restaurants, did families go?
- LT: The family, no. Hardly any family went to those place. Wasn't a rough place or anything, but, being the country, you hardly see them go out and eat at the restaurant. They all ate at home. That's a trend that the farther you are away from Honolulu, they don't go out to eat those place. Wahiawa town, it's more city like, so you see families go out to the restaurants. Honolulu, maybe, the families go out every month to have dinner outside. But in country, no. It's all different.
- NC: By what time would their places open and close?
- LT: They used to open from about noon hours till about 12 o'clock in the night, I guess, where they serve beer.
- NC: If families didn't go, did ladies go?
- LT: No. Strictly the men.
- NC: Were there any other places in town where, maybe, just the men went? Was there a pool hall?
- LT: Few pool halls, yeah. Well, that wasn't too much of a recreation for either sex.
- NC: So the girls stayed home but the boys had a few choices?
- LT: Yeah. Go out and fool around and get drunk or something like that.
- NC: How did you meet Mrs. Takahashi?
- LT: She was going to one dressmaker shop. Then I see the dressmaker shop. Well, my post office was in Waiialua and I used to live in Haleiwa, so on my way back, people that are near my home, I used to bring their mail back for them. So I used to go down there, and see her, too. Well, she was sitting down. The next time I see her, she was working at Sea View Inn. So, we was better acquainted. And that started.... (Laughs)
- NC: So, you didn't have to go through any formal Japanese style of meeting the girl?
- LT: I know what you mean. Matchmaking kind. No, no.
- NC: But, still, did you have to talk to her parents?
- LT: That was a custom. Yeah, that's the customs, even though you two say, "Let's get married." "Okay." But being respect to the parents, still you have to do those things.
- NC: How did you prepare to talk to the parents?
- LT: Well, you usually have a go-between. I have somebody who will stand up and go over there and talk for me. And says, "He wants to get married

to your daughter," and this and that. You know, those simple rituals they have for arranging marriage.

NC: So, you did have to do that?

LT: Well, you don't have to do it, but that was the proper...

NC: Oh, yeah! I understand. Out of respect. Was this a person that you knew and that her family knew?

LT: In most cases, it'll work out that way that person would know two sides, more or less.

NC: Even though you and Mrs. Takahashi are more modern, did her parents--- was there anything else they expected you to do besides have the go-between go and speak for you? Was there any other part to this tradition?

LT: No, no. It was just that. Well, the wife side have somebody to stand up for them, too. Maybe the go-between more or less settles everything. The party, and whether the expenses should be prorated or what. All those things. The little details of marriage, well, they handle it for you.

NC: Then what kind of a wedding did you have?

LT: A Buddhist wedding.

NC: Was it required in those days to get a license in order to get married?

LT: No, I don't think I have a license. No.

NC: You know, the civil part that we have to do now, you know, to get...

LT: You have to get a blood test or something like that. No, we didn't have to go through that. Went to the temple. And then the Buddhist priest made the ceremony. Then we sign a piece of paper. And there you go; you were married. Maybe he forwards that to the....I don't know what.

NC: Maybe he had to register it.

LT: Yeah, he registered and send it out to the Board of Health or someplace. He took care of all those things.

NC: Then, was there a reception?

LT: Yeah.

NC: Who was invited to the reception?

LT: Well, my wife's side, their family will invite their friends. Maybe she will invite her friends. The same thing like my side. But my parents wasn't there, so I just more or less...my parents' friends. Maybe,

the old people, and my friends.

NC: Were there traditions to be observed at the wedding reception, too?

LT: Yes. Well, I was married under the old custom there, so there was speech-making and all that thing. And, well, singing and drinking.

NC: What kind of foods were served?

LT: Well, in my day, the wedding reception was more of a modern thing. Like now, well, you have there wedding reception, they don't do it locally, but they want to go to Sheraton Waikiki or something like that. Mine, had one restaurant in Waiialua, Haleiwa there. But before those days, all this wedding things like that was done at home. They used to pitch up a big tent and the whole community people would gather there and help them cook the food and serve. But, at my time already, that, we used to go to a restaurant.

NC: Although yours was modern, did anybody turn up in tradition Japanese clothes?

LT: No, only my wife. She had to change kimono a couple of times.

NC: Oh, for the Buddhist part of the ceremony.

LT: No, at the wedding reception. They do that.

NC: Oh, excuse me. I shouldn't have assumed....so, she had to change?

LT: Yeah, they usually do. Maybe, I don't know what you call that. Come out in their wedding kimono, actually, I should say. Maybe, the American way is the wedding veil or something. Well, they have their own marriage kimono, I guess, with the head piece. You know the white....the head piece and all that? Then, after the first part of the service is over, she goes back and have it changed to a more comfortable kimono or something. They still do that if you marry in Japanese way.

NC: Does the bride keep that wedding kimono?

LT: Yeah, that's hers.

NC: I mean, like, does Mrs. Takahashi still have it?

LT: I don't know whether she have it. She have some kimono here, but most of her kimono was....she had it all in a trunk and one big rainy day, that place was flooded. All the water went into that kimono, and she lost practically all of her kimonos there.

NC: That's terrible.

LT: It was flooded and the water seeped into this trunk.

NC: When you were married, did you move into a house or apartment?

LT: Yes. We rented one house there.

NC: Did you live in Waialua?

LT: Haleiwa.

NC: Was it easy to rent houses in Haleiwa?

LT: Well, there wasn't too many houses to rent, but somehow, we knew the people there. It was \$25 a month rent.

NC: That was a big chunk of your salary. Was it a big house for the \$25 a month?

LT: It was a two-bedroom house, a cottage. Had two bedroom, parlor, and a kitchen, and an outside car port.

NC: Do you have any children?

LT: No children.

NC: Did you start making a budget after you got married?

LT: No budget.

NC: After that \$83.33 a month, when did you get a raise?

LT: Let's see. Just before the War, I think.

NC: And when did the post office grow to have more workers than two?

LT: Well, just before the War, it start to get a little big. Because the community was growing and the Mokuleia section there, people used to build houses, and people used to come in. More population. Of course, when you had more population....more communications they do.

NC: Did it grow again during the War?

LT: Yes, it did. From then on, practically every year, the gross receipt was climbing, climbing, climbing.

NC: During the War, did a lot of new people come into the community?

LT: From the wartime, yeah.

NC: What did they come to do?

LT: Most of them was outside of the plantation. The Mokuleia section. So I presume they were working for the government. U.S.E.D. or something.

NC: Did any part of the business of the post office increase significantly?

- LT: Yes. We sold war bonds. (Laughs) And that is mostly to---you be surprised at the soldiers used to buy those war bonds. Of course, they had plenty community people all involved in buying, too, but lot of soldiers bought the war bonds. Because, you see, certain battalion or group was stationed here, the whole district of Waialua. And in the mountains. On payday, who's in charge of those financial stuff for the company used to come down and just put it down that they want so many war bonds. Used to work down Kahuku and down Mokuleia. They used to buy quite a bit of war bonds, too. So, we sold quite a bit of war bonds. And locally, people used to buy, too. Every month.
- NC: I wonder how come these soldiers decided to save their money?
- LT: Well, maybe, they didn't have anyplace to spend it, living in a small country town there.
- NC: So, the town didn't open up any more beer places or restaurants during the War?
- LT: No, no. What the restaurants was there, that's all stayed the same. That Haleiwa town, maybe, now it's growing little bit, but it was a steady town. It never did grow. It never did get small. It just went along in the same pace.
- NC: Since you're not one to budget, how did you keep track of your money?
- LT: Well, what we have to pay, we paid. What we have to buy, we buy it. If we feel as though we running short of money, well, then take it easy. (Laughs)
- NC: Were you allowed to shop at the plantation store?
- LT: Yes. It was open to the public.
- NC: Now they gave credit to the plantation workers. Did they give credit to the outsiders, too?
- LT: Yeah, I think they do. Or maybe just to the plantation people, I don't know. But, I haven't...we paid cash for it.
- NC: What kinds of things did you buy there?
- LT: I hardly patronize the plantation store there. It was right across from the post office, but we usually shopped at Haleiwa, so.
- NC: Did you live in Haleiwa long?
- LT: Yes.
- NC: How many years residence?
- LT: From grade school right through till the end of the War. Then I move up here.

NC: Then you moved to Wahiawa?

LT: Mhm.

NC: While you were working at the post office, you were living here?

LT: No, I went back to Waialua.

NC: When did you move to Wahiawa?

LT: I was appointed 1966. I moved back I think it was 1971. Somewhere around there.

NC: Obviously, you prefer living in Wahiawa.

LT: Mhm.

NC: What's the difference that you choose to live in Wahiawa? The difference between the areas?

LT: Well, mostly, it's the climate. It's cool down here. Haleiwa and Waialua is more of a hot place. Waialua is a very nice town to live because, being a country town, you know everybody. You see everybody on the street. "Hi." "Hi." You know what I mean. (Laughs) The good old socializing there. You practically know everyone that he walk down the street there. Of course, my case was a little different, 'cause I was working in the post office. So, more or less, I know practically everybody. As you come out to more citified place, well, they keep more to themselves than country people.

NC: When we were talking the first time, you said that you like to play golf. Where do you play around here?

LT: I mostly go to Kahuku Golf Course, and maybe once a month I go to the different courses here.

NC: Is there a really a good course in this area?

LT: Yes, there's one right in Mililani Town. Mililani Golf Course. They have the country club. The Kunia. It's all near distance. Then you have the Pearlridge Golf Course or whatever it is.

NC: Do you see many of the Waialua people out on the golf course? Or the Haleiwa people?

LT: Yes. Haleiwa, Waialua, they all golf. The young ones.

NC: Do you think that the post office should be designated a first class post office?

LT: You mean, Waialua? Well, it will be, if they have enough receipts. We make so much a year, receipt so much a year in certain category. So much in another category. It's a more or less a second class (post

office), but it's in the top second class there. The next stop would be the lower first class.

NC: We're talking about recreation now. When you were a child, were there any organized activities?

LT: No. You see, the great difference between our days and today is, today, you see all the parents are involved in making these Little Leagues and they're doing, Little Soccer League and football league. The parents are involved and trying to make this league, so let the kids play.

In our days, we didn't have those parents' participation. You are on your own. We kids used to make our own fun. Go to swimming together, play baseball, football. Play marbles. Mango season, then we all get together, go up the valley, pick up mangos and things like that. So we used to make our own fun. Maybe the parents was so used to we taking care of ourselves---well, they were busy. They was working hard, those days.

So, we go to, say, some summer morning, I wen go, "Hey!" We tell 'em like that. "Tomorrow let's go swimming." "Okay." Then we go to the river. Swim whole morning in the river. The river water is warm over there than the ocean water, so we swim in the river. Afternoon, then we go to the ocean, swim in the ocean. When we come back, we come back about, say, it's kind of dark. The parents wasn't concerned a bit. When you came back, they never ask you where you were or what you were doing. And, you know, well, maybe, they took it for granted that we all good kids. (Laughs) More or less, they knew that we could take care of our own because we go in a bunch.

NC: So, your parents were comfortable about where you were and so on. But did they ever say, "Be careful of this," or "Be careful of that"?

LT: No. That I haven't heard. Well, even though we come back late in the evening, I haven't heard any other boys got licking or scolding or anything like that. So, maybe the parents, they all had the same idea, I guess.

Was kids, we just made our fun for the day according to the season, I guess. Was baseball season, we play baseball all day. Football season, we played football. We did some lot of hiking. Maybe some days, well, the plantation train was hauling cane through the town...

END OF INTERVIEW

Tape No. 1-61-2-76

ORAL HISTORY INTERVIEW

with

Lowell Takahashi (LT)

August 3, 1976

Wahiawa, Hawaii

BY: Norma Carr (NC)

NC: This is the second interview with Mr. Takahashi at his home in Wahiawa. Today is the 3rd of August, 1976. How are you feeling, Mr. Takahashi?

LT: Well, fine.

NC: That's good. You know, last time we talked, you told me that your dad had gone back to Japan. Can you tell me about that, please?

LT: Yeah. Well, I guess their intention was to come Hawaii just to make money so that they could go back and have a little better life. Because he was old, so he wants to go back and at least die in his own country. Maybe that was the uppermost reason why he went back. Just to die in his own homeland.

NC: Was he much older than your mother?

LT: Yes, they were about twenty years difference.

NC: Had their marriage been arranged in Japan? Was that the traditional thing?

LT: No. I doubt it because, you see, she was from another prefecture from my father. My father was Hiroshima and she was from Yamaguchi, so I don't think their marriage was arranged in Japan. I think, maybe, she was a picture bride something like that, I guess. (Chuckles) They got together when they were in Hawaii. So, not the old fashioned marriage.

NC: Your father was different from other Japanese people; he didn't stay on a plantation.

LT: Yes. I don't know how many years he work at the plantation, but then he left the plantation and build his own business. But it's not a big business, but the small little. He was a man that didn't want to work under nobody.

NC: Do you think this contributed to his success in being able to go back and stay?

LT: Well, in a way, I guess. What I heard about his life is that when he was in Japan, he used to have some kind of a business. In those old days, they say he had a ship or something and transported goods from port to port or something like that. More of a business minded person, I'll say.

NC: Did you hear of other plantation workers or people who went into business for themselves? Other Japanese going back to Japan?

LT: Some of them went back, pull up stakes and then they went back, I guess.

NC: Yeah, because when they came, all of them intended to make money and go back.

LT: I think that was the real reason for them to come to Hawaii. Just to make money and go back. So, lot of them they stayed at the plantation. As you notice, those who left the plantation, in Honolulu, they have lot of big businessmen. They all came under contract, too. Most of them came under contract to the plantation, and then they left the plantation. Then, started their own business, I guess, in town.

NC: I wonder how many of the ones who came and wanted to go back ever really went back?

LT: Chee, I can't say that. But it seems not too many went back, because most of them stayed at the plantation, and so you see the children growing up and going to school. Of course, the parents stayed there.

NC: So you think they stayed, because....

LT: For the children.

NC: More opportunity?

LT: More opportunities, I guess, since they came for three years contract with the plantation. Some of them, they started to have children, and this and that. I guess, that kept them in Hawaii.

NC: I wonder how much it cost to go back by ship, which was the only way in those days.

(Laughter)

LT: Chee, that, I wouldn't know.

NC: Because when they first came, they didn't make much money. How could they save?

LT: Well, in those days, with that money they made, they couldn't be extravagant. That's for sure. Well, most of them owned garden, or raise few chickens. And the fruit trees in the back. Papayas and bananas and things like that. They saved quite a bit on what they ate. Food bill.

NC: But would it help them save cash, for example?

LT: No, I don't think they save too much cash.

NC: Now, another thing that you told me--which we didn't get on the last tape--was about how much you liked to work at the post office and why.

LT: Well, to start off with, I tell you, if I have to go back and work again, I'll do the same thing. I'll work at the post office. Because that's the most interesting job, I think, any man can find. By that, I mean, meeting the people, the public of all different races, and talking to them. In a small post office like that, everybody knows everybody. We so free that we talk about everything. It's really interesting.

NC: So, how come the people gathered there?

LT: I worked there for 36 years, so, I would say about thirty years ago or 36 years ago, post office was a place where people came and met each other. They talked, and had a great time. In other words, it's something like those little stores way up in the Mainland, in a country district where all the people gather and talk things over and have a great time. Was something like that. They come for their mail....and then, another person would come for their mail. They start talking. And another would come. And before you know it, whole group is there having a nice jam session. Talking away. I think it was really nice to see them get together like that.

NC: Were any of the people outstanding in any way? I mean, did you have, like, somebody who was a clown?

LT: Oh, yes. We used to have those people there. Even among the old people, you find some leader who can out-talk the other, so he's the head, I guess.

The interesting part is that we had a bunch of Portuguese old people. Men, of course. They used to gather every morning there, at the post office at certain time. One come for the mail, and he hangs around there, wait for another one to come. Then, the other guy comes and he pretend that he go look for his mail. Then he start to stick around. Then, before you know, you have about eight or ten of them sitting on the porch there on the steps. Here they start talking away. You know how those people....they really enjoy talking. So, then, they start to crack jokes. Amazing how many jokes they know. So, we used to join them in just to listen. And when the whole bunch of us go and listen to them, they just try to outdo each other. Practically every morning this session was going on.

(Laughter)

LT: We had another younger group that used to come in the morning there--it was just something like a quarterback club--and rehash the ball game they had or the football game they had, and all kinds of stories. It was a

great meeting place for those people.

NC: Does it still function that way, too?

LT: Not now. It's more business-like, now. That post office, it's torn down now. It was an old wooden building, and they had a porch outside the....it's not something like now that you go into the building. They had this porch around the post office. There the people gathered and talk. It's a post office, but it was a public gathering place. Well, now they changed it. Like all post office, they have to do the business inside of the building.

NC: Are most of the post offices built the same way?

LT: You mean the present one? Yeah, I think it's more business-like. But this wooden building was a plantation clubhouse, I understand. Later they put a surveyor's office in there. The post office and surveyor's office. And they had a small barbershop in the building. It wasn't anything like the post office like we have now. It was a real....just a big old building there.

NC: Did the Federal government own it, or lease it?

LT: No, it was leased from the plantation.

NC: I wonder what the yearly rental was.

LT: I used to go to the plantation and pay that monthly rental out. It was somewhere around---let me see. Between \$15 and \$25 a month. And free water, free lights, and they took care of the repairing. It was something. I would say it was a free thing.

NC: So you say you think our government had a good deal there, huh?

LT: Oh, boy. You can't find a deal like that anywhere. Yeah, they used to take care. Of course, being in the plantation community--we rented from them--they took care of the building for us. Once in a while, they had it painted, and all those things.

NC: Were there particular colors they had to paint it? Was that a federal rule?

LT: No. Something they think they want to paint it, paint it.

NC: Oh. Whichever color they had that....that was it. Did anybody plant flowers around that post office, or were there any kind of landscaping around it?

LT: No landscaping. Only thing, there was a big, big tree in front of the post office. The tree is still there. We used to call it the elephant ear tree. You know, they have a seed just like big elephant ear. So we used to call in an elephant ear. They had a scientific name. I just couldn't remember that.

The funny part of this tree is....a Chinese man, well, he's gone now. He died, but when he was a young man, he used to work at this clubhouse. Maybe, they serve meals or something like that to the lunas or superintendents, or to the bachelors. So he planted this tree and through his kitchen windows, he used to water that. He just get a pan of water and he just threw it out of the kitchen with....(Laughs) At that time I heard that, that tree was about seventy years old. So, it would be about close to hundred years old now, I'll bet. Still, there is a big, big tree. Beautiful tree. The branches just spreads all around. It's right next to the library. Next to the library, there is a big, big tree that just like chai tree.

NC: Just one seed, huh, will do it.

LT: Yeah, one seed.

(Laughter)

LT: You see, he was a young man and he used to help with the clubhouse. He used to just throw the water outside from the kitchen window and water the thing.

NC: When you first started to work there, did people still go around on horseback?

LT: No more horseback. Most of the people had their own Ford car.

NC: I wonder how much those sold for, over here?

LT: Less than a thousand dollars, I guess.

NC: On the Mainland, there was the eight hundred dollar car. Maybe we could go to some of the other factors of that period. Mr. Takahashi, as paternalism was done away with and the people started getting more salary instead of privileges or perquisites, how did they learn to handle more cash, or.....was any of that apparent to you in your work at the post office?

LT: Well, yeah. They used the post office to pay their bills, send money to the savings bank or things like that. After the War, naturally people earn more money, they start to use that money to catch up all the things they didn't have before. In other words, their standard of living came a little higher than what they were used to. When this union people coming in and with this War that came. As I say, it has been continuing from then on right up to the present that people is earning more money.

NC: Then you could see how they were using it.

LT: Yes. They were using mostly for home use. Like paying for appliances or furnitures and things like that. And saving here and there, the saving accounts.

NC: So, they didn't go wild all of a sudden or.....

LT: No, no. That's the plantation community there. Well, Haleiwa is outskirts of Waialua, but you could say Haleiwa business people was depending on the plantation people. So it's just the same Waialua community. One community. Yeah. In Haleiwa, that's where they had stores. The plantation was just plantation sugar business, so.....no, I don't think so with this money, people start losing their head and spending recklessly simply because the previous years was they used to have pretty rough time in earning money. So I think they used it wisely.

NC: As improvements came at the plantation, the neighboring area of Waialua and Haleiwa, did improvements come in there? Did the plantation and the whole area get electricity at the same time?

LT: Chee, that I wouldn't know. Because the Haleiwa district, electricity came in when I was still a young kid. Maybe, the plantation, electricity was supplied to the plantation camps by the plantation. By that, I mean that I think they used to have the source of power from the sugar mill that generated electricity. 1940 and then they cut it over to the Hawaiian Electric power.

NC: So at the beginning they generated their own.

LT: I think so.

NC: Do you remember when your family got its first radio?

LT: No, that I don't.

NC: Do you remember what programs you used to listen to when you did have a radio?

LT: Yeah. That was mostly Jack Benny, Amos and Andy.

NC: Those were very popular programs. Was there any Hawaiian or Japanese language programs in those early days?

LT: I don't think that they had.

NC: Really?

LT: Not those early days. That came way, way back.

NC: Were you aware of where the radio station or stations were located?

LT: (Laughs) No, I don't...

NC: Oh, did Amos and Andy come straight from the Mainland?

LT: It didn't. I think, it was here.

NC: Did you have a record player?

LT: Those days, was a phonograph. Hand crank. Not electrically operated.

NC: And was that something that you had?

LT: No, that was my parents. My parents had.

NC: Kids now days spend so much money on records.

LT: Yeah. I didn't have any English records. Was mostly Japanese records that the parents had. Mostly was folk songs. They call it Naniwabushi or something like that. It was a folk song type.

NC: Were those bought locally?

LT: They was bought from here.

NC: They were bought locally? Were those carried in the stores in Haleiwa?

LT: No, no. Not around here.

NC: Had to go to....

LT: Town and get it.

NC: When conditions went on changing at the plantation, like, when they got the eight-hour day, did your hours coincide with the working hours of the plantation?

LT: Yes. Post office is always---we try to coincide with the community working hours. At the beginning, it was pau hana at 3:30 or something so we worked till about 5 o'clock. We started late at 8 o'clock. 8 to 5 or something like that. So, trying to serve the public as much as possible.

NC: You lived in the community. Did you participate or watch any of their athletic activities? And so on.

LT: Once in a while I used to see their baseball games and football games, but the football game was the barefoot league.

(Laughter)

LT: Those boys used to get together, make a team, and play with other community team.

NC: Did the people in the community go out to these things a lot, or....

LT: Oh yes. Especially baseball.

NC: They would have large crowds?

LT: Yeah. Because practically all the plantation used to have a baseball team. Of course, on that side, AJA, the Japanese boys on the plantation used to have baseball team. Waipahu have. Kahuku. And Waialua. They used to have series every year, and they used to draw quite a bit of crowd.

NC: Did the post office ever have any trouble, burglars, any thievery or anything like that?

LT: While I was there, no. We didn't have any thievery. The early years when we had a rural route delivery, then we had a little pranks done by kids, during the Christmas season or New Year season. Kids, they put a big batch of firecrackers in the mailbox and blow it up.

(Laughter)

LT: We had a few cases of that.

NC: With mail inside?

LT: No mail. They take all the powder from the firecrackers and they put it in a pipe or something. Then they just make it into something like dynamite, and they just put it in, and blow it up. We had a few of that. And a few mail missing. Those was the little kids. You know, they were going for mailbox. Mailbox open and see what's in there. They just took it out and throw it out around the premises there. They didn't mean any harm. They just didn't know anything better, I guess.

NC: It was just that mild kind of thing?

LT: Just mild kind of thing. Nothing serious.

NC: Is there anything serious now?

LT: No, I don't think so. Nobody break in. Only thing, last time I read in the paper that somebody tried to burn the mail in the Wahiawa Post Office mail drop.

NC: Wow! Now, when the War started, were there any new working conditions laid out for the post office?

LT: No. I think those was the easy-going days, so only condition was that we were frozen to our job. "Eh, the War came." So I said, "Oh, I'm going to make some money." I tried to get up, but then you were frozen, so you guys have to stay there till the end of the War.

NC: Did you receive any instructions that letters going to any certain place were to be taken out for censorship?

LT: No, no.

NC: No mail was censored?

- LT: Well, not at our post office. Maybe they did it at the Honolulu Post Office. Were some of the censors there, but not at a local post office.
- NC: Did the post office in Hawaii still accept mail to be delivered in Japan?
- LT: You mean, during the War? No, no.
- NC: Could not write to Japan?
- LT: All mail has been stopped, I guess, for the warring countries.
- NC: Suppose that somebody had--a perfectly loyal American--maybe had grandparents over there that they were worried about. Was there any way to communicate?
- LT: No way of communication until the War was ended.
- NC: Some people had brothers and sisters and could not communicate?
- LT: Well, I had my parents, my mother there and my sister, too. Couldn't communicate with them.
- NC: The whole war, you couldn't communicate? You couldn't even go through the Red Cross or something?
- LT: Well, no. I think Red Cross is in case of an emergency, I guess, or something like that.
- NC: The conditions of martial law and the wartime conditions, did the people ever talk about them that, you know....
- LT: Whether the martial law was strict or something like that? No, I think they just took it in their stride. There was a war going on, and people understood what the Army or the government had to do. So, we had blackouts. Shaded our window and all that. Shaded our automobile headlights, and it was gas rations and all that. But we made out. It was just a condition at that time. So, they just took it as it is.
- NC: On the Mainland, we used to have a practice like once a month, you know. Draw the curtains or something.
- (Laughter)
- NC: We're laughing, but I wonder how many children got frightened with those conditions and all that?
- LT: I don't think so because most of them had the window blacked out. Had lights in the house. So, if the light didn't leak out, well, it was okay.
- NC: Was there anything that was changed in the post office because of the War? How about Mainland mail? Was that delivery affected?

LT: The mail situation wasn't that bad. They had lot of V mails, because lot of those parents had their sons in the service and they had V mail. So, the mail was going through. Business as usual was during the War. In fact, we were much busier because we had to issue war bonds.

NC: The V mail came free, right? No stamp?

LT: Yeah. No stamp.

NC: By the way, where were you December 7th?

LT: I couldn't forget that day, and neither can my friends. (Laughs) On December the 6th--we was married a week before--we had our marriage reception. (Laughs) Everybody had lots to drink and this and that. Next morning they woke up, they found out that the War was going on.

NC: And, so, they found out it wasn't just a hangover?

LT: No, it wasn't a hangover.

(Laughter)

NC: So, what did you do on that day? Did you...

LT: When I woke up that Sunday, war was going on. I didn't believe. I says, "Nah!" So, I jump on my car and then I went down to the Kawaiiloa Airfield. Used to have a airfield down Kawaiiloa, right alongside of the ocean there. They call it a airfield where the planes used to land and take off. So, I saw all the soldiers over there having their practice. I said, "No, it couldn't be." So, I came back. "No, no, no. There isn't any war. All the soldiers down there is having a nice practice this morning." But later on we found out.

We had those days the kiawe corp. Once a week, we used to go out and clean up certain areas along the beaches. Chop the trees down and this and that to have it cleared. So, if they are attacked, they could see the enemy. We just got together and disperse, I guess. I don't know (if you know) by what I meant by kiawe corps, but that's a committee people used to come out and clear up the brushes and trees on certain area of the place where they think if the enemy landed, they could hide or something like that. So we cleared out those.

NC: These were teams, of who?

LT: Anybody in the community, young and old used to come out.

NC: Who had organized that effort, do you know?

LT: That I don't know.

NC: And was it one ethnic group, or was it everybody?

LT: No, no. Everybody.

- NC: How long had that been going on before December 7th?
- LT: Chee....I wonder if that came before December 7th? Yeah, I think it was organized...
- NC: Not too long before? Somebody had an idea that it might be attacked, huh?
- LT: An idea, yeah, and then...or maybe somebody has concern. In case of anything happen, maybe have it clean up and this and that. I don't think it was a whole island affair or something. Maybe it was just locals....
- NC: Could be. Because first time I've heard of it. Did you have any fear of any kind of sabotage at the post office, for example?
- LT: No, not at all. It was a community that's easy-going community. Lot of people knowing one another, so no fear of those things. It was business as usual. Normal, easy-going.
- NC: Did you notice any effects on the community because of more troops coming into Schofield or defense workers coming?
- LT: Yeah. The troops was all around Haleiwa and Waialua districts up the hills and around the beaches there. And the USED Corps. Only thing I can see, maybe the community gained something with them business-wise. The post office was busy, because the outfits used to come down to the post office and buy stamps for certain groups. And then, war savings bonds.
- NC: Was liquor restricted in any way during those days or beer? Things like that?
- LT: Yes, yes. After the War started, I think, it was restricted. I know it was restricted because we had some kind of card or something that was issued in that. We used to go just once a week and you could just get a quart of whiskey or something like that.
- NC: Was that because they were using the raw material for something else, or to keep the soldiers from overindulging, or was there a reason?
- LT: No, I don't know. Maybe there is not enough liquor to go around, I suppose. (Laughs) So restricted. See, it was just like the gas ration, I guess.
- NC: Did the gas rationing affect the postal delivery in any way?
- LT: No, at that time, we didn't have deliveries, so. The delivery came a years later back. Well, we had gas ration. But then, we didn't travel much. So, it was alright.
- NC: Was there any defense work that you could volunteer for?

- LT: Defense work? You mean, without pay? No.
- NC: Did that group on clearing the....
- LT: No. They disbanded at the War.
- NC: 'Cause you finished clearing it up.
- LT: Yeah, we disbanded, because then the troops are start coming in and this and that, so.
- NC: So, didn't have the same concern? It was off your mind?
- LT: All taken care by the military.
- NC: Did you have any nephew or nieces that went into the war effort?
- LT: No, not during the War.
- NC: They may have been too young then, huh?
- LT: After the War, they went in the service.
- NC: Because the sisters who stayed were younger than you?
- LT: Yeah.
- NC: So their children were young during the time?
- LT: Yeah.
- NC: Now, when the union organizers started coming out to this area, was there any excitement about that you were aware of?
- LT: No. Maybe, when they first organize, the union organizers used to come see the individuals or a group of them which we didn't see or anything. But then, after they organized the union, the members that belong to the union was really for it. They were very active. They used to have meetings and things like that. Right in front the post office, there's a park there. They were a very active group at the time being at least, anyway. I don't know now how active they are, but at those beginning days, they were active.
- NC: Now, they have all the workers in the union. As a federal worker, could you join a union?
- LT: At those days, no. We haven't a union. Now, you have.
- NC: Now the federal workers have a union?
- LT: Yeah, yeah. Most of them have the unions to join to.
- NC: Is that a union, or is more of a professional organization?

LT: It's a union.

NC: When did that come?

END OF SIDE ONE

SIDE TWO

LT: Around 15 years ago or twenty years ago. Somewhere around there. Was a gradual affair. And now it's a full fledged affair, yes.

NC: Did the workers here in Hawaii ask for a union? Is that how it came?

LT: No, that portion, I don't know. We were just asked to join up the postal union at one time.

NC: I was wondering if there was any influence, at least in Hawaii that certain workers were getting organized into union. I wonder if that had an effect on other workers?

LT: I wouldn't know. Only thing I remember is that when I was a clerk here, they asked me to join this organization. I think, at that time wasn't known as a strong union or anything. When I became a postmaster and then they were asking the clerks to join up with the unions. So, I used to tell the clerks, "Yeah. Join, join. It may be good for you, may be bad for you. I think unions are good, so, make up your mind and join if you want to. But I leave it all up to you folks." It's about before ten years, I think the union was coming in.

NC: How about when there were strikes at the plantation? Did that affect your work at all?

LT: No, no. The funny part of it, we thought the strike is on. On the plantations, we had a couple of strikes, so, we thought our business going to be way low. No, it kept with the normal pace. I think the people have saved up their money in the meantime. They send postal money orders, pay for their things they bought and this and that. And so, it was the same.

NC: When they had very long strikes--like the six months strike in 1946--did you find yourself getting personally involved in any of the activities or in the situation?

LT: No. Well, in that kind of situation like that we have our friends and this and that, but we try not to talk too much about the strike, because we don't want to be personally involved with one group or the other. I'm not in their union, so we being a government workers, we just not to get ourself involved. So we used to talk less about the strike because we figure that those people on strike, if they been having a hard time, one word you say which they don't like, you know what that can cause.

NC: Now, when the plantation started using herbicides by airplane in 1954, were you aware of that having any effect on the community?

- LT: No. Only thing I heard is that there was a banana plantation there. They say it was ruined by that herbicide spray which I don't know if that was correct.
- NC: And how about where you lived? You were still living in Haleiwa. Did that affect your garden or anything?
- LT: No, no.
- NC: Now, when Harry Bridges was jailed during his perjury trial in 1950, you know, was that something that was commented upon in the community?
- LT: I don't know about the plantation people or the unions. Maybe they go up to the guys, maybe talk something about it, but---of course, Haleiwa is mostly a business community and I don't think so they meddle into somebody's affair or anything, so.
- NC: Along the same lines, Mr. Jack Hall and six others were arrested in 1951. The accusation was that they were Communists. Did you personally have any reaction to that?
- LT: No. As I say, it didn't bother with my work or it didn't affect my job or anything. Maybe, just what I read in the paper. They didn't say he's a Communist and that's all I know.
- NC: Well, I think that was general in the community that there was very little reaction to that. But how about....well, when Senator Eastland was here?
- LT: I think I read about it.
- NC: He thought Hawaii was too "Japanesey" to be allowed to come in as a state. Were you aware of maybe a reaction in the community about that?
- LT: No, no, I doubt it.
- NC: Did you have a personal reaction? Thinking about it now, do you think the man was perhaps mistaken or prejudiced?
- LT: I don't know. At that time they say they want to become a state. On the other hand is territory. I mean, the state(hood) is a good thing to have, although we, as a territory doing pretty good. So, what's the difference. There is a big difference, now, but at that time....as a territory, we were treated pretty good.
- NC: But did it disturb you that Senator Eastland was really prejudiced against the Japanese?
- LT: No, he didn't bother me, what he said.
- NC: You know, Waialua did have a protest strike on account of him? There was a protest strike in 1956.
- LT: Gee, that I wouldn't know. I don't remember that. Almost a hundred

percent shut down to protest the Eastland hearings.

LT: Oh, hearings? Gee, I don't remember that.

NC: Have you been aware of any kind of ethnic prejudice either on purpose or in ignorance, practiced by the plantation management?

LT: No, I'm not aware of that. Any one ethnic group, no.

NC: In the post office during the years you were there, did you have people of different ethnic groups working there?

LT: At the beginning were two. After that, we had about four. We increased little by little. Mostly it was Japanese people who were placed in the clerks, and when I came in I hired one Filipino girl as a substitute clerk. I don't know if she's still there. The post office came a little higher, so we had a little fringe benefits. (Laughs) We could hire one janitor, so I hired one Filipino boy as a janitor for a couple of hours a day. Being just a few people that we couldn't... 'cause they have such thing as regulation EO, Equal Opportunity Law.

NC: And they have another one. Affirmative action.

(Laughter)

LT: So, we used to try it. But at the beginning, we didn't have those things. So, just the postmaster and I, so. Then the one girl we hired. She was transferred from Haleiwa Post Office to our post office, so she was a clerk there.

It's not that we try to hire somebody different than our nationality, but circumstances was such that at the time...well, the other nationalities, they didn't come in and ask if there's this opening or anything. But this Filipino girl, she came. She just came from the Philippine Islands about two years ago at the time. One day, somebody told me here, "Somebody want to see you." "Is she looking for a job?" We had a opening at that time for a substitute position.

NC: So, she had the initiative and she got the job.

LT: Yeah.

NC: When some of the other mills closed down, did you notice people---well, I don't know if there was any way that you could tell that people from Ewa or Kahuku were moving in to the area.

LT: No. I don't think I ever heard of these Kahuku employees coming to work at Waialua Plantation. Maybe there was one or two, but not that I know of.

NC: Now, you moved to Wahiawa a few years ago, but before that, for like the 15 years before that, did you see anything really different or anything really changing in the area in Waialua-Haleiwa? Did anything

strike you that way?

LT: Yeah. One is more of the young people used to leave the Waialua community. Coming up to Wahiawa or Honolulu to work. So, they come up to Wahiawa, buy their home, work at Schofield, Pearl Harbor or Honolulu. So, the young people start moving out. A lot of them did...

NC: You mean the plantation young people?

LT: Plantation and the outsiders, Haleiwa section. Because by the time already, everything was unionized. Outsiders, the carpenters was having more. The plumbers was having more. The electrician was having more than what the plantation used to pay, and they thought the other side, the grass is greener. I think they did pretty good, because, a few of them, they bought their own home. And they doing pretty good.

NC: Do you think that those young people had more education?

LT: No, no. I don't think so. They just went maybe, to Waialua High and that's about it, I guess.

NC: So, they had more education than their parents, but not more education than the young people who stayed?

LT: Yeah, because the others, they stayed maybe for security reason. They figure out that staying with the plantation is more secured, and that the parents are there. So they have to take care their parents. They have plantation houses, all kind of reasons.

NC: Do you think that Waialua and Haleiwa are good places for raising children?

LT: Yes, I think it is. I think Haleiwa-Waialua are very nice place to raise children. Of course, it's not the way it used to be, because all the people start coming down and buying the beachlot and building up the house. You have lot of condominiums or apartments coming up, and you have these pension people coming in. In and out, in and out. But, as a whole, it's really, really nice. It's the old, easy-going country life. (Laughs)

NC: Have you noticed in Haleiwa, like across the street from the community there, it says Waialua Community Center, but it's in Haleiwa. You notice the front of the building standing up? Two of the wooden buildings. Just the fronts are standing up.

LT: You mean, right in front of the Community Association?

NC: Well, a little bit before you get to the Community Association. Across the street from it is a service station, Then going down, there's the end two buildings. It looks like there's nothing left in back of them.

LT: (Laughs) No, there's a back. I think the back is something like a room

in a house or something, I guess.

NC: I was going to ask you if you knew if there were any plans to restore those buildings or anything like that.

LT: Once, they had that...the old buildings or old something to do with whether you could have it...

NC: Oh, historic sites?

LT: Yeah, all historic sites or something. Old buildings and this and that, but I don't think so they found any in Haleiwa, I guess.

NC: So, you don't think any have been marked for restoration?

LT: No, I doubt it.

NC: Is there anything there that you would like to see preserved of the things that are getting very old?

LT: If I want to see what's preserved was the old Haleiwa Hotel which has been torn down long ago. It was a beautiful hotel. Something like a colonial structure.

NC: Why was it torn down?

LT: They closed up that place. They had no use for it.

NC: Is something else there now?

LT: Yeah. The old Sea View Inn Restaurant.

NC: When you compare your life now with, say, your life in 1920s and '30s....

LT: Or '40s. (Laughs)

NC: Well, let's say, thirty or forty years ago. In terms of material comforts, freedom, and relationships with people in the community, how would you compare,...

LT: With the present? Well, you know, they always say the good old days. (Laughs) That's a saying. And I think that's the good old days. People fifty years from now will say the good old days was maybe 1976. But, no. Actually speaking, of course, I'm not that go-go type, so, I think I really enjoy the early years. Everything was so easy-going. The community--not only the neighbors--but the whole community was so friendly like and so neighborly like.

Of course, we didn't have all the comforts like today we have, but we didn't mind, because we thought that's all we have. So we made it a go. That's it. So, we didn't crave for anything. Maybe, when I was a kid, only thing I craved for was a bicycle. That's about all. It was such an easy life.

Being the country, you could just get out of the house, leave your doors open and you don't have to worry. People were nice all around. In other words, every racial group used to be nice to each other. We had lot of Hawaiian people. Get Hawaiians there and few sprinkle of Chinese old people. And we got along fine. We played with the Hawaiian kids, and it wasn't bad at all. I don't know now. Now, maybe, the life is a little too fast, I guess.

Compared to the old days, we didn't have the automobiles and things like that. But if we had those things, well, maybe the same thing. But we just didn't have those things.

Of course, advancement of civilization or advancement of science and you have talkies. Those days was the silent movie. William S. Hart, or something. Old cowboy star. I used to like him. William Hart and all those old cowboy actors.

NC: Where did you used to go see those movies?

LT: Haleiwa Theatre. You know that theatre there by that community center? That's the one structure. That theatre.

NC: How much did it cost to go to the movies when you were a kid?

LT: Ten cents, I think.

NC: Did you go often, or....

LT: No, not too often. Not even once a week.

NC: Was there any such thing as the kiddies' matinee on Saturday?

LT: Kiddies' matinee, no. We used to go in the evenings. It was all small little kids, but, we used to group together and walk down about a mile down from our town so that we could have a good time, walk back together.

NC: Was there any such thing as stopping for a candy or an ice cream soda?

LT: Not those days.

(Laughter)

NC: In fact, was there an ice cream parlor in town?

LT: Not in the sense of a parlor, but they used to sell ice cream. The stores like that. But we weren't exposed to those things, so we didn't just care. Like now, at home they buy these ice cream by the cartons and everything and come back and feed the kids. So the kids like that. Those days, we didn't care whether had ice

cream or not.

NC: Oh, so you didn't have ice cream so often?

LT: No. Some homes, once in a while, they used to make their own ice cream in a old grinder. With the milk and the rock salt or something. They grind the whole thing and we make ice cream. And then right across our house, we used to have this candy man. He used to make his own candy and ice cream. And his little truck goes around the camp, goes all around selling those candies and goodies. Those were the days. (Laughs)

NC: Did they have shave ice in those days?

LT: We have shave ice. And we used to have a saimin peddler. That was just a small little truck he had. He used to peddle saimin. Late in the evenings.

NC: Was there any kind of grocery store?

LT: No. A few of the stores was maybe clothing store, but most of them was a general store, so they used to carry practically everything. From onions to potatoes and little this and that. Can goods.

NC: For example, if your mother wanted fruit, she could buy it in the same store? You had pork at home you could slaughter, but...

LT: Yeah. But we used to go buy pork. Hate to slaughter one whole pig for a few pound of pork. Fruit shop, we never had any fruit shop, because the only thing I can remember is eating mangoes, papayas, and oranges, and pineapple.

NC: Did you buy them, or were they just available?

LT: Well, papayas and mangoes and plums, like that--especially papaya tree--was in everybody's yard. Then we had bananas and we had plums. I don't know if you remember those plums, the purple joe. We had plums. We used to go up the valley to pick up rose apples. And stye apples. There's a tree right by the old Haleiwa Hotel. Sea View Inn, now. There's a big tree out by that back entrance. Was the stye apple tree. Yeah, and they had all kind of mangos. Different varieties of mangoes. We had a lot of fruits, so we didn't crave too much. Once in a while we used to have apples. The stores used to have apples and oranges. Not those fancy strawberries and all those things, no. Didn't taste a strawberry.

NC: Did your parents belong to a particular religion?

LT: Yes, they were Buddhists. The Shinto sect.

NC: I think that we did mention that. But you have not kept that same....

LT: No. No.

NC: You are on a different religion?

LT: I'm on a different religion.

NC: And what is the name of that?

LT: It's the Church of World Messianity.

NC: Do you mind if we talk about it a little bit?

LT: Sure, go right ahead.

NC: Is this a Japanese religion?

LT: Yeah, it's a relatively new religion. I think it was founded in Japan about forty or 45 years ago. It came into Hawaii about 25 years ago. So it's a relatively new religion. It's neither Buddhism or Shintoism. It's both of them. It's a combined stuff. Well, those are long, legal explanation to that, but we more on the Shinto side. The ceremony, services and this and that.

They tell us that you can belong to any religion you want and still come into this religion, and you don't have to throw away your religion. What you believe in. If you're a Buddhist, you can be a Buddhist or you can be a Protestant. It's alright. You can still join this church, because it says it's more than a religion. 'Cause religion is part of this movement. So, okay. It's alright.

NC: So in the Buddhist religion, you have your altar with your ancestor tablets. But in your Messianity religion, I don't see any ancestor tablets.

LT: No, no. As I say, it's a combination of both. So, in other words, we believe that scroll there is Divine Light. It's a Divine Light program. In other words, in the one God, Supreme God, Creator of the Universe. He's the Divine Light.

NC: In the Buddhist religion, there are certain rituals that you are to perform. Does this new religion also give you a set of rituals that you are to perform?

LT: Not exactly. Of course, when we pray, the only thing the ritual is we clap our hands three times and bow. Then, we have our prayers, poems. Poems, but it's just songs. It's not like a Buddhist where you have all the from beginning to end ritual, you know. It's not like that. So on this side, I don't have incense or anything like that. We just put up flowers. On this side, you have ritual. You have incense there and tablets and everything.

NC: Now you told me about your mother making the offer of the first bit of anything, like the first bit of the rice or when she made something

special. Are you asked to do anything similar?

LT: No. Every morning and evening you pray. Then, once a month, there's, as you say, a ritual. You might say a ritual that we put up the offering. The offering is not like the Buddhist. They have a small tray made out. What we offer is rice, salt, water, and sake. You know, Shintoism is always sake. Shinto religion, they offer fish, so we have fish. One plate of fish and one plate of Japanese mochi. Well, that's all we put up there every month. Our churches have monthly service only.

NC: So, is there a church towe...

LT: In Wahiawa. A branch church here. They have just a monthly service. In Honolulu, the mother church have once a month service.

NC: Does it have a minister?

LT: Yes, a minister.

NC: About how many ministers in Hawaii?

LT: There's one minister in Honolulu. One in Maui. One in Hawaii. One in Kauai. One, Wahiawa. We have about five ministers and three assistant ministers.

NC: And do you have any idea how many members there are in this state?

LT: I think it's about approximately about two thousand.

NC: So, it's a small group?

LT: Yeah, it's a small group. Two thousand. And we have a church in San Francisco.

NC: Do you ever have conferences with everybody in Hawaii? Or ever go to a conference with the different churches?

LT: No, no. We don't have that. Once a year, we have a big gathering. The whole island people come up and that's about all. As I say we have a church in Frisco. We just lately have one in Vancouver, in Brazil. Brazil, we have a whole bunch.

NC: Have a lot of Japanese in Brazil?

LT: No, it's mostly Brazilians. Maybe it's about ten thousand or...

NC: I was going to ask you in Vancouver, was it started by a Japanese, or is it Canadians?

LT: Well, I think it's a Japanese minister there. But I think the members are Canadians. The same thing like San Francisco. Over about eighty or ninety percent is Caucasian members.

NC: And you don't think that in Brazil it might be second, third generation Japanese?

LT: No, I think it's mostly Brazilians. When we have a big service or occasion at the mother church in Japan--once a year they have a certain day that's a big occasion--we have plenty of people from Brazil going over there.

NC: So you've gone over to the one in Japan?

LT: Yeah, I have a visit about four, five times there. They have Brazilians and they have some haole people from San Francisco, L.A., and from Hawaii. They have Filipino people going over there from Hawaii, and there's Chinese. Oh, we have all kind of nationality now. I hope it's going to be that way from now. More outsiders than if it's only Japanese.

NC: You really are going world-wide.

LT: Yeah, this is a world-wide organization. We're thinking in terms of world-wide. I haven't gone when they had this big occasion with all the people from South American and all like that. But, I hear, when the South American delegation go over there, ho, they liven up that place with their rumba or songs and everything. I guess they just go to town and liven up everything. (Laughs)

NC: What does it offer you that's different from what Buddhism offers you? Have you given up Buddhism or is that still part of what you have?

LT: It's part of me. From when I was start to know things, the parents was just worshipping Buddhism. Then, I went to high school, and for four years I was---I wouldn't say I was a Christian, but I went to Christian Service every evening or every morning that we had service. And every Sunday, we have to go to church. So, I was under Christian for a while, taking up Christianity, and got out of school. My parents went away, so, I took care of their altar. And this new religion came in. You know, this Buddhist religion something like---Haleiwa have a different sects of Buddhism. About four or five different churches, of different sects of Buddhism. And the old Japanese people goes to every church when they have occasion.

(Laughter)

LT: And when they die, they call up the whole church minister to come and do the service. But most of the time, the other church minister come to the funeral, too, to help conduct the service. So that's the way it goes. I would say it's kind of intermingled. Because our religion says that you should take care of your ancestors, But ancestors are over the bridge, and so we go put the incense and pray for them. I'm not that religious, or.... (Laughs)

NC: But you seem to find great satisfaction...

LT: Well, I feel the satisfaction but I think it's....what I can understand is in simple terms that I can understand. Buddhist here, the minister come and give the prayer. I don't understand his prayers. Lot of it's change, I suppose.

NC: Is it an ancient form of Japanese?

LT: Yeah, ancient form of Japanese, the prayers. But, like our prayers, the prayers plus songs and things like that you can understand, more or less.

NC: And so when you're here, this is conducted in English or in Japanese?

LT: Any way you want to conduct. So sometime, out there, pray for something, and I get stuck in my Japanese way of asking, I tell it into English. I figure, being a Supreme God, He should know my feelings.

(Laughter)

NC: Now, did your sisters, who also stayed after your parents and your three older sisters went to Japan....

LT: One came back, and two stayed.

NC: The ones who stayed, did they marry and have families?

LT: Yeah, they married that time.

NC: And so how about your nieces and nephews? Have they stayed in Hawaii?

LT: Not all. Some of them is on the Mainland.

NC: Have they gone to live over there?

LT: Yeah, on the Mainland. They have their own families.

NC: Now the two sisters who stayed in Japan, when you've gone over there, you've been to see them?

LT: Yeah.

NC: Did they have children?

LT: Yes.

NC: All the children stayed in Japan, or what?

LT: No. One sister had one girl. She got married recently. The other one had two girls. One girl got married in Japan. And the other daughter is in Hawaii now.

NC: Your parents were adventurous enough to come over here. You were born here and you made a go of it over here. I was just wondering how that influenced the family. That's why I asked.

LT: I would say all the Japanese people, they like to come to Hawaii. Every one of them, once they come Hawaii, boy, they say, "I have to go Hawaii."

I have to live in Hawaii." I says, "What you folks want to come in Hawaii for?" I says, "You folks have just as beautiful country as you have. Like we like to see snow once in a while and we like to feel this spring once in a while, but we can't do it. We have the same kind of wea...." "Yeah, but the weather is so perfect. Hoo! The air is so good!" I says, "Oh, if you go in Japan up the mountains, it's just as good, actually." (Laughs)

END OF INTERVIEW

BIOGRAPHICAL SUMMARY: HAJIME "GANDHI" WARASHINA, retired athletic director, Waialua Sugar Company and store worker

Hajime "Gandhi" Warashina was born in Mokuleia on September 12, 1915 to Japanese immigrant parents. His father worked for Oahu Railway and Land Company. Gandhi attended Japanese language school, Waialua Elementary, Cox Junior High, and Mid-Pacific Institute.

After high school, Gandhi worked in the cane fields for Waialua Plantation doing hapai ko and hanawai. Later, he worked in the Irrigation Department, the Surveying Department, and finally in the Recreation Department as athletic director. During World War II, the gym was taken over by the Army, so Gandhi was temporarily transferred to the plantation store.

In 1951, Gandhi left the plantation Recreation Department to work in the job he still holds at Fujioka's Store. He married in 1942 and has three children.

Tape No. 1-68-1-76

ORAL HISTORY INTERVIEW

with

Hajime "Gandhi" Warashina (HW)

August 9, 1976

Waialua, Hawaii

BY: Dale Hayashi (DH)

DH: Could you please tell me when and where you were born?

HW: I was born in Kawaihapai, Waialua, and the date is September 12, 1915.

DH: That's by where?

HW: Near the old Dillingham Airport.

DH: That's Mokuleia, yeah?

HW: Yeah.

DH: Are there any houses over there yet?

HW: Now? Shee, that, I don't know.

DH: It's about where the highway runs through right now?

HW: Yeah, it's move toward the mountains. Used to be a swamp there.

DH: How many children were there in your family?

HW: Four. Three brothers and one sister.

DH: You had any relatives in Japan?

HW: I have.

DH: Why did your parents come to Hawaii?

HW: To work.

DH: You lived here all your life?

HW: Yes.

DH: What type of job did your father have?

HW: My father used to work for the old Oahu Railway and Land Company.

DH: What he used to do?

HW: He used to work on the track.

DH: That was his only job?

HW: Yeah.

DH: And what kind of things did he do?

HW: They fixed the rail, I mean, they had certain section to upkeep--- the railroad, eh. So....

DH: Your mother, what did she do?

HW: My mother stayed home.

DH: You had any idea about your father's income? Was it average?

HW: At that time, I think he used to make about sixty dollars a month.

DH: Was that good or....

HW: Yeah, in those days it was good.

DH: How much schooling have you had?

HW: I went to high school.

DH: Elementary school you went to....

HW: The old Waialua Elementary School. Now it's Haleiwa Elementary, eh. That's the one. Then I went to Andrew E. Cox Junior High. Those days they didn't have no high school. After that I went to Mid-Pacific Institute.

DH: How did you travel between your home and elementary school?

HW: At first, we used to stay at the boarding school in Haleiwa. It was known as Ikuekan.

DH: That's Japanese?

HW: Yeah.

DH: What was that?

HW: That's a boarding school run by Mr. Inuma. You know Inuma? He was the principal there.

DH: That was a Japanese school?

HW: Yeah. We used to board there and go to Waialua Elementary.

DH: And then you would have to attend Japanese school...

- HW: That's right. After the English school.
- DH: How many years did you do this?
- HW: Shee, I think it's about two or three years. After that the bus started to run, eh.
- DH: This Ikuēkan, where was it?
- HW: It's near the old courthouse, Waialua Courthouse standing now.
- DH: Next to the post office?
- HW: That's right. Yeah. It's more inside.
- DH: You used to walk to school, then, from there?
- HW: Yeah, from there, every morning, yeah.
- DH: Was there a road passing straight from the court from that...
- HW: No, you come out to the highway and then we go right by the tournatwo road now, we have. There used to be a train track. We used to walk down the track.
- DH: And this was the early days of your school---when you first started?
- HW: That's right. First grade, yeah.
- DH: Can you describe for me a typical school day as a child, like, let's say when you were at Ikuēkan. What you had to do and stuff.
- HW: Oh, we wake up pretty early in the morning. Have breakfast at the boarding school. Then they give us lunch to take to elementary school. And we ate our lunch at Waialua Elementary School. We didn't eat at the cafeteria. Then we eat dinner at the boarding school again. And after dinner, take a bath and we study until about 9 o'clock. Then we go to bed.
- DH: You used to study both English and Japanese?
- HW: Yeah, mostly English, but.
- DH: How many hours of Japanese school you had to attend?
- HW: One hour.
- DH: A day?
- HW: Day.
- DH: And English school was about how long?
- HW: It started about 8 o'clock, huh? And ended about 2 o'clock.

DH: Just about like now then.

HW: Yeah, yeah. It's about now.

DH: What about when you started going with the bus? What did you do?

HW: Oh, those days, we catch the bus about 7 o'clock in the morning or maybe little earlier, yeah. Then we come with the bus to the Waialua Elementary School, and after school is over, we used to walk from there to the Waialua Hongwanji Japanese School. After Japanese school is over, we catch the same bus, go back.

DH: You know who own the bus?

HW: Tokuhei Kimura.

DH: Was that the only bus around?

HW: That's the only bus.

DH: Is that the same Kimura that was running taxi?

HW: No, that's not the one. He still living, though.

DH: The Japanese school, the Hongwanji, was that the only Japanese school that there was?

HW: No, well, they used to have Taishō Gakkō, the Taishō school, and this school. But for us it's convenient because we going back to Kawaihapai. So we used to attend here.

DH: What kind of clothes did you wear?

HW: Short pants.

DH: What kind material was that?

HW: Khaki.

DH: You wear shoes?

HW: No shoes. Barefoot.

DH: What kind shirt?

HW: Shirt is ordinary shirt.

DH: T-shirt kind or....

HW: No, the ordinary shirt what we use, but it's only short sleeve.

DH: Just like aloha shirt kind?

HW: No aloha shirts in those days. Plain shirt with the collar.

DH: Something like a golf shirt? Something like that?

HW: Well, it's not---sometime white, sometimes they have colors--ordinary shirt. That's the only kind.

DH: How well did you get along with children of other races like that?

HW: No trouble.

DH: Where you were living, was it a camp?

HW: Where we were living? No. It's far away, though (from each other). The next house I think is about thousand yards away. Some are farther.

DH: So you didn't play with your neighbors that much, then?

HW: Well, we used to play with the neighbors' kids, but it's far, see, so the only time we play is after school, Saturday, and Sunday. Other than that, we usually stays at home and do odd-jobs at home.

DH: When you were in elementary school, your friends were what kind of ---they were all nationalities?

HW: Yes. All nationality.

DH: You remember what kind of disciplines were administered at school?

HW: Oh, it was stricter than now. I can tell you that.

DH: What did they do when you did something wrong?

HW: Well, they used to keep you after school and do janitorial work and something like that.

DH: They used to hit you folks, too?

HW: Only some teachers.

DH: What did you do during the summer?

HW: Well, when we were young, we used to play only. Do the housework what we have to do, help my mother, and after that, work is done, we go out and play with the neighbor's kids.

DH: As you got older and entered high school---oh, you went intermediate school, yeah?

HW: That's right. Junior high school.

DH: How did you go to school then?

HW: With the bus. Same bus.

- DH: Did any of your daily routines change---what you did?
- HW: No, same thing.
- DH: In intermediate school, you got along with the other children alright?
- HW: Yeah.
- DH: Other races.
- HW: Uh huh, no trouble.
- DH: When you were in intermediate school, what did you do after school?
- HW: Same. We walked; intermediate school to the Japanese school. And after school, the bus picks us up.
- DH: Then when you went to Mid-Pac, what did you used to do? Can you describe for me a typical school day, what you had to do?
- HW: Yeah, well, Mid-Pacific, soon as you wake up, you do your morning work. That's for every student they had.
- DH: What kind of work was?
- HW: Oh, you cleaned certain part of the building. And after morning work, you take a shower. Then you have breakfast. Then after that you go to classes. Same like the schools everywhere. Only thing you have to work in the morning. That's for every student there. You're assigned to do certain work.
- DH: Was there anyone that didn't do like that?
- HW: No. Everybody have to. As long as you go to the school, you have to.
- DH: Then, after school, what you did?
- HW: Well, you see, we were there on a working scholarship. So after school, you go out and work in the fields, the school yard. And you get paid for it, and that will pay for the tuition. Not all, but. Of course, it's not as high as now, so maybe you work for \$75 a year, eh. But our total tuition was only \$225, so the rest you have to pay. That's cheap. Room, board, school, and with that amount.
- DH: Then your brothers and sisters, they went to Mid-Pac. too?
- HW: None of my brothers went. My third brother went to McKinley, work his way. See, my father got sick in 1941, so he went to McKinley, work his way. Graduated from there. My second brother, he didn't go to high school even. He went to work. And my sister went to Leilehua.
- DH: So you the oldest then?

HW: That's right.

DH: About how many hours a day you used to work at school?

HW: We used to work how many hours. Two hours, I think, was. Every day, yeah, after school. That's for your tuition.

DH: Then after your work, what did you do?

HW: Then, oh, we didn't have much time left already, and we prepared for dinner. After dinner, you have little time to chat with your friends. After that, you have study period for maybe two hours. Then you go to bed.

DH: Everybody have to study?

HW: Yeah. Everybody. That's what you call study hour. Seven to nine or something like that. Anyway, I forgot already.

DH: Then, on weekends, what did you do?

HW: Weekends, you see, in those days, you cannot go home. You can go home once in one semester for the weekend. So all in all, I used to go home twice a year. That's all. The rest of the weekends you spend at school.

DH: So like Saturdays like that, what did you do?

HW: Saturdays, we stay in school, we play basketball or we play baseball or something like that. We have a swimming pool too, see, at that time. So we go swimming. That's about all.

DH: And Sunday...

HW: Sunday, you go to church. You have to. That's a must at that school.

DH: That was what kind of church?

HW: Christian church.

DH: Then after church, what?

HW: After church--you see, Sunday, you have a quiet hour where nobody make noise. You just stay in the dormitory.

DH: One hour?

HW: No, more than that; about two, three hours.

DH: That's right after church?

HW: After church, you come back, you have lunch, and then you have quiet hour.

DH: Then after that you can play?

HW: Yeah, but not strenuous exercise. Then during the night you have what they call "vesper" service, which we have to attend. So all in all Sunday was a quiet day.

DH: Saturday nights, what?

HW: Saturday nights, oh, if they have a dance, they go to a dance. But we used to have Saturday school, see, so Monday was the off day.

DH: So you go to school Tuesday, Wednesday, Thursday, Friday, Saturday?

HW: That's right.

DH: You used to do yard work Saturday, too, then, after school pau?

HW: That's right.

DH: So Monday is the play day?

HW: Yeah, Monday.

DH: And every night, you have to sleep the same time?

HW: Same time. They have lights-out period. 9 o'clock, I think, was. 9 or 9:30.

DH: Then when you were going to Mid-Pac, what did you do during the summer?

HW: During the summer, I worked in the pineapple cannery in Honolulu. We used to board in a small hotel with some boys together, and we worked in the cannery.

DH: You did this how many years?

HW: Two years, I think.

DH: Then, with your money, you had to pay for your school?

HW: We couldn't earn much those days.

DH: You remember how much you got?

HW: I don't. Anyway, was cheap. Plantation was ten cents an hour, I think, at that time.

DH: Oh yeah, going back to Mid-Pac, were you folks allowed to leave the school grounds?

HW: Without permission, you cannot. Written permission.

DH: From what, a teacher?

HW: From principal. Anything time you leave the school, you have to have written permission saying that you have permission to leave. You have to have that paper, too. Because some teachers might see you outside, eh.

DH: And then it had to be good excuse, then, just like?

HW: Yes.

DH: You couldn't just go in town shopping?

HW: No, no, you cannot.

DH: What kind of disciplines were administered in Mid-Pac?

HW: Mid-Pac, they used to have a student body senate. Anything you do wrong, you have to face the court, and they gave you the decision if it's you guilty or not guilty. If you guilty, you have to work out or your leaving the school premises will be taken away.

DH: You mean the once a semester one?

HW: No, no, not that, but I mean, during the weekdays maybe you want to go out, eh. You cannot go out for maybe two or three weeks.

DH: Oh, during the weekdays you folks could go out like that?

HW: We can go out if we have good reasons. But in those days, you don't have no money, so, no sense of you going out. What you gonna do?
(Laughs)

DH: Would they kick out anybody from school like that?

HW: Some, yeah.

DH: For what kind of thing?

HW: Oh, smoking or drinking.

DH: Fighting?

HW: Gee, they don't fight, so I don't know. Not at my time, I didn't see anybody fighting got fined.

DH: Your first job was cannery then, yeah?

HW: During the school days? Yeah.

DH: What kind of things did you do in the cannery?

HW: We were in the can department, so what we do is to feed the can to

the main factory.

DH: On a conveyor belt or something?

HW: Yeah, that's right. Take the can, put 'em on the conveyor belt.

DH: What were working conditions like? In the cannery.

HW: Oh, was hot. No air conditioning, in those days so you really sweat.

DH: How many hours a day?

HW: Depend on the supply of the pineapples. So some days you might work four hours; some days five hours; some days maybe eight hours. Seldom eight hours.

DH: You remember your first job after high school?

HW: After high school, I worked for the plantation. In the fields.

DH: You remember your wages that time?

HW: Yeah, but, I think was ten cents an hour.

DH: And how many hours you had to...

HW: Ten hours.

DH: How many days a week?

HW: Six days. Monday to Saturday. Sunday is the only day off.

DH: So you make only, what, six dollars a week?

HW: That's right. Six dollars a week. So if you get \$24 a month, you lucky.

DH: What kind of things did you do, working in the fields?

HW: Oh, we used to go cut grass. All kind, those days.

DH: Oh, you didn't have specific job?

HW: Yeah, every day, job is different.

DH: You ever carried cane like that out of the field?

HW: Yeah, that's after I came to Waialua.

DH: Oh, you weren't working at Waialua at first?

HW: No, I was working way down the other end of Mokuleia. But that's Waialua Agricultural Company those days. And I used to report there.

Then I moved to Waialua, myself. That's when we used to go up and hapai ko. That's what you call hapai ko--carry cane to the cane car. That's a hard job. Really hard. Especially hot day, rainy days.

DH: When you first started and you were doing field work, where were you living?

HW: In Mill Camp 9 they used to call. That's the camp right past the mill, before the store. There's a camp, eh, on the left side. That used to be Mill 9. So the first two rows are Mill 9, and after that, from the third row down is Mill 8. That's how they used to name the camp.

DH: And then you used to report to work where?

HW: To the millyard. That's where you all gather in the morning, and they assign you the work, and you go on a truck, and they haul you to the workingplace.

DH: You used to live by yourself?

HW: Yeah, stay myself.

DH: You didn't stay with your parents, then?

HW: No, not after I came out here.

DH: After you did field work, then what did you do?

HW: Then I went to the Irrigation Department and I stayed there for about two or three years. Then I went to the Surveying Department. And after the Surveying Department, I went to the recreation center. The gym was built then. I got a job there.

DH: How many years did you do field work?

HW: Five years.

DH: This was what year, about?

HW: I worked in the field from 1933 to 1938. And after '38...

DH: Irrigation?

HW: Yeah, irrigation. That's right.

DH: Then how many years you were in irrigation?

HW: Irrigation, I stayed two years, I think.

DH: Till 1940, then.

HW: No, no. You sec, I started the field from '33 to about '35, I think-- in the field. And from '35 I went to the Irrigation Department. I stayed two years. Then after '37, I went to the Surveying

Department. I think I stayed maybe one year because in 1938, I went to the Recreation Department. I stayed at the Recreation Department until 1941, when the War came. Then I transferred because the Army took the gym. Then I went to the Waialua Agricultural Store. The plantation used to have a store. I was transferred there. I stayed there till 1946, till end of the War. After the War, I was transferred back to the Recreation Department again. I went back to the gym again. And I work there until 1951. After 1951, I went to my present job at the Fujioka store.

DH: When you doing irrigation, what kind of things did you do?

HW: Oh, those days we didn't have no automatic things, see. So you just worked with your hoe. You let the water go in. Then to shut it, you have to put that cane leaves. And then put the dirt on the cane leaves to stop the water. Then you open the next one again. Now they have all automatic, eh.

DH: The flume, you mean?

HW: They have the flume.

DH: Never had flumes that time?

HW: Well, in the place where I stayed didn't have no flumes.

DH: Just ditch, then.

HW: Just ditch. Yeah.

DH: How did they control the water flowing into the ditch?

HW: See, if you going to water this field, they let the water come down that field.

DH: From the reservoir?

HW: Yeah, well, it comes from a big ditch, eh, way up. Then every time when you change the field, they change the ditch to water that field. That's how they used to water.

DH: Then in that field, you would open every line and...

HW: No, not every line. Maybe three, four lines or five lines, maybe. If you have lots of water, then you open more. It depends on the flow of the water. Then you have to watch till where it goes. When it reaches the end, you open the next line.

DH: I see. Then you would close with the cane leaves...

HW: That's right. And then you would put the dirt on the cane leaves.

DH: Then, surveying, what kind of things did you do?

HW: Surveying? You go out and help them survey the field. Especially a plow field, eh. Oh, that's hard job. They used to survey the contour of the land, eh. How the water going to flow. So they used to mark the koa stick as the surveyor reads the contour of the land. So the water going to flow. That kind of job.

DH: So you have every time there was a plowed field?

HW: Yeah. Every time, when they plow a field, yeah? They go out and survey the land.

DH: That's so they know which way to make the rows like that?

HW: That's right. Then with the marker, the tractor knows how the line going to be formed so the water will flow.

DH: The hapai ko, you did that before irrigation?

HW: That's right. Before irrigation.

DH: Between 1933 and '37, when you were doing field work, your wages changed any?

HW: Well, when I went to the Irrigation Department from the field, it did change. It came to monthly payments.

DH: Monthly payments?

HW: Yeah. I don't know how much the first monthly payment I got, but it was better than a day's work.

DH: So you made better, then?

HW: Yeah, it was better.

DH: Then, when you went to surveying, did you get another raise?

HW: That's right.

DH: You remember about how much you was getting?

HW: Maybe sixty dollars, I think. Lucky when you get sixty dollars those days.

DH: Then when you went to the gym, you got another raise?

HW: That's right. When I went to the gym I got a title as Athletic Director, so...I got raise in pay, too.

DH: You remember how much about?

HW: Gee, the highest I went was \$125, I think. No, that time was, no, not \$125. Maybe it was one hundred dollars.

DH: Then, \$125, that was when you...

HW: When I left the plantation, yeah, I was getting \$125. Monthly pay. That's in 1951. Not a week, a month.

DH: As Athletic Director, what kind of things did you do?

HW: Well, I arranged for all the leagues. See, we used to have another gym in Kawaihoa. So I take care two side. Well, we used to have a worker down there, too, but...the main purpose is to form a league, to have local leagues made out of local people. Then after the local leagues are through, then we joined the Oahu Plantation Athletic Association. We picked the best and go into that league. That was biggest league--Oahu Plantation Athletic Association. Those days were really strong, and we had good players, too, those days.

DH: What kind of things did you do then? What kind of sports?

HW: Oh, we had everything. We had softball leagues, basketball leagues, baseball. We also had swimming at Kawaihoa. And during the summer, we used to have summer program for the children. We take them camping, hiking. And, oh, most everything. Every day, you know, we used to take care the kids. Then night time, we have the leagues for the older people at the gym. Usually basketball, yeah. We used to have badminton. Tennis wasn't that strong those days yet.

DH: What about volleyball?

HW: Volleyball, yeah, volleyball league.

DH: The Oahu Plantation league was only baseball or had other sports, too?

HW: Yeah, other sports, too. Basketball...

DH: All the sports that you had...

HW: No, not---later on it came on, but at first was basketball and baseball. Later on they had volleyball, track. They get track meet--OPA. Then football--120-pound league like that. Those were the things we used to run at the gym.

DH: The old gym is where the new gym...

HW: That's right. You didn't know, eh, the old one?

DH: Mm, I was kind of small.

HW: Yeah, it was built in 1938. I think it was in 1938. That's when I transferred there.

DH: Then the baseball games were played where? The same field?

HW: That's right. The field right there.

DH: I heard from somebody that you know, on the plantation, if you were a good ballplayer, then you get good job. Is that true?

HW: That's right. Yeah, in the olden days, yeah. See, today the supervisors are all former ballplayers. I don't say all, but mostly. The supervisors today are the former ballplayers. Some are already retired. Like Cooper, like Charlie Takeda. They're all retired. Nobu Nakatsu, Mike Nagata, Shine Nakatsu, Duke Fujii. They're all retired. They were all supervisors.

DH: Did the plantation go out and recruit...

HW: No, they didn't, but, you see, every time you take a championship, the manager sends you to the other island, and it was a treat for the boys, eh, to play hard. They look forward for that trip if you take the championship.

DH: Waialua used to win championship?

HW: Oh yeah. Waialua had lots of champions. We had lot of pictures in the gym, but I don't know where it disappeared to. You see any of those pictures, you laugh. (Laughs)

END OF SIDE ONE
SIDE TWO

DH: Were there any other things that you did in sports? Or what about Christmas programs and stuff? You had to do things like that?

HW: No, Christmas program was handled by the plantation. They might use the gym, yes, but other than that, plantation handles that.

DH: So you were only athletics, then?

HW: That's right.

DH: You know the sugar company league, how did you travel to other places?

HW: We used to have a station wagon and some who owns a car takes their own car. That's all.

DH: Did you ever use the train to go?

HW: No. Not at all.

DH: Then you used to go all over the place?

HW: As far as Waianae, Waimanalo. Waimanalo used to have a plantation. We used to go Waimanalo, Waianae, Aiea, Ewa, Waipahu, Kahuku-- all plantations. They all belonged to that athletic association.

When I was at the gym, yes, I represent Waialua at the meeting.

DH: Okay. When you started working in the field, were you aware that other nationalities were getting more than you?

HW: In pay, you mean? I don't know because we never confide, eh, in each other how much you get or what.

DH: All the time that you were working in the plantation you stayed at that same house?

HW: No, I moved to Mill 8 after that, which wasn't my home, but it was Cooper Tanaka's home. They had two houses, see. So I lived in one of the houses there. They had room.

DH: This was when?

HW: That was when the War came, in '41.

DH: You used to live by yourself then?

HW: Well, one of the Tanaka brothers used to sleep in the house, too.

DH: What kind of expenses did you have those days?

HW: Oh, expenses, only for food. And entertainment is moving picture, that's all. No other entertainment.

DH: Was there another theatre besides the one that burned down?

HW: In Waialua? Oh, that was long time ago. The small theatre, but they break it down because the millyard was getting small so they took over there. And then this was built.

DH: Was that the Casino Theatre?

HW: They used to call Casino Theatre. That's right.

DH: You remember how much it was?

HW: Think was ten cents. Something like that, anyway.

DH: About how much did food run you?

HW: Food wasn't expensive as now, so you can live cheaply those days. Not expensive.

DH: Aside from your plantation job, you did anything else to make extra money?

HW: Nothing. No jobs was available anyway, those days.

DH: Was the income adequate?

HW: Well, you have to be satisfied with it, eh? Even if not adequate.

DH: You didn't go hungry or anything?

HW: No, no, you don't.

DH: So your housing was completely paid for by the plantation?

HW: That's right.

DH: Medical?

HW: Medical, yes, if you a plantation employee, you get free medical those days.

DH: So then your only expenses were food and...

HW: Food and entertainment, yeah.

DH: You get anything free from the plantation aside from like your housing?

HW: No.

DH: You knew of any organizations that would exist to help people?

HW: Not that I know of.

DH: During high school, did you go on dates at all?

HW: Yeah, in my senior year. Senior year in high school.

DH: What were dates like?

HW: Go to the movies. Go hiking up Manoa valley, that's all. Nothing else.

DH: I heard from someone that those days you no hold hand or something.

HW: No.

DH: Where you used to go movie? Out here or in town?

HW: No, in town because I'm in town, eh, in high school days. Hawaii Theatre. We go down with the streetcar. No buses then, in those days. Streetcar. Go downtown. Then you go to Hawaii Theatre. And you don't have enough money, so you don't go to eat after the show. Just take her home, and you eat at the school. You don't have no extra money, see, so you cannot splurge. You got to stay in your means.

DH: Most of your dates were your fellow students?

HW: That's right.

DH: That was about the only theatre over there that time?

HW: They had Hawaii Theatre, Princess Theatre. But Hawaii Theatre was cheaper, see. (Laughs)

DH: When did you get married?

HW: I got married '42, then.

DH: '42?

HW: January. December 7 was the War, eh? Yeah, 1942, January. I remember the date, too; January 11.

DH: How did you meet your wife?

HW: Oh, they used to run a store. She was there, that's why.

DH: So you met her between 1941 and 1946?

HW: No, I knew her from about 1935.

DH: When you used to go to the store?

HW: Yeah.

DH: So...then, 1941 through 1946, when you were working at the plantation store?

HW: 1941 to 1946 at the store, yeah.

DH: She was there then?

HW: No, I was working for the Waialua Plantation store. She was working for her father at the other store. (Father was Fujioka.)

DH: They had already bought it from the plantation?

HW: Not yet. They bought the plantation store in 1951.

DH: So her father was managing the other store, but was under the plantation?

HW: Well, he already gave up, and the older brother was running already, when the War came, yeah.

DH: Who was managing the store that you were working in?

HW: Kelly Kim.

DH: Can you tell me little bit about your wedding?

HW: We had no wedding, I mean, elaborate wedding. We just went to the church---Waialua United Church. Where we got married? (Asks wife)

HW's wife: Yeah.

DH: You have a honeymoon?

HW: No honeymoon because it was wartime.

DH: So only your immediate family was there?

HW: That's right.

DH: You know your first home, the one was at Mill Camp 9. How big was that?

HW: Two-bedroom house.

DH: So you used to stay with somebody else?

HW: Yeah. But that house was given to the Kameda family, see. So I got one bedroom, and the other was used by a relative of Kameda's.

DH: About how big was the house?

HW: Oh, I say about six hundred square foot, I guess, eh. Two-bedroom but small.

DH: The yard, what?

HW: Oh, no yard work because the yard too small.

DH: What kind furnishings had?

HW: Nothing much. Because at that time I used to go eat to the place where they used to run a restaurant. Right near. They used to have Tomasa Restaurant.

DH: Where was that?

HW: That's where the union hall is standing now. You know the union hall? Where you turn, the corner?

DH: Right before the store now?

HW: That's right. Before the store, there's a---it was right on that corner, see.

DH: The union hall, is that where they used to teach judo before?

HW: No, this union hall was built after the restaurant was torn down.

DH: What kind of things had at the restaurant?

HW: Oh, not fancy stuff. Ordinary food which you eat at home.

DH: Was it like something like Jerry's kind or....

HW: No, this is Japanese restaurant, so they used to give you Japanese food, which you eat at home.

DH: You used to do your own laundry?

HW: No, my mother used to wash for me. I used to take 'em home.

DH: You had a car that time?

HW: No, no car, but if I have a way, I send 'em home.

DH: What about taking a bath like that?

HW: We used to go to the camp bath where all the people go.

DH: You remember where it was?

HW: That bath was at the Mill 8 camp. We used to walk over, take a bath there.

DH: And toilet, what?

HW: Toilet, you used to have the outhouse. Right in the yard.

DH: So every house had one outhouse?

HW: That's right. Now they don't, but. They all use their own bathroom in the house, eh.

DH: You remember how the clothes used to be washed, how your mother used to wash clothes?

HW: She used to wash by hand.

DH: Just cold water?

HW: I guess they used to boil the water.

DH: Washboard.

HW: That's right.

DH: Soap, what?

HW: They used to have that brown soap.

DH: The one big, eh?

HW: That's right, big square one.

DH: Your second home, was it any bigger?

HW: It must have been little bigger, yeah. Maybe hundred square feet bigger. Maybe eight hundred square feet or else seven-fifty square feet. I don't know.

DH: Was there a yard?

HW: No, not much. Small yard.

DH: All this time your rent was free?

HW: That's right.

DH: When did you leave your second home?

HW: When the War came, they gave me a house in Mill 13. You know where Mill 13? Past **the** church. It's bushes now.

DH: By United Church of Christ?

HW: No, no. The Waiālua Hongwanji. Beyond that, yeah. They used to have a camp. Mill 13.

DH: Where Kazama like that used to live?

HW: That's right. They built some new houses down the left side of the road there. I got a house there.

DH: Right now there's no houses, right. All broke down, eh?

HW: The left side, yeah, houses were moved to Lua Camp, way down by Farrington Highway. Those houses was new, see, so they took it over there. Some houses are still standing on the right side of the road. And after that house I came to this house right near where the service station is standing there. They used to have those big houses there. Supervisor's home. And they used to have houses right in front of this shopping center. I moved there. They said they going to build the service station, so they move us out to here. This was leased by the plantation at first. Actually it's Gilman's land but it was leased by the plantation. So we moved here.

DH: Your third house at Mill 13. You were married then, yeah?

HW: I just got married, yeah.

DH: What was it? A two-bedroom?

HW: Yeah. Two-bedroom.

DH: Your third home, did you have to pay rent?

HW: No.

DH: That was free, too?

HW: Yeah. That was plantation house.

DH: Okay. Your fourth home, you paid rent?

HW: Yes, because the union came in, eh, in 1946. After that, we paid.

DH: And you had a supervisor's house you said, yeah.

HW: That's right.

DH: Was that because of your job?

HW: Job, that's right.

DH: This house, you had to pay?

HW: Oh yeah, this is owned by Gilman Estate.

DH: I see. It's no longer under the plantation?

HW: No.

DH: Do you remember how much rent was for the other home?

HW: \$55 dollars (a month). Way bigger than this.

DH: Oh yeah? That was including utilities and everything?

HW: No, only the house rent. Big house that was. Four bedroom house.

DH: You pay a lot more for this house?

HW: Oh yeah, three times more.

DH: Was there a time that the plantation was leasing this house, and so you were paying the plantation?

HW: That's right. When we just moved from the other home, we were paying. But this house was smaller so it was cheaper than that. Thing was \$43.

DH: Then after 1951, what happened? When you quit the plantation? They still let you live there?

HW: Yeah, they let me live in that house where we were there, eh. Then we moved to here. And in the meantime, they gave back this to the Gilman Estate, and we paid our rent to the Gilman Estate.

DH: So you were living in the other house even after you quit the plantation?

HW: That's right.

DH: And they didn't jack the rent up?

HW: No.

DH: Why was this?

HW: Well, I guess nobody would like to rent the house. Ordinary people. I mean you have to be a supervisor, see, down there. If they stay in the camp, they pay only about \$25, \$55. So they let me stay there.

DH: Was it also because you worked for quite a while on the plantation?

HW: Maybe so. Yeah.

DH: Then, when you first moved here, plantation was...

HW: Still here.

DH: Then later on they returned...

HW: That's right.

DH: So as soon as they returned the property, then your rent went up.

HW: Oh yeah. They doubled the rent the first month already. Then it came up again and came up again.

DH: When you were a child in your parents' home, who used to do the chores?

HW: Well, I was the oldest so....but not much chores, eh, only feed the chicken, feed the ducks, feed the pigs. That's all.

DH: Then, after you became married, what? Who did the chores?

HW: Of the yard like that? Well, I have to do it, eh.

DH: And in the house?

HW: The house my wife used to do.

DH: When you were a child, the laundry, where was it done? In the yard?

HW: No, every home used to have a wash house. That's where they made. It's not connected with the main house. We didn't have water, so my father dug a well. You know like the old time picture, you see the well? That's how they used to get their water. But drinking water, my father used to go fetch it from the next door neighbor, where they have the mountain water from the pipe. Maybe he go twice a week, maybe three times a week.

Drinking water. Later on, of course, we got a pipe so we didn't have to go get the water.

DH: After you got married, where was your laundry done?

HW: Oh, at my home.

DH: Was it a wash house, too?

HW: No, then you have a wash house connected to the house, eh. It was done like that. But then, already we had washing machine those days.

DH: When you were small, what kind of foods you used to eat?

HW: You see, my mother is from Japan. So naturally they feed us Japanese food. Seldom we eat American food.

DH: Can you remember what kind of things?

HW: She used to fry akule, aku, and Japanese style; cooking with shoyu and sugar. Vegetables and little meat inside, or chicken. And, well, we didn't have bread. That's far out in the country. So we eat rice from the morning like the Japanese do with miso soup. Nothing fancy, but was alright.

DH: What kind of things did you eat at the Japanese boarding school?

HW: Same like home. Only thing they cook in large quantities to feed all the guys. Same kind. Rice again from morning.

DH: What did they give you folks for the home lunch?

HW: Rice ball with ume inside. That's all.

DH: Then after the bus started and you started going from home, you used to eat in the cafeteria?

HW: No. We used to still bring lunch from home.

DH: What kind of things you used to bring?

HW: Rice ball, too. Those days school lunch was five cents, you know. But if you get two, three brothers and sisters going, you can't afford fifteen, twenty cents, eh. That was hard, was. For the parents, I mean.

DH: You remember what kind of stuff they used to serve in school?

HW: I don't because I never did go and eat. I know they used to have lots of pork and beans and maybe ground beef..

DH: Then, when you went to Mid-Pac...

HW: Then I started to eat American food, because they feed American food. That's where I learned how to eat lot of things which I didn't have at home. At first it was hard, but I got used to eat. When you get hungry, you eat anything, yeah.

So you started with the breakfast. They give you toast, chocolate, in the morning, and cereal, and maybe some fruits. And lunch they give you, not too heavy but, maybe spaghetti or something like that with milk. But I don't drink milk, so I didn't drink milk.

DH: Then dinner time?

HW: Dinner they give you heavier, solid foods. Of course we don't get steaks and da kine, but we had enough to eat.

DH: Are there any foods that you no longer eat today that you used to eat when you were small? Stuff that, well, maybe you don't make any more or you don't find in the store.

HW: Well, you see, the cooking has changed with the niseis. So, of course, like our home, well, we eat Japanese food mostly. But when my mother was cooking, we used to eat lot of Japanese food. Since my mother is not with me, the niseis cook different. More to American style.

DH: You can remember any kind of dishes that your mother used to make that you don't eat now?

HW: Yeah. What they made is lot of vegetables with little chicken or...well, my mother didn't eat meat, see. So she usually used chicken. You don't eat that often, now.

DH: You remember what it was called?

HW: Nigome.

DH: She didn't eat meats, then? Is that because her religion?

HW: No. She didn't just like meat and pork. She didn't eat pork either. So we seldom eat pork and meat because she didn't like. Well, once in a while we used to get meat, but not often.

DH: Fish, what?

HW: Fish she like, so we usually get more fish than other things.

DH: Can you remember the names of any other dishes that...

HW: That we don't eat? No, I think that's about the only thing we don't eat now.

DH: When you were young, where did your parents get most of the food?

HW: We used to have that truck salesman, you know. He used to come around.

DH: You remember who was?

HW: I don't because that's long time ago.

DH: Then what stuff she used to buy from the truck salesman?

HW: Well, fish, meat, pork, canned goods, and the Japanese foods which they had in the truck. Just like today, they have salesman going with the truck, eh.

DH: What about vegetables and stuff?

HW: Vegetables, yeah.

DH: Used to buy that, too?

HW: Buy that. Some we raised.

DH: Like what kind?

HW: Onions. Easy thing, yeah. Eggplant. And daikon.

DH: You used to raise chickens?

HW: Yeah. Chickens, ducks, pigs.

DH: What did you do with the pig?

HW: They raised to sell, pigs. Because we don't kill....

DH: The ducks, they used to sell that, too?

HW: No, the duck eggs we used to sell.

DH: Sell it fresh?

HW: That's right. The only people used to eat duck those days were Chinese. Japanese don't eat duck those days. Chickens, yes, they eat.

DH: The chickens was for home use?

HW: And egg, sell the eggs.

DH: You folks had lot of chickens and ducks then?

HW: That's right.

DH: You remember how much some of the foods cost?

- HW: Those days? Gee, I don't know because I don't buy, eh. My mother did all the buying, so.
- DH: When you got married, where did most of your food come from?
- HW: Store.
- DH: You didn't raise any of...
- HW: No. No time for raise.
- DH: You remember then how much certain stuff used to cost?
- HW: Oh, way cheaper than now. I can tell you that. Yeah, fish like that---akule like that, maybe you get five for half a dollar, eh. Really cheap.
- DH: Big kind akule?
- HW: That's right. And aku was maybe about ten cents a pound, eh.
- DH: The whole aku?
- HW: No, the---well, if you make it into fillet, I think the whole aku like that was about quarter, I think, or twenty cents. Now, whole aku like that cost you ten dollars.
- DH: When you started working at the plantation store, you can remember how much some stuff used to cost?
- HW: Some things. I was in the warehouse but I can remember some things.
- DH: This is what, '40, '41, about?
- HW: Yeah, '41. Dry shrimp was about ten cents a pound, I think. Bag of rice was maybe three dollars.
- DH: Hundred-pound bag?
- HW: Yeah. Well, you have to get it cheap because your pay was small. Otherwise you can't afford.
- DH: As a child, what kind of things you used to do when you used to play?
- HW: Oh, we had lots of games, eh, like Nika-baby. You know that? Nika-baby?
- DH: That durham bag?
- HW: Yeah, durham bag. And string ball, you know. You make your ball out of the string tied over and over. We used to play that. Instead of baseball, we played string ball. That's what they used to call, see.

DH: How you hold the string together?

HW: You just tie 'em up. No cover at all.

DH: No come apart?

HW: No. And in the end maybe you put the plaster, eh. That's the only kind you can afford. And that's what we make out of the real skin ball. See, you take the cover off, and then---see, the real skin ball is hard. So if you tie it up again, it won't be too hard. Even you get cigar, it won't hurt. Those were the popular ones, eh.

Peewee. You hit the wood like that, and then you hit 'em with the--- you hit so many times that the more you hit, when that thing was in the air, you get more points.

DH: How did that go?

HW: You see the stick. You put it like this. Then you hit it in the end. The thing flies up, eh. And the more you touch, the more points you get. And the farther you hit that thing, you get more points. That was popular. And playing marble. Well, those were the things we used to play when we were small. And we were living near the beach, so we used to go fishing a lot. Diving, fishing.

DH: Lot of fish those days?

HW: Oh yeah. Those days, lot of fish. But now they have aqualung. No fish around the shore now. Those days they had lot of fish near the shore.

DH: You heard one stuff called "senda"?

HW: "Senda"?

DH: You know the Pride of India? That tree, Pride of India.

HW: I don't know.

DH: Get the green...

HW: Oh yeah, the green fruit, just like, eh?

DH: Yeah, come one bunch. You guys used to play with that?

HW: We didn't play that. Yeah. Some of them used to play.

DH: Shoot 'em with slingshot.

HW: Yeah. Well, we didn't play with that because it's dangerous, eh.

DH: You ever used to get into da kine when you were small, da kine

gang fight like that?

HW: No such thing. We used to go a lot of camping, though. Down the beach during the summer. Had lot of fun.

DH: As you grew older, you used to do the same things?

HW: No. You see, I didn't have the time to do that. When I was working at the gym, yes, I used to take the kids camping. But after that, no time.

DH: High school days, what....you used to do?

HW: High school days, we didn't go camping.

DH: What you used to do intermediate, high school?

HW: Oh, those days, we used to go camping. Intermediate time.

DH: You used to play sports like that?

HW: Yeah, I learned how to play baseball and basketball in high school.

DH: Mid-Pac?

HW: Mid-Pac.

DH: Before then, no?

HW: No. Well, only string ball.

DH: Is that same as baseball, the rules?

HW: Yeah, the rules are same. Only thing it's shorter because we were small. Basketball, we can't play those days because we get no basket. (Laughs)

DH: The string ball is overhand pitch?

HW: That's right; all overhand. Get umpire like in baseball. The rules are same. Three strikes.

DH: When you were at Mid-Pac, the baseball that you played, that was for the school?

HW: I played for the school, yeah.

DH: Was it organized?

HW: Yeah, you play at interscholastic.

DH: What other schools you used to play?

HW: Oh, we used to play Leilehua, Roosevelt, Kam. I wonder if we

played McKinley, no. See, the bigger schools play with the bigger team. They have their own league.

DH: Oh, at that time had Roosevelt like that, too?

HW: Yeah. We played Roosevelt, Leilehua. We used to come out Leilehua to play.

DH: How did you folks travel to the other schools?

HW: They used to have a small bus. Take us with the bus.

DH: Then what were the big schools?

HW: Big schools played with the bigger schools. Like McKinley, Punahou. Punahou, well, they used to have two teams. So the second team we played, but not the first team.

DH: At that time, how many public schools had?

HW: Had McKinley, Roosevelt. Farrington wasn't there yet.

DH: Leilehua?

HW: Leilehua was, yeah. That was all, eh. Kamehameha is all private. Punahou, private; St. Louis, private.

DH: Had Iolani that time?

HW: Yeah. They had Iolani. Iolani is private, too.

DH: When you were married, what did you do in your spare time?

HW: Oh, I used to handle the Waialua baseball team.

DH: The high school?

HW: No, the senior league. I handled the team for

DH: One team or...

HW: One team. The senior team, the one plays in the rural Oahu Japanese league.

DH: There was only one team from Waialua?

HW: That's right. That was in the senior league. But they had junior league, too.

DH: Local...

HW: Yeah, yeah. Not only local, but they had junior league, Oahu junior league.

DH: How many teams had in the junior league?

HW: Waialua, Ewa, Waipahu, Aiea.

DH: But Waialua only had one team?

HW: Yeah, I think one team, we had.

DH: So was it the same way as the men's league, the one...

HW: That's right.

DH: So they play among (the other leagues)...

HW: Among (the other leagues)...

END OF INTERVIEW

Tape No. 1-67-2-76

ORAL HISTORY INTERVIEW

with

Hajime "Gandhi" Warashina (HW)

August 20, 1976

Waialua, Hawaii

BY: Dale Hayashi (DH)

DH: This is an interview with "Gandhi" Warashina on August 20, 1976 at 7:20 p.m. You know, when you were young at Kawaihapai, when anybody got sick what did you do?

HW: We have to call the doctor. From Haleiwa.

DH: Do you remember who it was?

HW: First was the Dr. Ichinoi. That's all I remember. Then after that, was somebody else, but I forgot the name, now. Then Dr. Miyasaki later. That's the only two doctors I remember.

DH: They were from Haleiwa?

HW: Yeah. The same place now.

DH: Where Dr. Miyasaki is?

HW: Yeah. She use to be an old building there. He rebuild, eh.

DH: So Dr. Miyasaki was the third doctor? From the time you were here?

HW: I think so. I don't know before that. I don't know who was there.

DH: How did he come? With car like that?

HW: Yeah. Doctors had car, eh, those days?

DH: (Chuckles). Did you go to any hospitals or clinics?

HW: My time, no. If we had to go to hospital, we had to go in town.

DH: Who paid for your medical expense?

HW: Your own.

DH: The Oahu Railway didn't pay for anything?

HW: For my father, yes. But not for the family.

DH: When you started working for the plantation....

- HW: Yeah. That was 1933.
- DH: Your medical was free, right?
- HW: That's right.
- DH: Were your children born at home or at hospital?
- HW: Waialua Hospital. All three of them.
- DH: You remember any kind of folk medicines that were used before? Not prescribed by doctor but just, say, maybe eat guava leaf for something when you get diarrhea and stuff like that. Any kind?
- HW: Chee, boy. The only thing I remember is for kidney, we use to drink that medicine made out of lobster shell. You crack the shell. You boil that and you drink that.
- DH: For the kidney?
- HW: Yeah. You see, I had kidney trouble when I was seventh grade.
- DH: Did that thing help?
- HW: Well, it help to certain extent. But when it gets worse, you have to go to the doctor. Then, mine didn't work too well. So I went to Honolulu Kuakini Hospital for two months.
- DH: You don't remember any other kind of stuff that they use to use?
- HW: Medicine? No, not that I know of.
- DH: You remember how much the hospital like that cost?
- HW: I don't remember. My parents paid for it.
- DH: Well, what did you have? Infection or something?
- HW: You see, the poison from the kidney went all over the body. And I got swollen, see. That's what you get when you get kidney trouble. You come blind, too. I was blind for one week. See, the poison goes around the body. That's what they told me. Took me two months.
- DH: You were blind for one week?
- HW: Yeah. Couldn't see at all. In fact, I was in a coma for one week.
- DH: Oh, was bad then.
- HW: Yeah. Bad.
- DH: And what did they do? They operated on you or something?
- HW: No operation. You see, actually, they cannot operate because the sickness is from kidney, but it's not where you can operate and get

it fixed. The only thing is you got to rest and you got to drink lot of milk, water to help get the poison away.

DH: After that, you had any trouble with your kidney?

HW: No, I didn't. But in later years, see, it affected my eyes.

DH: You have hard time seeing like that?

HW: Yeah. You know, you get some kind of cloud before your eyes. Cannot see clearly. So I took medicine to clear that.

DH: When did you get your first car?

HW: Oh, must be about '43.

DH: You remember about how much cost?

HW: Those days? Little over thousand, I think.

DH: Where did you buy your car?

HW: Service Motor.

DH: That's the same place where they are now? Service Motors? Wahiawa?

HW: Yeah, that's right.

DH: That was a brand new car?

HW: Brand new Chevrolet.

DH: Was the Service Motors called Waialua Garage before?

HW: When they were located in Haleiwa, yeah. Waialua Garage. Then when they moved to Wahiawa, they change the name to Service Motor.

DH: Where were they at first?

HW: Near the Liliuokalani Church. Right in front. That was the garage.

DH: About where Matsumoto Store is now?

HW: That's right. Right around there, yeah.

DH: Was your car very useful?

HW: Oh, yeah.

DH: So after that, you did most of your traveling with your car?

HW: Yeah. I used the car most of the time.

DH: You stated in the other tape that you had relatives in Japan, eh? You used to communicate with them before?

HW: I didn't. My parents did.

DH: By mail?

HW: By mail.

DH: In those days, how did you find out about things happening?
Like maybe, the United States?

HW: Newspaper. That's the only way.

DH: How many newspapers had that time?

HW: They had Star Bulletin and Advertiser, but since my parents were Japanese, they use to take Japanese paper. Hawaii Hochi and Hawaii Times.

DH: How did you find out about things happening in the community?

HW: Well, you hear from people. That's the only way. Or announcement in the movie theatre. What they going to have, yeah. That's all.
(Laughs)

DH: Mostly by talking?

HW: Talking.

DH: Were there many crimes before?

HW: Our days?

DH: Yeah.

HW: Very few. Very few.

DH: What kind of crimes were there mostly?

HW: Chee, when I was young, what I see in the papers, that's the only crime I see happen in Honolulu. Robbery, like that. That's the only kind crime that you read. But in the country, you don't see it.

DH: So, around here was very few?

HW: Oh, hardly any had.

DH: You remember the Fukunaga murder case?

HW: Yeah, I do. That's through newspapers I....

DH: He was from out here, right, originally, the family?

HW: Yeah. Pineapple camp, eh. That was famous. They even made a song, eh. Made out of that....

DH: How did you feel about that?

HW: Chee, at that time I was young, so I don't know actually if he was guilty or not guilty.

DH: You were kind of young then. You know how some people in the community felt about this? Maybe your parents, how did they feel?

HW: Parents, I guess, pity the boy, eh. 'Cause he was sentenced to death. See, well, the parents' case, they think of his parents. How do they feel. So naturally, they feel sorry for the parents.

DH: In your school days or your dating like that, did your parents every disapprove of what you did?

HW: At high school? No.

DH: They approved of what you did?

HW: Yeah.

DH: What about your work? Plantation.

HW: Did they approve?

DH: Mhm.

HW: Well, in those days, no job except the plantation. So you had to work in the plantation.

DH: When you were young, what you wanted to be when you grew up?

HW: Chee, no idea.

DH: Oh, you didn't really think that you wanted to be something?

HW: No. With our parents' income, you cannot think of what you want to be 'cause they cannot afford. Those days, you lucky if you can go to high school. Now, high school is nothing, eh. Everybody go to university. Those days, even high school, they had hard time. Most of our classmates got through ninth grade, they went to work. Many of them. Few went to high school. Hard time those days.

DH: You had any kind conflict with your parents?

HW: No conflict.

DH: When you started on the plantation, you guys had lunas?

HW: They had.

DH: How was he?

HW: Those days, oh, those days, the lunas were mean.

DH: You remember who he was?

HW: Oh, we had so many, so I don't remember. Practically everyday you get different luna. See, everyday is not the same job you get. Today you might gō hanawai. Next day you might go cut grass. Following day you might gō poison. So actually, you don't stay with one luna.

DH: How did he treat the workers like that?

HW: Oh, in those days, the lunas get the upper hand, eh. No union. Well, you have to work, that's all.

DH: Did they have any case where the luna would hit somebody?

HW: I didn't see any, though.

DH: What about when you went to the irrigation? How was the luna there?

HW: Oh, my boss was....nice.

DH: Who was that?

HW: Mr. Shaw.

DH: S-H-A-W?

HW: Yeah.

DH: And he treated you good?

HW: Oh yeah. He was a well educated man.

DH: Do you think that it was a good idea to have racially segregated camps? You know, like before time used to be Japanese camp like that. Filipino camp. Spanish camp over there.

HW: It was like that when I came to Waialua?

DH: You think that was a good idea?

HW: Well, you have to take it, that's all. Because the plantation did it.

DH: You think that had any bad sides to that?

HW: Well, in those days, even you live in a certain camp, there's no such thing as you fight with another camp. Because they work together, see. So the harmony was there. You play sports together, eh. Play with all nationality. You don't get no trouble. Even they live like that, but when they come to sports, they all in one.

DH: Oh, you mean, all the baseball stuff like that was all....

HW: Yeah.

DH: Just plantation teams?

HW: Yeah. Of course, we use to have racial teams. Basketball, like that. But in order to pick the best team, they have to have a local league. That's why you call local league. They pick the best of the league teams to make one plantation team. So they play together. Regardless of how hard they play against each other during the local league, when they come to one team, for the plantation, they all play for the plantation. So even they live separately like that, I don't think that have any effect. They had good will for each other.

DH: The other tape, I asked you about pay like that; if you knew that somebody was getting more than you. You said you didn't talk about that kind stuff. Was that typical of all the other workers?

HW: I guess so.

DH: Or is it yourself?

HW: Well, I didn't care how much the other guy got. Like now, you know how much, because by the grades. But those days, there's no such thing as grade. You get paid for what you do. Doesn't go by grade. These days, they all go by grade regardless. You know what kind of work you do.

DH: Would you say that most people that you knew, they didn't ask people how much they made?

HW: No. They didn't care, I guess.

DH: Did you have anybody that you used to think was outstanding?

HW: Yeah. Mr. Tasaki.

DH: Tasaki? Is he still alive, too?

HW: No. He's gone.

DH: What was he?

HW: Well, he was mostly interested in sports, sec. So he usually head the sport. Japanese baseball. His son still lives here. He's retired now.

DH: Oh yeah. Remember, you were saying about your summer fun program that you used to run? Can you give me an idea of what it was like? You two guys used to go everyday someplace, you would take them (children)?

HW: Yeah, we take 'em Waimea Falls. We take 'em way up pick mountain apples. That's part of summer program. And camp.

- DH: How long did the program run?
- HW: All through summer.
- DH: The whole three months? Was the enrollment strictly from plantation kids or from....
- HW: All members of the Association regardless of where you work. Because we had members...you see, they belong to the WAA. Waialua Athletic Association. And you can belong to that association even you don't work for the plantation. So their children all can come to the gym. So it wasn't only strictly for plantation people.
- DH: If you work on theplantation, you automatically part of the W...
- HW: No. Some of them do not belong to the WAA, because you have to pay dues.
- DH: Oh. Then you cannot come (i.e. participate in the summer program)?
- HW: Yeah, that's right. But most of them are belong to the Association. The dues were cheap, eh, those days. Shee, how much? I forgot already.
- DH: Whatelse kind stuff you used to do? Where you used to take the kids like that?
- HW: Oh, when we don't go out on field trips, we play games at the gym or outside on the athletic field.
- DH: And how would you transport all the kids to the different...
- HW: Oh, the plantation used to lend us trucks.
- DH: The kids that came to the summer fun, did they have to pay any kind of due?
- HW: No. As long as they belong to the Association. The parents belong to the Association, was free. But they bring their own lunch. That's all.
- DH: You graduated what year was?
- HW: Mid-Pacific? 1933.
- DH: So when you started working,that was just before the Depression?
- HW: Oh, that's Depression already, eh. Oh, you can hardly find work those days. You can get a job, you were lucky.
- DH: You recall any strikes about the Depression time?
- HW: During the Depression, no more strike. No strike.
- DH: How were you affected by the Depression?
- HW: Can't get a job, so we have to work for the plantation.

DH: Was your family affected?

HW: Well, my father had a job right through, so actually, didn't affect us as much as the others. We live in the country; you no need fancy stuff.

DH: Was that partly 'cause you folks used to raise a lot of your own food like that?

HW: That's right.

DH: Do you think that the Depression affected the community as a whole pretty much?

HW: I don't think so.

DH: I heard from someone that he thought the Waialua-Haleiwa community as a whole wasn't affected too much by the Depression. Not like Mainland.

HW: Oh yeah. Mainland was affected by the Depression. But in the country, you can hardly tell if it's a depression or not.

DH: Was the plantation affected? Did they have to lay off some people like that?

HW: No. Anybody wanted to work for the plantation those days, can get a job. Right now, you cannot, eh, unless they hire you. Those days, as long as you apply and pass your physical, you get a job because they needed the man in the field. Not mechanize as it is today. All was manual labor.

DH: Did you hear anything about dumping of molasses in the ocean by the plantation (during) Depression time?

HW: I don't know. Because I didn't work in the field.

(Siren in background)

DH: You worked five years in the field, eh?

HW: Yeah.

DH: During those five years, did the plantation start using mechanical things? Planters. Maybe loaders. Tractors.

HW: Oh, those, they had. Planters, like that, they had.

DH: You know of anyone that was put out of work because of a machine?

HW: No.

DH: What would happen like if, say, crop loading machines. The loading machines, like that, and cane cutters came about 1937, eh. Around there.

HW: Cane cutters?

DH: Yeah.

HW: Not that early. '37, they were still using cane knife.

DH: Over here? When; let's say a machine came and took over your job, what would the plantation do to the workers that didn't have jobs?

HW: Oh, they put them in another department. They didn't lay off anybody because of the mechanization. As of today, as long as they have mechanization, the worker retired, they don't hire anybody. So they don't have to lay off anybody. That's how they control their laborers now.

DH: Did the plantation train the workers to operate the machines? Like if you were working harvesting cane, say, and then you got a cane loader or something. Would the plantation train you to operate that or did they train somebody else?

HW: Oh. Well, my time, they didn't have that loader like that. But, I guess, they do now, though. They train. If you not familiar with the job, they train you. Otherwise, you can't do the job.

DH: Where were you when the Japanese attacked Pearl Harbor?

HW: I was working in the gym.

DH: Was there any damage to your family?

HW: No.

DH: Can you recall the conditions that existed immediately after the bombing?

HW: Blackout. That's the only thing I know.

DH: What about like curfews? Had curfews like that?

HW: Sure. Cannot leave the house after dark.

DH: You know of anybody who got caught for leaving the house like that?

HW: No.

DH: Was pretty strict, but?

HW: Yeah. Military took over.

DH: Anything else besides blackouts and curfews?

HW: No recreation. Night time,

DH: What about during the day?

HW: During the day, the routine didn't change. You just go to work. That's all.

DH: You had any friends that were interned or relocated?

HW: Sam Nishimura. He was interned.

DH: How long did the conditions last, the blackout?

HW: '42. '43. The blackout lasted about two or three years.

DH: So all during that time, no night life at all then?

HW: No.

DH: How did the community as a whole react to the bombing, like, of Pearl Harbor?

HW: Well, I guess they figure it couldn't be helped.

DH: How did your family feel? Your parents?

HW: They feel the same, I guess. Couldn't be helped. Just happened. They didn't know anything about it until it happened.

DH: Did people of other races treat you differently because of the bombing and because you were Japanese?

HW: In town, maybe they did. I don't know.

DH: Did the bombing and the War affect your personal life in any way?

HW: Well, it took our recreation away.

DH: Did they also slow down on your recreation during the day, too? The leagues that...

HW: That's right. That was all suspended. And they have no inter-plantation. In fact, it was stopped.

DH: That's when you were transferred, right, from the gym?

HW: Yeah, I came to the store. (Plantation store run by Fujioka and Sons.)

DH: Did the military take over the gym?

HW: That's right.

DH: Oh, they did. What did they do with it?

- HW: They use that for their own recreation.
- DH: Did the large number of military people affect you folks in any way?
- HW: No. We had so many troops stationed here. It helped the business, though.
- DH: Did it help, like, the store you were working? That was the plantation store, eh?
- HW: That's right. It did. Because they have lot of soldiers around, so they sold many things, eh.
- DH: How did you feel about all the soldiers in there?
- HW: I thought was good. They protected you, eh.
- DH: How about the community?
- HW: Yeah, they felt the same way, too.
- DH: You participated any kind of volunteer work like that?
- HW: Yeah. After work, we train as soldiers. We go in the park, march. That was required, eh. All the young guys.
- DH: You were married that time?
- HW: Yeah, I was. I got married in '42. Right after the bombing. One month about.
- DH: You know the army draft, if you were married, they didn't take you as a whole?
- HW: They took some, though, when you volunteer. But most, they took the singles.
- DH: There was gas rationing like that, yeah?
- HW: Yeah. Food wasn't rationed, but gas was.
- DH: Did that affect you in any way?
- HW: Oh, you cannot travel. You get coupons for gas, and that's all you going to get for the month.
- DH: How did they go about giving the coupons?
- HW: You apply for the coupons. Depend on what kind of work you do. If you have to use your car for work, they give more gas. But only for pleasure, they give you certain amount a month.
- DH: Did the martial law affect the plantation in any way?

HW: I guess not.

DH: Did it affect you?

HW: No.

DH: Going back to the interns, you can recall what happened when the people were interned? Like Sam Nishimura, you said. What did the government do?

HW: Now, we know. But at that time, we didn't know why they were picked up.

DH: You know, were you picked up for anything at this time?

HW: No, no.

DH: You had any friends that were picked up for any kind of stuff?

HW: No.

DH: When did you first hear about labor union?

HW: Let's see. '45.

DH: What was your first reaction?

HW: I joined the union.

DH: When did you join it?

HW: When they first came around to the plantation. That was about 1945, I think.

DH: You remember who the guys were?

HW: Oh, some came from Waipahu. Some came from Kahuku.

DH: You remember any of them?

HW: Yeah. Harry Shigemitsu.

DH: He was from?

HW: Kahuku.

DH: This is all plantation people?

HW: Major Okada.

DH: This is from?

HW: Waipahu.

DH: So they signed you up then? Did you help organize the union over here? Who else help organize?

HW: Justo Dela Cruz. Mike Nagata. Slim Robello. Tony Rania. They're the one that organize the union there.

DH: Can you tell me little bit about what you folks used to do?

HW: We use to go meetings a lot in town when I was secretary, and Mike Nagata was the president.

DH: Was this the first union?

HW: Yeah, that's the union. That's when we use to go practically every Sunday to meetings in town.

DH: When you folks were trying to organize it, how did you folks go about signing people up like that?

HW: We call a meeting of all the laborers who are eligible to sign 'em up.

DH: Were you ever afraid of joining?

HW: No. That's the best thing happen to the laborers. Unions.

END OF SIDE ONE
SIDE TWO.

DH: You said you called meeting of all the eligible laborers. And then what would you do?

HW: Sign 'em up.

DH: You talk to them like that? How did the other people react to this? Did they all want to sign up or were there some that didn't want to?

HW: Well, some, first, they didn't want. But when they got the benefits, they all signed up.

DH: Mike Nagata was president when you were secretary. Then after that, he dropped out, eh, of the union?

HW: No. He was inside for quite a while. Then he got offered supervisor's job. Whenever you come supervisor, you cannot join the union.

DH: Did you still participate in any way?

HW: No. Went entirely out.

DH: Why do you think that Waialua Plantation was the last to sign up with the ILWU?

HW: Well, Waialua had better pay than other plantations. Hourly wages were higher than otherplantation.

DH: The first part (i.e. in its early days), was Waialua union real

strong?

HW: Oh, was strong!

DH: Frank Midkiff was the manager, plantation?

HW: When the union came?

DH: Yeah.

HW: Nō.

DH: John Midkiff.

HW: Yeah, John Midkiff was the manager when the union came. Soon after that, John Anderson became manager.

DH: Midkiff, as a manager, how was he?

HW: Very likeable man.

DH: So the workers as a whole liked him?

HW: Yeah.

DH: See, we were wondering, like, why was Waialua such a strong union when the manager was well likeable?

HW: Unions were all militant those days, eh. I guess the leaders were good. You get good leaders, you get good union.

DH: So you think that that's the reason why the union was strong? 'Cause the leadership?

HW: 'Cause of the leadership.

DH: Were there any immediate changes in the plantation after the union came in?

HW: No. Everything was negotiated. That's the only difference.

DH: Then conditions got better after?

HW: That's right.

DH: When you were first working, you started off working ten hours a day, eh. When you were working in the fields, did it change to eight hour day?

HW: Eight hours came after when? Chee, I don't know what year it was. I know when I started working in '33, was ten hours. Two, three years before, eh, the War.

DH: When you were athletic director, you were paid salary, no?

HW: Salary.

DH: So the time, you put in more than eight hours?

HW: Oh yeah. Because of the night recreation. When you come supervisor, they don't pay you by the hours. So you have to work, yeah, so take some other days off.

DH: So the eight hour day didn't affect you at all?

HW: No.

DH: You remember the six month 1946 strike?

HW: No. That wasn't six months, eh. Three months.

DH: Over here?

HW: Yeah. I remember I was in the thick of it over here. I was the secretary then. We had our union office down at the Japanese school.

DH: Hongwanji?

HW: Yeah.

DH: What you remember about it?

HW: Well discipline. Every camp has camp guards. Outsiders cannot enter before they get excuse from the union office. Nobody enters. We were afraid some strike breakers go in, and make trouble. So anybody who wants to get into the camp has to have a written permission. That they show to the camp guards. When they see the president's signature, yes, they can go.

DH: Who was the president of the time of the strike?

HW: Mike Nagata.

DH: How was he as a leader?

HW: Good. Very militant. But you have to be if you going to be a head of a organization. If you not militant, they will take advantage of you. Yeah, he was a good leader.

DH: You folks had soup kitchens like that?

HW: At that time, no. But we gave our food to the newcomers who came from the Philippines.

DH: Did people outside the union in the community donate food like that?

HW: That's right. They donated.

DH: Businesses donated food, too?

HW: Mhm. They gave lots.

DH: Can you remember some stuff donated?

HW: Mostly food stuff. Canned goods, rice, flour, coffee, sugar. And then we ration that out to the needy family. Cannot afford to buy, eh, because they came from the Philippines. See, we had all food chairman takes care of that. It's run like a business.

DH: You folks organize any other stuff besides that?

HW: No. Then we had fishing gang go out and catch fish. Then we had some gang who raise vegetables. And when they harvest that, they bring all to the union hall. That we distribute out to the needy ones.

DH: Where they use to grow the vegetables?

HW: Any open space. Oh, the thing (strike) lasted 79 days, if I recall.

DH: Had one tsunami, eh. 1946. That wash out the Oahu Railroad and Land Company, the....

HW: At that time, the train wasn't running already. '46, now. I don't think so.

DH: So what? How did it affect your father? Did it affect your father in any way?

HW: No, my father already died in 1941.

DH: Oh.

HW: When the train stop, they were all out of job. They don't need the men, eh.

DH: You remember the 1949 shipping strike? Did it affect you in any way?

HW: Oh, yeah, we couldn't get any food, eh.

DH: Had any kind of certain foods that couldn't get?

HW: Yeah, that comes from the Mainland. Fresh fruits, rice. Well, most of our goods come from the Mainland, eh. So when the strike went on, we hardly can get things.

DH: Going back to the union, you folks were the organizers. Soon as you organize, who was the first president?

HW: I don't remember who was the first president.

DH: Mike wasn't the first president?

HW: Chee! That, I don't know if he was the first president, because I wasn't the first secretary, because they had secretary before me.

DH: You was what? About number two?

HW: I think I was, but I don't know.

DH: You know the meetings like that that you attended? What did you folks do at the meetings?

HW: Intown? Oh, they give you all the low down. How to run a union. See, we didn't know a thing about union, eh. They used to make us go to classes. Learn how to hold your membership.

DH: How often did you folks have meetings over here?

HW: Over here, not too often, but we have to attend the meeting in town.

DH: Who were some of the people in town that help you folks?

HW: Jack Hall. We used to get from San Francisco, eh. Goldblatt, Louis Goldblatt. Harry Bridges. But the local chief was Jack Hall, eh, and he had assistants.

DH: What were your reactions when you found that Jack Hall and six others were arrested by the government for conspiracy to overthrow the government?

HW: I didn't believe that. I didn't think they were against the government, that time. Actually, they weren't but they wanted to help the laborers, eh. So I guess, they made some kind of excuse to arrest them.

DH: You mean the government?

HW: Yeah. They said they were Communists or what, yeah. Well, you can be a Communist today and you don't get arrested, eh.

DH: How did you feel about Hawaii becoming a state?

HW: Individually, it doesn't affect us. State or island, doesn't make any difference.

DH: To you, it doesn't make a difference?

HW: No.

DH: Going back to the union again, had martial law at the time you folks were organizing, right?

HW: At that time, no. The War was over in 1945, eh. Correct? There was no martial law then.

DH: When you first signed up, that was after the War already?

HW: Yeah. After the War.

DH: You didn't hear anything about the union before that?

HW: No.

DH: Okay. Within the last 15 years or so, had any important things that happened to you? Or let's say, from about 1950.

HW: Since then, my kids are graduated University (of Hawaii), see.

DH: And you left the plantation, yeah.

HW: In 1951.

DH: Why did you choose to do this?

HW: Oh, I went in business with my in-laws, so I left the plantation.

DH: Were you getting any kind of pressure from the plantation ~~at~~ all?

HW: No.

DH: You just voluntarily left?

HW: That's right. They glad to let me go.

DH: (Chuckles) Why is that?

HW: Well, they don't want to hold back anybody, eh, who wants to get ahead.

DH: At that time, the plantation still was running the gym?

HW: That's right.

DH: When did the gym get turned over to the city?

HW: After Mel Nozaki was in charge. Cheez, I don't know when they went back to the county.

DH: Did you have a hard time reorganizing after you went back to the gym? After the War.

HW: No. When come to athletics, everything is forgotten. Union or no union.

DH: Oh yeah, you know that strike that you folks took part in? Was there any violence?

HW: No violence. Well organized. Well controlled.

DH: What were you asking for?

- HW: Higher wages. And, well, many other things which I can't recall. Wages was the number one.
- DH: Then you folks got what you guys asked for? 1952, there was a walk-out of Filipino workers on the plantation. Do you recall that?
- HW: It wasn't a Filipino, eh. One department. I think tournatwo department. Walk-out.
- DH: Why was that?
- HW: I don't know. Working conditions, I guess. See, I wasn't in the plantation then.
- DH: Do you think that the Waialua-Haleiwa area is a good place for your grandchildren to grow up?
- HW: Sure.
- DH: Why you feel that?
- HW: It's a nice community to live in. Don't you think so?
- (Laughter)
- DH: Right now, you're what? One of the shareholders or something inside the store?
- HW: Yeah.
- DH: How did you get started in the business?
- HW: Oh, because my wife is from the store, eh. That's how I got involved. (Fujioka Store.)
- DH: Oh, she talked you into it, or you just wanted to?
- HW: No, she didn't talk me into it. I feel that I can try.
- DH: When you started with the store, was it better than (working on the plantation)....
- HW: Oh yes.
- DH: You folks had how many store at that time?
- HW: Four.
- DH: And they were where?
- HW: Kawailoa, Halemano.
- DH: Where was the Halemano one?

HW: Was in the Halemano camp.

DH: You mean, way up on the way to Wahiawa?

HW: Yeah. They use to have the Halemano camp in the cane field. Well, at that time we got that, I don't think we had that. I think we had Kawailoa, Waialua, Puuiki, eh. We use to have a store right by the tournatwo road now. By the mill. That store. So, one, two, three. Of course, the original one.

DH: The one that you have right now?

HW: Four.

DH: You use to work at which?

HW: I use to work at Puuiki.

DH: Puuiki. When you first started?

HW: Yeah. The small store.

DH: You folks bought the stores from the plantation, eh?

HW: That's right.

DH: How was this paid for? How was it financed?

HW: We bought shares into the store. That's how we bought the store.

DH: Do you remember what year it was that they purchase the store from the plantation?

HW: 1951.

DH: When you left the plantation, you were already involved in the store?

HW: Yeah, that's right.

DH: There were how many different shareholders?

HW: That's family run, so....seven, I think. Seven shareholders.

DH: Did you folks make deliveries?

HW: When we first got the store? Yes, we did. We were running the same way as the plantation used to. We had delivery boys go to certain camps, eh. Olden style.

DH: Then they would take orders?

HW: No, they would call in.

DH: Oh, the people call in.

HW: That's right. Then we make out the order and deliver that.

DH: Did you folks charge for delivery?

HW: No. These days, you don't deliver nothing. You come to the store, because they all have cars, now. Well, when plantation was delivering, most of them didn't have car, eh.

DH: What kind of people were your customers?

HW: All kind.

DH: Mostly plantation people?

HW: Mostly.

DH: Then you used to go into all the different camps, then? Were there any camps that you used to deliver stuff to that ~~no~~ stay now? The camp's not here any more?

HW: Yeah. Mill 13.

DH: Where is it?

HW: Beyond the....Hongwanji.

DH: Was there another camp by Cement Hill? Down in the fields?

HW: Kemoo. That's all gone now.

DH: That was what kind camp? Was it a Japanee camp or....

HW: No. Filipino.

DH: Is that where the old church is or is it....

HW: Before you hit the Cement Hill. As you go up, on the left side have camp. Near the reservoir. Below. Was long time ago.

DH: That church and the graveyard, was there a camp around there, too?

HW: No.

DH: That was just one church. What kind of church was it, do you remember?

HW: I don't know what kind of church was that.

DH: Was it running when you were a small boy?

HW: No. Before our time. I don't even remember people going to that church.

DH: Were there any bad times with the store? Any times that people

wouldn't buy things as much?

HW: Not that I can remember. Only time is when we get strike. 'As a time we had hard time. They have no more money to pay, eh.

DH: Did you folks donate stuff to the...

HW: Mmm.

DH: Like what kind stuff you...

HW: Canned goods. Rice. But later years, they went on strike they had soup kitchens, eh. So they didn't have to buy too much food.

DH: Was it the 1956 strike?

HW: Yeah.

DH: Did you do any kind of participation at all in that strike?

HW: No.

DH: You were with the store.

HW: That's right.

DH: You folks gave credit to customers? How did you go about giving credit to the customers?

HW: Actually, I don't take care the books, so I don't know how they give credit. But I know they were giving credits.

DH: What would happen to people that couldn't pay like that?

HW: Well, they have to wait until they start working. That's the only way.

DH: Had some people that are still yet never pay you folks back?

HW: I guess they all did, I guess. I don't know. I don't see the books, so I don't know.

DH: You folks were cut down to two stores, eh, recently?

HW: Yeah.

DH: When did you folks give up your other two stores?

HW: Oh, the Kawaihoa store was last to go, I think. Yeah. See, most of the people is move down to Waiialua, eh. So no sense watch the store there. And the Puuiki store went because of the tourmatwo (road) enlargement, eh.

DH: The road.

HW: The road. Actually, you get the same guys coming to the store.

It's near that's why they go there. But if you don't have it, they come anyway.

DH: The plantation paid you folks for that property? When they widened the turnout road?

HW: No, no. Because that's the plantation property. We just rent it.

DH: You mean, so you just have to go?

HW: Oh yeah, you have to.

DH: Didn't give you folks anything at all?

HW: No, no.

DH: How long did you folks continue delivering goods?

HW: Until our store burned down three years ago.

DH: You were still delivering?

HW: Yeah.

DH: Did you folks charge for deliveries that time?

HW: No.

DH: When you first started the store, you folks already had a meat department?

HW: Yes, we did.

DH: When was this store built? (One that burned down)

HW: Oh, I think it's about 75 years ago, eh. That was old store. Formerly that used to be the plantation office and the store together. Then the office built new office here. Then the store took the whole thing.

DH: What did you do in the first store you went, Pauiki store?

HW: Oh, I use to be salesman, that's all. Clerk.

DH: When you folks first started, how did you go about buying your goods?

HW: Oh, one central buying.

DH: From one company?

HW: No, one buyer, eh. And he buys the thing. And then we take it over to the other store.

DH: The saleman would come down?

HW: That's right.

DH: And then where did you get most of your groceries from?

HW: Chee....maybe those days, maybe Davies, Factors. Those were the big grocery department. Now Y. Hata. That's the biggest supplier now. Davies went out of business. Amfac went out of business. So now, Y. Hata, Shimaya.

DH: Would you know about the credit, like that? How did the payments go, like that?

HW: No. I wouldn't know.

DH: Did you folks ever loan out money?

HW: No.

DH: What kind of things were carried in the store?

HW: General stuff. Can goods. Little of drugs. Meat. Pork. It's a general store.

DH: At the end of harvest season, what did the plantation do?

HW: They gave a big party for the whole employees of the pantation when they have a record year. And all the employees are invited to this affair. Usually, that's been held at the Waialua Recreation Center.

DH: Mostly everybody went?

HW: Oh, the whole plantation.

DH: Was a big thing, then?

HW: Oh, big thing.

DH: Who use to make all the kaukau like that?

HW: Oh, they use to have catering, eh, from outside. And some plantation people make their own barbecue and everything. Everything free.

DH: You folks use to do anything else besides just have kaukau, like that?

HW: Well, that's the only thing they did after good harvest.

DH: No games? You guys no play games?

HW: No.

DH: This was just like one---was it a night time affair?

HW: That's right.

DH: Oh. So it's like one party, then.

HW: Party, yeah. Big party, too.

DH: Free booze like that?

HW: Yeah, everything. Drinks.

DH: What kind of sports you use to play? Only baseball?

HW: Basketball.

DH: Baseball and basketball. They use to organize the field over there? They use to organize boxing like that before?

HW: They use to have boxing (Tape garbled) at the park there.

DH: The one right here?

HW: That's right.

DH: You use to organize that?

HW: Yeah. We get boxers from town and we charge admission because the gym has only limited capacity. But outside, we can get more, eh.

DH: Day time was?

HW: No, night.

DH: So you got to set up all the stuff.

HW: That's right. We charge admission to the affair.

DH: Did the plantation make money on this?

HW: It was for the recreation center. For the Waialua Athletic Association.

DH: With the Association, you folks use to have any kind of get-togethers or stuff?

HW: The only time we get together is the WAA carnival.

DH: Do they still have it now?

HW: Yeah. They still have. Now they combine with Waialua Community Association. That thing (the WAA carnival) been going on from long time ago.

DH: Before the War, use to have carnival, too?

HW: Yeah. Use to have.

DH: Had rides and stuff?

HW: Rides.

DH: Any kind of different rides that we don't have now?

HW: No, it was less than now.

DH: Did you hear of any kind of complaints from people about lunas, about working conditions, camp conditions, like that?

HW: No, not that I know of.

DH: How you folks housing was? Was it alright?

HW: Yeah. Alright.

DH: What about sanitation, like that? The camps? Was it clean?

HW: Oh yeah. They use to have guys go clean the camp, eh, those days.

DH: The plantation use to hire the people?

HW: Yeah. So the camp was kept clean. Sanitation was okay.

DH: With coming of the union, what happened to the perquisite system? Did it diminish slightly?

HW: No, I think they gain. 'Cause that was all included in the contract.

DH: So that they had just about the same benefits and they had higher pay?

HW: I think they got more.

DH: Oh, more benefits, too?

HW: Uh huh. Than what they use to get. All in all they really gain.

DH: Who you think was most influential in the union, building of the union?

HW: In Hawaii?

DH: Over here, Waialua.

HW: Locally, I think you get many persons. But, I guess, in Hawaii, Jack Hall was the stand-out.

DH: So Major Okada them was just like....

HW: Well, they were the original organizers, I guess, eh.

DH: Oh. Do you remember Koji Ariyoshi?

HW: I heard his name but I never met him..

DH: Then locally, was the guys that you mentioned that were strong with the union. You mentioned....

HW: Yeah. I guess so.

END OF INTERVIEW

BIOGRAPHICAL SUMMARY: FLORENCE YOKOMOTO, retired plantation store clerk

Florence Yokomoto, Japanese, was born in Hanapepe, Kauai, September 16, 1907. Her parents came to Hawaii from Yamaguchi, Japan. Her mother died when Florence was two years old. Her father ran a small store on Kauai.

Florence attended elementary school in Eleele and went to Kauai High School. In 1926, while in her senior year, she married her husband, Allen. They moved to Oahu in January, 1936. Her husband worked as an assistant in the Waialua Sugar Company Recreation Department. Florence worked as a clerk in the plantation store until her retirement in 1965.

The Yokomotos have one son and currently reside in Haleiwa.

NOTES FROM UNRECORDED INTERVIEW

with

Florence Yokomoto

August 12, 1976

Haleiwa, Hawaii

BY: Gael Gouveia

(Follow up conversation at time transcript presented for review. More information regarding 1946 strike.)

Mike Nagata was the leader; Mrs. Yokomoto worked closely with him, He assigned different tasks to various people. Groups were formed to do such tasks as hunt, fish, plan entertainment programs, etc.

Mrs. Yokomoto talked with the ladies a lot, keeping them informed regarding what was happening. The strike committee met about once a week.

There was a soup kitchen. Whole families could use it. Japanese pride prevented many Japanese from using the kitchen. Many Portuguese and Filipinos used it.

At that time, it was necessary to pay house rent but plantation was good enough not to force the issue. No one had to move because of the strike. People in essential positions continued to work. Many programs were planned to keep strikers' morale up. Boxing, singing, etc. were the kinds of activities planned according to Mrs. Yokomoto. The strike was settled without violence.

A significant event in the lives of the Yokomotos was their first and only ten day trip to California in 1971 with their five year old grandson. Mrs. Yokomoto and her grandson were impressed with plants that were cut into the shapes of animals. They found the climate not so nice as Hawaii. Their grandson suggested giving their leis to the motel cleaning lady. She was very thrilled with them. The little boy made friends very easily. They enjoyed San Diego which they found to be a very clean city. They really enjoyed the zoo. They also visited Canoga Park and North Hollywood.

Tape No. 1-23-1-76

ORAL HISTORY INTERVIEW

with

Florence Yokomoto (FY)

June 24, 1976

Haleiwa, Hawaii

BY: Gael Gouveia (GG)

GG: Okay, I'm just going to say first that this is an interview with Florence Yokomoto in her home in Haleiwa. And today, I thought we'd talk some about your childhood. We'd start with that, if that's okay with you. Now, as I recall you told me that you were born and raised on Kauai. Right?

FY: Yes.

GG: And you were raised by Chinese family?

FY: Oh, well, it's not exactly raised, but since we were, you know, next door, and they had a little girl that was one year older than I, so we somehow live (Laughs) like---I used to go over there, play and eat, and all that, you know, and then, of course, I went home because it's right close by. I stayed with my dad.

GG: How many children were there in your family?

FY: I was the only one. I had a small sister that died when my mother passed away.

GG: I see. Now, being with the Chinese during the day so much, I wondered were there Japanese customs that were retained by your father as far as, perhaps Japanese foods, or cultural things that you did?

FY: Oh, yes, very much.

GG: But you learned both?

FY: Ah, yes.

GG: I wonder if you could tell me about some of those?

FY: Well, actually, I don't remember too much, because those days, the kids are kids. They just played, and the old people would do most of the things for the children, you know. And so, actually....I don't know. My dad was the one that was strictly Japanese custom, you know. So he would teach me things like cooking. Of course,

nothing too fancy, but at least what is simple, and yet, I should know. And like I didn't have my mother, so he would teach me mending clothes. He would teach me all that. So I've learned from him cooking, housecleaning--of course, comes natural to any girl, I suppose. (Chuckles) So, I did all those things and actually I spent time with the Chinese people. Sometimes evening meals. But, I was always home in the evening with my father.

GG: Now he had a little store, as I recall you told me. That was his own store? Not plantation store?

FY: No, no. That's his own. See, Hanapepe is an independent town, you know. A small town. So, everybody had business. But their own.

GG: I see. But he made time in the evening to spend with you to teach you things that he felt it was important for you to...

FY: Yeah, well, whenever he wasn't busy, then he would teach me how to do mending and minor sewing, getting and putting things together, and cooking, and he, of course, wanted me to learn Japanese language, so...

GG: I was going to ask if you went to Japanese language school, or....

FY: He spoke Japanese, of course, like to mostly Japanese I went to Japanese school. I went till eighth grade Japanese school, so I was able to read and write fairly well until I left for high school. That's when most people already got away from their....parental language and then spoke more English, so you sort of lose some of it....

GG: Well, now, you attended Japanese school in addition to your regular English education in elementary school? How long did you usually spend in Japanese school?

FY: Oh, was just an hour and a half, maybe. At the longest, two hours, but most of the time it was between one and one and a half hours.

GG: And did you learn only language or did you learn other things in Japanese school, too?

FY: Yes, we learned to write with this Japanese---they call that fude. That's a point in the front that's felt-like, but it's more brushed. Tapered.

GG: Do they call that calligraphy? Is that...

FY: Yes, yes. And then being girls, we had to learn to sew, you know, like dish towels and things. Little at a time. And as you got to the upper grades, we were taught to sew kimono. Put the kimono together, you know, the pieces. But, of course, that I have lost completely. I'm sorry, but that's what everybody, I think, have the same problem.

GG: Did they put on cultural programs, or did you have special festivals? When you made the kimonos, then what did you...

FY: Yes, we had---they call Girl's Day when you dress in kimono, and there's some religious things. Girls would dress in kimono and they comb their hair in Japanese fashion, and then perhaps put pins on it, you know, ornaments. And they do certain kind of dances for certain occasions. Then, that's about all, I think.

GG: Now, were there other days besides Girl's Day, when they did....

FY: Yes, they had some church days, you know. Certain religious ceremonies. They had. And then we had this bon dance. That's outside of school, but then we learn at the school, too.

GG: Did you enjoy the dancing? Did you like it?

FY: Oh, yes. I just love dancing, those days.

GG: And do you remember any, now?

FY: Well, just the simple ones that was the rage at the time. Of course, even now they have, but, they have more fancy, you know, dances now days, which I don't know. But I did enjoy dancing.

GG: And when you were going to elementary school, now, were the teachers mostly haoles at that time, or....

FY: Oh, yes. Most of them were. We didn't have Oriental teachers, very many. Few, but most of them were haoles, yes.

GG: And did you study regular classes like they do now, or....what were your school days like?

FY: Yes. Well, we had one teacher that taught everything. You know. From reading, writing, math, and language---I mean, English language, and science, spelling. Some of us who loved art could, you know, study that, too, but I wasn't one of them.

(Laughter)

GG: What about social studies? Did you have history or something like that?

FY: Yes, history, we had. Those days we never called social studies, like now but instead we had the history and grammar, arithmetic, spelling, English, literature. Of course, poetry all comes under the literature things, so...

GG: Did you---in Japanese school, did you get into poetry there, too, orlike haiku?

FY: No, we did not. The main thing in Japanese language is they stress that reading and writing. The simple---you begin with the kana which is the simplest Japanese writing. Then come the hiragana that's in between the top ones that they write the hard characters. But I

can do the kana and the hiragana, but the kanji, which is the hard characters, some of them I still remember, but most of it....well, if I kept up, maybe by reading magazine, Japanese magazines or newspapers, maybe I could have been better than what I am now. But, as far as conversation, I can carry fairly well, so....(Laughs)

GG: Now, in the school, at that time, did they use reading materials? Did they have newspa...

FY: They had readers.

GG: Did they ever have newspapers or....

FY: Newspapers, no, I don't think because I've never had newspaper reading at school. Mostly, they had readers, you see, so we read those and they had the story books in Japanese. Old stories and like "Momotaro" and....things like that, huh? So, we had read all those things.

GG: And, now in the English school it was in Hanapepe, right? Is that where you went to school?

FY: No, we went to the Eleele School.

GG: I see.

FY: It's up on the hill. We didn't have school in Hanapepe at that time. We just walked up. We walked and then climbed the hill.

GG: How far was it? From where you lived?

FY: Oh, I'd say maybe....I can't measure distance, so that's a problem, but, anyway, it was quite a walk because we had to walk up the hill. And rainy days we used to slide.

(GG laughs)

FY: And we used to be a mess by the time we got to school. But it was quite a ways.

GG: And about how many of you were walking together?

FY: Oh, we had quite a few. All the neighbors, you know, the children around the neighborhood. **My next door, the** Chinese girl and her brothers. And then we had others. From across the river. They lived in the valley.

GG: Different nationalities, too, or....

FY: Oh, yes. Different nationality. Chinese, Japanese, Hawaiian, Philippines. We didn't have too many Koreans, not from our area, anyway.

GG: Okay, well, now, moving along a little further to when you got to high school, where did you go to high school over there?

FY: After I finished Eleele School, I went to the Waimea Junior High School. Those days they didn't---you know, it was quite a distance, so the next closest school we went to. And we went to Waimea Junior High. They had freshman, sophomore class over there.

GG: How did you get there?

FY: We went on the bus. After finishing junior high school, then we had to transfer to Kauai High School, because that is the only school that had four years of schooling. So, I went to Kauai High School, and then it was too far to commute, eh, those days, so we had boarding school, you know. Dormitory. Girl's dormitory. And so we stayed there. And we walked to the school. Yes, we walked from---of course, it's---we were on a level road so it wasn't that bad, but rainy days, it was hectic. (Laughs)

GG: And it rains a lot over there, too, doesn't it? What kinds of things did you do with your schoolmates for fun, or pleasure? Especially now---by the time you were living in the boarding school. Then, did they have regular times you had to be in or do certain things?

FY: Oh, yes, each of us, you know, that are in groups, we had to do--- help with the kitchen work, washing dishes and clean up. Of course, you do your own---there were about four or five of us in one room, so we all chipped in cleaning. And days we all had to do laundry, and when we went to school, five days a week, so we looked forward for Saturday, because that's the day we could go shopping. And we used to walk from our dormitory and through the Grove---they call that Grove Farm. They have lot of pear trees, mango trees, you know, all. And then we walk through there and go up and right into town and we did shopping. Some of us took the afternoon show, but we had to be back in time for dinner.

GG: So then you stayed there seven days a week, or did you go home anytime?

FY: No. Stayed seven days....and then we used to go home once a month.

GG: And did your father have to pay a fee for you to be at the boarding school or....

FY: Yes, yes. He paid for the boarding.

GG: And other than shopping, what other kinds of things did you do for fun?

FY: Oh, well, we got together. We sang songs. Some of them who were instrumental, they played music, you know, instrument, and then we got in group. In the evenings, every night we had to sit together and have chapel like, eh. And then, after that, then we could do whatever---well, of course, we had to study first.

(Laughter)

FY: Before anything. On weekends, especially, we got together and did things, like singing. Some of them who want to dance would dance. Those who want to play games would play games. And those who are athletic minded will go and get themselves to play tennis or something. And we had a big yard so we played volleyball. And softball to pass the time. And Sundays, of course, we had to go to church. Sunday school and church. (Chuckles) So....

GG: What kind of church was it?

FY: A Christian church. The Lihue Union Church we call it. So we went all over there. And afternoon was our day. You know, we could do as we want. But most of us just stayed around because no transportation, you know, so we just...

GG: Did anybody have bicycles or...

FY: No. Nobody had bicycle. So even if we wanted to---I guess, we could have, but then, nobody---that's sort of a luxury like, you know.

GG: What about horses? Did anybody have horses?

FY: No. Not at the dorm. (Laughs)

GG: Now, was there a boy's dormitory nearby, too, or....

FY: Our boy's dormitory was across where is, you know, on the opposite side. So, it was quite a distance between us.

GG: But did the boys and girls get together and do things from time to time, or dances, or....

FY: No, usually when they got together was when they had social events for the school, you know. Class events or something like that. And then, oh, when they had church function, and---what else did they do? Oh, as far as individual private parties, no. It's more of a---well, when the girls and boys got together was when there's school event and church events. Other than that, there are no....

GG: And then, how did you meet your husband? Were there dating kinds of situations at all? What about---did you ever go to the movies with the boys, or....

FY: No, usually we all went. The girls, you know. All your friends would

go together. And then---they didn't date that much our time, you know, so all---well, I met my husband when we had this---dormitory--- the two dormitories got together and they had this picnic down at Nawiliwili where there's...the Wilcox's own a beach place. Papale.... chee, Papalenahoa or something like that, the name was. Anyway, I don't think that place is being used any more. And, so we had this gathering and well, I guess, I was sitting on one side and he was on the other side. (Chuckles) I don't know how, but we somehow---I guess, you know, got going together and that was the first time we met. He worked in the library. He was a working man, so we used to---when we used to go to town, I'd drop in at the library.

GG: You started going to the library often, huh?

(Laughter)

FY: And then, of course, once we got to know each other fairly well, well, we started going, you know, to the shows and he'd take me for a ride or something like that.

GG: He had a car, then?

FY: Oh, he had, yes. His---he needed...

GG: 'Cause he was working already?

FY: Yeah.

GG: Yeah.

FY: So we went around places and took in the show. He wasn't what you call---he was shy. More on the shy type. He was rather quiet, you know, so, somehow (Laughs) I guess, when the time comes, comes naturally, I guess.

GG: And then, what? You were married in nineteen....

FY: 1926. January the 9th.

GG: How did you get married? Was it....

FY: Well, you see, I was going to school. That was my senior year, and I---he asked my dad if we could get married, but my dad didn't approve, so I was a bad girl, I guess.

(GG laughs)

FY: I just....decided I would get married, so I left school, and on the 9th, we got married at the church. But there was this lady who ran the dormitory whose name was --she's long gone already--Miss Jennie

Johnson, and she helped us in the church, you know, decoration. We just had her and a minister and one of my classmates that comes from same town and a few others came, but other than that, we didn't have any fancy church wedding. Just a simple one. At the Japanese Christian church, you know, the Japanese Christian church. And that night, we caught the boat--I think it was the Hualalai. Those days, used to have boat, have to go by boat. Well, we got on the boat and came to Honolulu. Of course, at that time, he didn't have a job, but then, we came anyway in town, that time to find a job for him. So, when we came to Honolulu, we lived with my sister-in-law down Kakaako. She was taking charge of this rental cottages, you know. Well, I wouldn't call cottages, because it was like only rooms to rent. So we stayed over there, oh, I would say, about three months or so, then his dad got very ill, and they thought he was going to be gone, so they asked us to come back. So, we went back to Kauai. Then, he helped with his father's work as a reservoir attendant until he could find something better. And, then, of course, he had to see that the father could be on his own. After that.

GG: His father was working for the plantation?

FY: At the plantation. Koloa--McBride plantation, and he was a reservoir attendant. Took care of about three reservoirs. He would have to get up extra early in the morning to open the gauge, you know, so everybody would have enough water...irrigate the cane. So he had to ride horse to his job, you know. So, we were there, and while he was doing that, I felt I should do something, so I looked around, but those days jobs are hard to get, especially for women. But then I managed to find a housemaid job for this couple that---she was a school teacher and he was a supervisor in the cannery. Lawai Cannery. And they had a little---they had a boy. One boy at that time, so, I used to do the housecleaning, the laundry, feed the boy, you know, take care of him. When she came home, then, I could go home.

GG: And where were you living, at this time?

FY: Lawai?

GG: With his father?

FY: His folks. So, when he finally---father got well, my husband went to look for job and at that time, this fellow, Mr. Gordon Virgo, he was at the Makaweli Plantation.... took charge of welfare things and recreation. He was more of a YMCA man. He was good working with people. So, he was doing that, and he needed a secretary, so that's when my husband started to work with him. And he worked there.... gee, I don't know exactly how many years he worked there, but, later on, he was offered the job at Lihue where Phillip Rice was a lawyer. A private lawyer. He was looking for another clerk. He had one fellow already that did all the stenographer work. So, a clerk, other minor clerk, who was---he wanted another boy. So he applied for it and he got the job. So he was there till 1936. That's when

we came to Oahu to look for---well, he came to work for Waialua.

GG: How did he get the offer from Waialua Sugar Mill?

FY: Well, by that time, Mr. Virgo had left the Makaweli Plantation.

GG: Oh, that's right. You told me that. And he had come...

FY: And he came to Waialua. And...because he was doing this recreation and all that. Gym. Take care the gym. And he needed somebody to help him with the other part. So...he called my husband to come, because he thought at that time, of course, the salary wasn't too much, you know. Those days, only \$85 a month. But he said we'll have free lodging, I mean, housing, and electricity, water, all, you know---electricity, of course, you pay for that. But water and house we would have free. And he said things were rather cheap, too, you know, those days, and he thought maybe the salary, may not be much, but, he thought it would be better for him to come. But he didn't want to leave, because he learned a lot, you know, working for the lawyer. Legal terms and all those. He was hesitant about leaving, but finally, he decided, well, we'll take a try. Phillip Rice was very nice. He said he didn't want to hold him. So, we packed and moved.

GG: So you were really brave way back then, to do the things you did in a lot of ways.

FY: Well, he's one that---I guess, he take a chance. I mean, he try, but then, of course, if there's any downfall, well, no one to blame but himself.

GG: So then when you came to Waialua, where did you live when you first came?

FY: We lived on Goodale Road.

GG: In one of the camps, or....

FY: No, right on the main highway. It's, well, they call that the Skill Camp. That's where all their people who had skilled job, like they were doing office work and things like that, they all lived in that area. So we lived right on the main highway. And it was close to his work. He could just walk to work. It was very convenient. Of course, when my boy had to go to school, those days, the plantation used to furnish a little bus for the children. Pick up plantation children. So he used to ride the bus and he used to go to school on that.

GG: Was that what they now call Haleiwa School? Is that where he went to school?

FY: Yeah. In those days, it was called Waialua. Elementary.

GG: And your husband worked with this Mr. Virgo in the recreation? Taking care of the gyms...he did the paperwork? Is that what he did?

FY: Yes, and he took charge of whatever sports they were having.

GG: And then, when did you start to work in the plantation store?

FY: He left 1940, November, to work with Mr. Virgo again. With the draft board. In the draft board department, so I went to work for the---those days it was Waialua Plantation Store. The same month, and the same year.

GG: So then, you still stayed in the same house because you were employed then?

FY: Uh huh. I was in the plantation store.

GG: And you were a clerk in the store? Is that right?

FY: A sales clerk, yes.

GG: And what were your duties, or how did you get the job? How did you....

FY: During those days, we had to---I put in an application. I wrote--- sent in a letter of application for the job, and those days, when Mr. Clingensmith was the manager. So, he asked me to come and have an interview. So I went and....

GG: He was the manager of the plantation...

FY: Store. Mr. Midkiff was manager for the plantation. The whole plantation. So, I started working the next day and I worked till 1965. That's when I retired. But, I wasn't at the retiring age. I mean, you know, be able to collect any kind of retirement. But I---we had to move from the present---the plantation home. By that time, Fujiokas took over. In 1950, plantation did away with store, but just the ownership changed hands. And all those people that were there were kept, and some of them were offered plantation jobs. Those who could do clerical or other types of work, so since I didn't have cler---you know, commercial subjects of any kind, the only thing I could do was sales clerk, so, they kept me at the store.

GG: You stayed at Fujioka Store? With him, then?

FY: Mhm.

GG: I see. Do you remember what your first salary was, when you first started working there?

FY: Gee, you asked me the last time and I tried to figure it out, but I

couldn't remember. Gee....

GG: Well, we can probably find out, because the plantation has given us the different salaries...

FY: They have records. Yeah.

GG: ...for different kinds of work at different times. So, do you remember what your working conditions were like, or who did you have as a boss at that time, or....

FY: Well, as I said, Mr. Clingensmith was the boss. Then he had office staff like cashier, bookkeeper, and...the machine that they operate for making out the bills and things, but the clerks were all under one boss.

GG: Were there other women working with you, too? Or....

FY: Those days....there were a few, yes. The Portuguese woman, and Korean....I think she was there, too. And Japanese....gee, I don't know if Mrs. Koyanagi was there before I was there. I can't remember that. (Chuckles) But, anyway, there were few, because there was one dry goods department and they had a lady working there. And then, we would, of course, go from one department to another to accomodate the customer, whatever they needed, you know. Waited on them.

GG: Did the various, say, did Japanese customers come mainly to you, or did they go to anybody in the store, or....

FY: Well, we had another Japanese man, older man, you know, much older than I. He was there long time, so most of them would go to him, and then, of course, when he's busy, well, they have to depend on someone else. So, then, we waited more on Japanese. Of course, there were Filipinos. Waited on Filipinos. Much easier for them. But later on, we could manage, because they could say some simple sentences, maybe, to tell what they need and stuff. But as long as we knew what they wanted, that was simple, because then, you know, it was all in the store.

GG: Right. And it was sort of like a general store? It carried everything, or...

FY: Everything from grocery to hardware to, oh, I don't think you can--- you name it. (Laughs)

GG: And they had it, huh?

FY: Yes.

GG: And then you waited on customers. Did you have other duties, too, or did you mark prices and things like that, or....

- FY: The prices were marked in the back. They had a warehouseman. So, he would do all that, and then, bring out the goods, and then, of course, we fill in the shelves.
- GG: Was there, like, a counter where they had cash registers or how did you...
- FY: No. The counters---they had long counters on each department. The cash register was only in the front. Where the cashier would be.
- GG: So the cashier took care of that part? And then, if they bought on their bango numbers, then you just...
- FY: Yes. We just charge it, yeah. We had---each counter had charge machine, so we would charge and the customer take home.
- GG: How would anybody know, though, if somebody was running too high a balance or something?
- FY: The office always notified, you know, and they gave us a list... with all the bad accounts. That's how we would check.
- GG: Oh. I think I asked you a little bit before, and I don't remember if you told me too much about how they would decide when your balance was too high. Did you have anything to do with that?
- FY: No.
- GG: Or do you know how it worked, or....
- FY: No, the office took strict....
- GG: Care of all of that. Okay. And you lived in a house on Goodale until at the time when you left?
- FY: 1965. Yes.
- GG: And then, did you come right to this house?
- FY: No, we went to Keahipaka Lane. We were really fortunate about house. Finding, you know. It just happened that the couple that were living there had moved out and the people in the front who were our good friends, they told us, because they heard---they knew that we were looking for house. So he told us, "You better hurry up and," you know, "put your name in or make a call." So, we did it right away. And then we were able to rent the house from them.
- GG: And your husband had gone with the draft board in 1940?
- FY: Yeah.
- GG: That was just before the War?

FY: When the War came, he was there for little while, and then they had orders that all Japanese ancestry people working for draft board has to be let out. So he got---he had to leave the job.

GG: He wasn't American citizen or he was...

FY: He is. He is. And he's not a dual citizen. Just, you know, American citizen. And so, he had to look for job, and those days, it was so hard to find, because it was wartime and aliens, you know, their government Japanese, see (Chuckles) so, all Japanese people were not able to get government job. But he tried, kept trying, and he would---he found this job with this--what did he say it was, now?

END OF SIDE ONE
SIDE TWO.

FY: ...because he was working for the draft board, so that time, I guess, they must have questioned him there, because they didn't find anything, you know, with him, so....but---so he finally found this job but the midnight shift. Driving a car with those blue lights?

GG: Yes. (Laughs)

FY: Oh, boy! This is just crawl to his job and then when he went, he did some, I think in those days, he had to do manual job, because anything, he said, he wasn't too picky about work as long as you have something to do.

GG: And he drove to town...

FY: No, no. He drove to Wahiawa. He worked there for a while. And after that....he found....wait, I better call him in, I think.

(Husband, Allen Yokomoto(AY) enters)

AY: After they transfer, I did....

FY: Chang's place? Out at Chang's place? Work in the motor?

AY: Oh yeah, work in the motor.

FY: You went work in and after that, you went to Wilikina Motors? Leilehua Motors?

AY: April Leilehua Motors.

FY: Now, when did you start tire recapping?

AY: Nineteen....oh, then, I went from Leilehua Motor....

FY: Oh, 24 hour service.

AY: 24 hour service. Waikiki.

FY: Then you went to tire recapping. That was the last place?

AY: Yeah.

GG: And then where did he end up....

FY: After he left that Territorial Motors for tire recapping---
Territorial Motors? (Addresses AY) They called you back at the
draft board?

AY: I went the draft board....1954.

GG: And then he finished out his...

FY: He went to the draft board. They called him back. I mean, all
those who worked for the draft board originally were called back.
But he was called rather late, you know. Some of them were called...

GG: Almost like ten years or so later, yeah?

FY: Yeah. Well, they needed a traveling clerk, you see, so they
called him to come in and he's worked there since fifty....

GG: Four, I think he said?

FY: '51 or '54, him not sure. Anyway, '54, and then he went to---
(To AY) from there you went to soil conservation?

AY: Soil conservation, federal.

FY: To federal.

AY: And I stayed there until....I retired.

FY: Yeah, 1969. He was 67 years old when he retired, you see. So he's
been with the soil conservation till then. And then, he was
retired at the age of 67. He wanted to work till 70, but, you know
how government, when they want to push you out, eh.

GG: Yeah.

FY: They give you all kind of option, so (Laughs) he had to leave.
Well, maybe he was tired of riding the bus already, you know. All
those years, he took the bus.

GG: And that was into town, then? It's a long haul, on the bus.
(Chuckles)

FY: All day. Leave here early in the morning. He used to leave about
5:30, 6:30, huh?

GG: And that was before the freeways were all finished, too, so...

FY: Yes. So the road...

GG: ...it was a extra long ride.

FY: At first, he used to go with his car, but then---and he had passengers, you know, those days, you had to take the...

GG: Carpool? Yeah.

FY: Carpool, so he had passengers, so that helped, but later on, it was getting too much of a hassle. But parking situation is so hard to get, and you know, and so far away, so he decided he'd take the bus. So he left home on his car and he went to Wahiawa and left his car by the depot. Then he caught the bus. He used to do that. But still, he used to come home about 6 o'clock, you know.

GG: Yeah. Going back to the wartime, now, you continued to work in the store during the...

FY: I was there, right through till '65, January.

GG: And how was the community reaction to the Japanese people here?

FY: Oh, was---well, some of them, I think, the first generation were more affected than local people. Because they feel that everybody else would pick on them, and, of course, those days, the Filipinos, they kind of rough on all the Japanese people. And they were lucky, because Filipinos, although they're considered Oriental like, hm, yeah? But since they been Philippines, they took the jobs that the Japanese people had. And, so, that was kind of bad. But as a whole, community-wise, it wasn't that bad. The people were, you know, they....what could you say, got along. Managed. No really hard feelings of any kind.

GG: Yeah. And your boy wasn't of draft age, quite. Not...

FY: No, he wasn't. He was too young. My husband offered---those days they were taking volunteers for the 442 and 100, so he volunteered and the funny part is they took his physical and he passed, but they told him, "Oh, you're too old."

(GG chuckles)

FY: He was 35 at that time, you see, so they said, "You're too old for it." So he said, "Why did they take my physical and everything if they just going to....like that?" He was one willing to go. So he said, "Well, they don't want more, keep on working."

(Laughter)

FY: And then this next war....

GG: The Korean War?

FY: Yeah, the Korean and this....my son was going to school. University at this time, so---and he was married, so they didn't take him. In those days, they didn't take married people. They had the child, too, so....he didn't get in. I was hoping somebody in my family would be....you know, but we were unfortunate, and yet we were...

GG: Fortunate, possibly, too. Right.

FY: ...yeah, fortunate, yeah. So he went through to the University and finished, so we still have him. (Laughs)

GG: Yeah. (Chuckles) When he was growing up, now, what were his experiences here in the community, or....you know, as far as going to school and how he got along with you and....

FY: Oh, we never had any problem, except that I used to work and my husband works, so naturally, nobody is home, so he used to play with his neighbors---I mean, friends who lived in the camp, and they used to come and get him and he used to go. And naturally, will forget time, you know. And lot of times he's not home when I get home. So when he was going to high school, the same thing, so he went until sophomore, tenth grade, at Waiialua High School. Then, we wanted him to go to Iolani School, so we made several applications. Even before he was in the tenth grade, we asked if we could get him in. But those days....they didn't take too many because they had dormitories. And day scholars, too. So, we kept writing---he kept writing, 'cause we wanted him to be under some kind of supervision, you see. Finally, they notified that he was accepted. You know, they would accept him. But, of course, passing the test. After all that, they will accept him. So he went to take the test and he was---passed through, so they accepted him, so he went in from junior year, and he stayed at the dormitory and he used to come home once a week. Stay over Saturday and go back on Sundays, and then during his senior years, well, there are more things that he did, you know, because he got---he was involved in track. He loved basketball from the time he was a little boy. So....there are more times that day to spend at dorm...so, he wouldn't come home. Only certain vacations, like that, and then holidays. Then he would come home. So we used to go into town every Sunday. My husband and I would go take his laundry, you know, dirty laundry bag and clean laundry bag to him, and then, of course, we made food. You know, they're always hungry, and they want to eat something, so we used to make Japanese riceballs, and, you know, things like that, and all kinds of things we thought the kids would enjoy. We made enough so that his friends...

GG: Could share. Right.

FY: Yeah. Mhm. So they looked forward to that, and he finished Iolani.

(Husband (AY) comes in.)

GG: (To AY) You had enough, huh?

AY: 'Nuff. Two hours of it. (Chipping golf balls in yard).

(Laughter)

FY: So by the time he was high school, he was playing basketball and I said, track. And he turned out for baseball, but baseball wasn't exactly his game, but they asked him to turn out so he did. And then, he went to University. At the University, he made pretty good in these track events and he turned out for basketball and he was on the team. He was a skinny, lanky fellow. But, as I said, his first love was basketball. Always playing. From the time he was a---we had right above the door, he would nail a can, at first. That's how he started. With tennis balls in. Then as he got older, he put wire, big wire...outside on the garage. And finally, he got him a rim basketball. He would play with the father, you know. So....and he used to go and practice all by himself down the gym.

GG: In Waialua?

FY: Yeah. He loved his---that much he loved his basketball game, so....

GG: When you first started working, he was what? About eight, or....

FY: Uh....1940. He's 29. Forty. 11. Fifth grade about.

GG: So, he was already old enough to kind of be on his own. You didn't have to have somebody come and stay with him, so....

FY: No. He used to go to Japanese school after English school. That was a waste of time.

(Laughter)

GG: But you tried to continue the customs?

FY: Yeah. That way, he would be in school that much longer, and then... out of mischief, you see, so he went to Japanese school, but it just was waste of time.

(GG laughs)

FY: He doesn't know a thing even now. But, it was alright. I mean, then, in wartime, they completely cut out the Japanese schooling, eh, so, he was happy.

(Laughter)

GG: How did he find in school during the wartime? Did they give him a bad time in school, at all or....

FY: Oh, you mean the kids? Being Japanese? No, because his friends were Japanese. He had Korean friend, Hawaiian friend, Portuguese friend, you know. So, actually, he was a friendly boy, so he never had a problem making friends. He's always been that way. So, he was fortunate. I mean, nobody picked on him, like that.

GG: And he married a Japanese girl, or....

FY: Yes, they met at the University. They're same age. She's from Maui, but she was studying at the University dorm, you know, those dorms.

GG: Okay. And tell me some of the, maybe, Japanese customs that you've tried to keep with your family down through the years. Your eating habits, do you eat mostly Japanese food, or....

FY: No, we'd eat all, mixed eating, you know, food. On special occasions, yes, I would prepare Japanese food, you know, like New Year's and Boy's Day or Girl's Day. They will have certain food, you know. My father was a very strict man, so he brought up quite strict disciplinary, you know, way. And so, I had a tendency to dig into that, too, somehow, you know, although he's not. He's more American. (Refers to husband)

(Laughter)

FY: Of course, times have changed. Everything is, you know, with this generation, you know, everybody's more Americanized than anything else, so....

GG: What about your recreation? What did you folks do for enjoyment or fun, you know, after you moved to Waialua?

FY: Oh, we used to go to town every Saturday right after he got through with his work. We would go to town. We had friends, you know, and then, we stayed overnight till Sunday. Come back, and then, in between when they have sports of any kind or school sports or---we would go. We were always sport minded. But he loves sports and I do, too. Especially football. Basketball. Baseball, no. It's a little too slow, like, for us. Although we'd watch sometimes, but then, not to say that we'd go spend the money to go see a baseball.

GG: And the track, too. You said your son was...

FY: Track, yes.

GG: What were his special events, or....

FY: Daddy, what was his....dash?

AY: Who?

FY: Sonny.

AY: He was a hurdler. Hurdler and a javelin throw.

FY: That's the University, though.

AY: Yeah.

FY: He ran short distance.

AY: No, hurdling.

FY: Just---he didn't do any running?

AY: He didn't do any sprinting. Or running.

GG: I have a daughter that's in track, too, so I'm really interested in that.

AY: Yeah, girls go into that now.

GG: She's in the 440 and the 880--her individual events and also the relays, so....

AY: Those are, you know, need lot of stamina. You know, 440, especially.

GG: Yeah. So, did you folks play cards, or...

FY: Oh, yes. We play cards. (Laughs)

AY: After we came here, we didn't play.

FY: We played little while, but not the way when we were on Kauai. We'd play till, you know, and Sunday nights we play.

AY: Saturday night we play because...

FY: Sunday morning, we're through. (Laughs) About 5, 6 o'clock in the morning, then everybody go home to their homes, you know.

GG: What kind of card games did you...

FY: Trumps and things like that. No...

AY: We didn't gamble.

FY: We didn't gamble. No poker or anything like that.

GG: What about hanafuda, you play that, or....

FY: Yes, I play more. He didn't play hanafuda too much. So I played hanafuda. Then, of course, we went to the movies.

GG: How was the main way you got your news when you first came here? Radio or newspaper or talking with friends or, how...

FY: Yes, we had radio. And....

AY: Newspaper.

FY: Newspapers, we always had. We even had Kauai newspaper mailed to us at that time for a while. And then...

GG: Way back then? Because a lot of people said they couldn't afford the newspapers at that time, so....

FY: No, we did. So....we kept up on news with the paper.

GG: Did you listen to the radio a lot, too, or....

FY: Those days, yes, because no TV, uh huh. So we would listen to the TV---radio. Those days they had those soap operas on the radio, too, so we listen to certain operas.

GG: "One Man's Family," and..

(Laughter)

FY: Well, especially "Ma Perkins" and, you know, all those old stories. Gee, I can't even remember the names already.

(GG laughs)

GG: That's---my own kids say to me now, "How did you ever have any fun? You didn't have TV!"

(Laughter)

FY: Oh, yes. Now days you have TV. Especially for us, it's really good, you know, because in the evenings we can't go out at all. He doesn't drive nights at all. Unless someone would come and pick us up. Or my son says he'll pick us up.

GG: Do you have other family here at all, too, on this island or in Waialua area or....

FY: No. Not in Waialua, but my son folks live in Sunset. They're the closest.

GG: Does your husband have family?

FY: His relatives are all in town.

GG: Many left back on Kauai at this point or....

FY: He has two brothers on Kauai. That's all. So this Yokomotos are all one clan, you know.

GG: I see. And then, when did you get your first car? Of course, he had one on Kauai, you said, 'cause he was working, like that.

FY: He always had car, yeah. We brought the car over from Kauai over here. (To AY) We came on the Terra-plane, right?

AY: Yeah, they had Essex Terra-plane when we came over.

FY: (Laughs) Those days, they had Essex Terra-plane. We came with that.

GG: What is that?

FY: Terra-plane. (Laughs) It's an automobile. (Laughs)

AY: They don't make 'em any more.

FY: That's outmoded already. But that's what we used to have.

AY: That's the Atsun Motorcar Company.

GG: But you came on a boat from...

AY: Yeah, came on a boat.

FY: Came on the boat, and then we had to wait for the car to arrive, you know, later on.

AY: Next day.

FY: Then we had---after that, we had a Plymouth.

AY: Yeah, we changed to Plymouth. I change quite a bit.

FY: We had the Plymouth, then we had the Buick. Second hand Buick. We didn't have....

AY: During the War, you couldn't buy any car. Gas ration.

GG: You could only have so much?

AY: Well, I was working, by that time, the tire recapping plant was on defense contract, so ours can....I remember. But you had to....not share the ride, but you had to carry passengers.

FY: Carpool.

AY: You know, people move in town. The rest of the War, I think, was five gallons a month or so. So all the haoles in Manoa with Buicks and Cadillacs, they were selling their car.

GG: For cheap, huh? (Laughs)

AY: Cheap. Yeah, cheap, because they can't move the car.

FY: Get the gas, so....(Laughs)

AY: No more gas. Then those second hand cars began to sell at....oh, went sky high. 1941 Chevrolet was selling for about eleven forty-five. Used.

GG: What about while you were at the plantation? They had the '49, I think or '46 big strike when unions came in. How did that affect you or what were you doing at the store, or....

FY: Oh, yes. Well, oh, when we were working for the plantation...

AY: You had to join the union.

FY: Yeah. When we were working for the plantation, we were in the union. So when the strike was on, we used to have meetings at the camp. There was a big camp in---where they had all officials there. The members who would get together and plan what to do for entertainment and things like that. And those who could go out to fish go out fishing so that they bring the food over here. We had food over there.

AY: Oh, yeah, get your food.

FY: See, so we---and then, they raised the vegetables. Victory Garden, they called it. (Laughs) Yeah, so....we had quite a spell of it, and we used to go around to see if anything's out of hand or something like that. Day and night, they had at this club where we had the meetings. We had the entertainment. They would plan a certain time to have a certain kind of program, you know.

GG: Do you remember what kind of programs, or....

FY: Oh, we had all the people who could, you know, have any kind of talent, would perform. sing, dance, whatever. And then, later, they had the boxing teams come in, too, so the people had distractions instead of being constantly reminded of the strike.

GG: And your husband, of course, was not working in plantation, so it probably didn't affect you as directly as maybe---you know, in terms of loss of wages or...

FY: Yeah, that part was okay.

GG: And the women participated in the meetings and things, too?

FY: Yes, they do the kitchen work.

GG: And how long---do you remember about how long it lasted?

FY: Gee, about three months, huh? We had---everyday we had meeting. Those who couldn't come during the day would go evenings.

GG: And the union leaders would come and talk, or....

FY: Mhm. Mhm.

GG: And what was the community reaction at that time, or....

FY: Well, they were all working for higher wages. So until that was settled, they would....otherwise, they didn't get out of hand, you know, at all. Most time.

GG: And then, when they converted everything to cash, and you had to start paying rent and things like that, how did they work that, or....

FY: A lot of people had to adjust to slowly pay their back bills because they were out of work for---of course, some of them, those who had money saved were able to keep up. Some of them were more unfortunate, though, they had to go keep on paying until they caught up with it, but it took quite a while before they did that.

GG: And was the store closed during the time of the strike, or...

FY: No, the store was open.

GG: And did you work at the store during the strike, or.....

FY: No, we didn't---chee, I...

GG: Or did the lunas come in and help do things like that, or....

FY: No....I think some of us did work. But whatever we made, we had to share, you know, with the ones that never did any work. So, I don't think I ever stayed home from work. We did go to work, but then we had to turn in part of our earnings to help the union members, you know, those who didn't.

GG: Did you usually have a vegetable garden of your own when you were working, or did you have time to have your own vegetable garden in your yard, or....

FY: We are not the planters, to....(Laughs) We did all the marketing for our vegetables.

(Laughter)

FY: We're not the farming type, so you don't see anything. (Laughs)

GG: It looks nice, though.

FY: Farming or...

(Laughter)

FY: Well, at least, we try to pull the weeds so that it'll look nice. Like yesterday, we finish the back part, you know, whatever corner we had over there. Lot of koas growing so we cleaned that out.

GG: They take over in a hurry, too, don't they?

FY: Oh, yes. So we had to dig it all up.

GG: What about during the time you were with the plantation, in terms of health, did you have to use the hospital, pay or....

FY: Yes. Hospital, I went to the hospital. I had surgery during the wartime. And my son had an accident. He was playing with someone, and the person threw a panax hedge, and you know, that thing was kind of slant, and...

GG: Oh, yeah.

FY: ...threw and it missed. Just cut his eye open over here. Like lid. So, we had to take him to the hospital.

AY: Did we pay for services? Chee, don't remember now.

FY: Those days, no. Medication....private rooms, we paid part of. Then, there was another time when my son was playing baseball with his friend at the...

AY: And he collided with one...and he got hurt.

FY: ...elementary school. They both went for the same ball. And the other fellow was shorter than my son, you see, so when he crashed into him, he bumped his nose and he broke his nose. And so, he went in the hospital for that and later on they didn't do a good job at the hospital over here so we had to take him to specialist in town. And then he had to rebreak the thing---nose and then...

AY: He had to reset the thing.

FY: Yes, he had to crack it all over.

GG: Oh boy.

- FY: Reset it, and so he had quite a time of that.
- GG: But the hospital had complete hospital services, but...
- FY: Oh, well, the plantation one, yes. But outside, when we went to the specialist, we had to pay on our own. When I had surgery....I don't remember if we paid---I think we had to pay the difference in the private room because I was in a private room, so....but other than that, I don't remember if medication we paid or not. So, in a way, hospital, the plantation took care...so that helped, too.
- GG: Now, could your husband use the hospital, too, during the time you were working there, or...
- AY: I think I had to...
- FY: He could use, but he would have to pay.
- AY: I had to pay. Just like an out pat---I mean, nonplantation. Outsider.
- GG: But after the union came, did they have hospital plan for employees and their spouses, so....
- FY: Oh, yeah.
- GG: And what about, now, the shipping strike in 1949. Did that affect you folks at all, or....
- FY: Well, we couldn't get lot of things, so that was a problem, you know. But then, they managed.
- GG: The store wasn't able to get certain things to...
- FY: Lot of things, yes, they couldn't get.
- GG: Yeah.
- FY: And being so far away, too, we ran out of things. So, naturally, rice is the most important food for all the people in the plantation.
- GG: Everybody, right.
- FY: So they would store, you know. People would hoard, and some of them would have more than what others had, so that made quite a problem. And certain can goods.
- GG: And by the time you came here in '36, they already had electricity and indoor toilets, right?
- FY: Oh, they had, yes.
- GG: In the house.

FY: They had everything.

GG: And your electricity bill, you said you paid for.

FY: Yeah, electricity...

GG: That was like a dollar a month or something, I think, or....

FY: (To AY) Oh, plantation electricity we were using, yeah? Those days. Not Hawaiian Electric? Or was it from...

AY: I think was plantation power.

FY: Plantation power so we didn't pay, eh.

AY: We paid.

FY: We paid the electricity?

AY: Yeah, little bit.

FY: But not...the same as outside, yeah.

GG: Not like today. (Laughs)

AY: Oh, I was getting....I paid little bit, because....

FY: You salary man.

AY: Salary. You on salary. Yeah, we paid for, little bit, but...

FY: Water was free.

AY: ...haole workers, I think, was free. Free---they used to give us wood.

FY: Firewood.

AY: And furnace. Outside.

FY: 'Cause some of them had heaters outside.

AY: We had heaters, like that.

GG: Your kitchen was already inside, those days, too.

FY: Yes. Kitchen, bathroom, everything was inside.

AY: But the ones in the camp had, what you call it, were outside, eh.

FY: Outside toilet, yeah. People in the camp, they were outside toilet.

GG: Still at that time?

AY: Usually, that's community bath house, then. They had community bath house. As I said, we lived in the Skill Camp, so everything would be up to date. Convenience of toilet and bathroom, kitchen, everything.

GG: You had electric stove in those days?

FY: Electric stove, refrigerator.

GG: Oh, refrigerator, too?

FY: Oh, yeah.

AY: Yeah, we had.

FY: We bought the refrigerator...

GG: Not icebox? Refrigerator?

FY: No. We brought the refrigerator from Kauai. A small Hot...

AY: No, we had a regular four cubits. Small one. About half the size of the one we have now.

GG: But, lot of people then, I think, still had iceboxes.

FY: They did, yes.

GG: And the iceman had to come.

FY: He came.

(Laughter)

FY: We must be an odd couple. I bet you find that we don't remember lot of things whereas other people could really recall the past more....

AY: Because I jumped around.

GG: Well, everybody's story is individual, you know, and as we get more, then, we'll be able to see if there are trends or patterns and things like that. But....

FY: Someone asked me once, "How come you don't remember?" I said, "I don't know. I just don't remember." You know.

AY: Moving. Changed job so often. It's pitiful.

(Laughter)

FY: We should have made notations before.

AY: You know, when I file the Civil Service, what do you call, examination questionnaire, you know....

GG: They don't have room for you to put all the jobs.

AY: Yeah, they didn't have room, and I didn't remember. (Laughs)

FY: He had to have several sheets extra.

(GG laughs)

GG: What about---do you recall anything during the time when they had the Red Scare, Jack Hall, and some of, you know, where everybody was--- I guess, there was a lot of fear, because they were saying people were Communist and things like that. I think it was in late '40s and early '50s. Do you.....

AY: Yeah, yeah.

FY: I don't remember having any kind. No.

GG: And what about statehood time? Did that have any effect on you or do you feel like it somehow changed the community or changed your life?

FY: Well, I think it changed everybody's life, I'm sure, you know, but then, other than that, well, maybe some people say was better if we had stayed as a, you know, city and county instead of a state.

AY: Territory, you mean.

FY: So, you can....well, there are both sides. Good points on both sides, you know, being a territory or a state, so, it's hard to say, you know.

GG: Yeah. Well, I think, unless there's anything else you want to add, that just about covers the ballpark, so....

FY: I wish I was more thorough about giving you all the history, but there's so many things you can't remember. I mean....

GG: Is there anything special that stands out, or, you know, a significant event?

FY: No. We really don't have that kind of (Laughs) thing going for us, so we're real homebodies.

GG: Except you really can't say that with your reunion and your anniversary and everything that's happened this year. Those are pretty special.

FY: Well, that's something real special. And having a 50th anniversary. Both of them at the same year---on the same year. I think that's really something, you know.

GG: That's something that doesn't happen to very many people. That's for sure.

FY: I don't think so.

(Laughter)

FY: So, I feel kind of honored. (Laughs) Told my classmates, I said, "This is a real special year, because we had both fifty years events, you know." And they said, "Oh, you already....?" I said, "Sure, 1926, I got married." And then we have the reunion this year. Something extra.

GG: Something to remember for the rest of your days.

FY: I don't think there's any of my classmate that any of them had 50th anniversary yet. Because no one mentioned anything. And I didn't mention to everybody, but a few of my friends know about it, you know.

GG: Yeah. Well, I think that's about....it.

END OF INTERVIEW

BIOGRAPHICAL SUMMARY: NORIYU KOGA, retired vegetable wholesaler and retailer

Noriyu Koga was born in Kumamoto, Japan on January 28, 1904. He came with his parents to Hawaii in 1919. Because he had to help support his family, he was unable to attend school. His father worked in the plantation fields and his mother had a tōfu shop. Noriyu held a variety of jobs including plantation field and mill work, cowboy work, contract farming, fruit and vegetable wholesaling during the War, and vegetable peddling. He drove a bus while his wife ran a flower shop, but eventually sold the buses to his son when he retired. For over 15 years, he also did part-time writing and reporting assignments for the Hawaii Hochi newspaper.

Noriyu traveled to China before World War II. He was instrumental in starting a kendō group and putting on a shibai benefit in Wahiawa.

Noriyu and his wife of 47 years presently live in Waialua.

NOTE: Mr. Koga used many Japanese phrases in his interviews. His daughter, Diane Koga, and the Ethnic Studies Oral History Project staff transcribed and translated the tapes. Translations in parentheses follow the Japanese words and phrases.

Tape No. 1-2-1-76

ORAL HISTORY INTERVIEW

with

Noriyu Koga (NK)

June 25, 1976

Waialua, Hawaii

BY: Howard Nonaka (HN)

NK: We come over here. I don't know when, but anyway, he make pineapple field, eh. Pineapple business, eh. And then, he broke and we come down to Waialua Plantation, you see. That time, pineapple were, you know, so damn cheap. No can sell. So in that days, you get plenty place to lease. And so many, I think, so many hundred acre was. And he make 'em one time. He no can get nothing because all ripe. Nobody can take. So, he going all bust up and he come down over here. Waialua Plantation. And then, he going work through the hapai ko, eh. Sugar cane hapai. Sugar cane carry up da kind train. But he not so well, 'as why kind of hard. Little bit. 'As why they going call me from Japan. And then, I come over here.

HN: How many in your family, that time?

NK: Oh, that time, I think....I come from Japan and then they get.... Ted ga---oh, Ted wa mada uttankano (---oh, I wonder if Ted was born yet)? And then James. And then Smitty. And James and Smitty ga umaretankano (I wonder if James and Smitty were born)? I think something like that. So all together, seven. One sister and six brothers. So I got to hustle for the nani (what you might call)---kaukau, eh. I want to go school. But he (father) say, "No can. Cannot. Because you going school, nobody going work. No 'nuff (enough) eat." So I got to....no can do nothing, 'as why, ah, got to work. Go early morning and then late afternoon. And then, I think, that time, I get only one dollar. One dollar one day. And then 23 days you work, you get ten cents bonus, one day. Anyway....dark to dark, you know. Twelve hour, almost, time. Work shitekara (After I work), \$1.10 or \$1.20. I think. I go make 'em. But that kind time, everything, oh, not like now, but rice and shoyu, like that all cheap, so we can live 'em, but still we get plenty brothers that all no can--you know, no 'nuff money. Everytime balance, balance, eh. Fujioka Store, I get balance, plenty. (Chuckles) And then, my mother started da kind, eh. Tōfuya (Tōfu shop). Tōfu, you know. Tōfu uru (Selling tōfu). She go make. And then I come home the work, I go deliver tōfu and sell. So I come home every night about 8 o'clock, 7:30 to 8 o'clock, I think. And then sometime I going down they--way down Kahapae. Mokuleia. All

the plantation camp, eh. All go around, eh. And with the horse. Junk horse you get. (Laughs) Skinny kind. And....shitekara, nanikano (....then what)? My brother ga, James ga umareru (My brother James was born). And Smitty ga umareru (And Smitty was born). So help up. So my mother no can work. That kind time we got tonani (what you might call)? Kokua making the tōfu. Early in the morning, get up. Oh, so damn sleepy!

(Laughter)

NK: But before we go work, we make 'em like this. All....tōfu, you know.... ground suru no yo, soshite one or two time gurai yuganshitekara (....we ground the soy beans, then about one or two times we boiled it). I go to work. You come home. Just like mill all same. Work like hell, you know. No more time to play!

HN: How old were you then?

NK: Oh, that time I was in 16 or 17. Yeah. I think 17 or 15 gurai (around). Sixteen, ka (I wonder if it's 16)? Fifteen or 16, I think. Oh, my plantation, lifetime. And then I going out. Strike coming out, no more job. So I have to go Wahiawa. And then cowboy. (Chuckles) Taking care for the cow, eh. I got to watch 'em. Oh, that time good job, because I like horse. And I like ride the horse, but so many, you know; about fifty to sixty cow, but you got to watch, one man, see. 'As right. Go round on the side. They go inside the pineapple field, you know, those guys. So everytime we got to watch out, eh.

HN: Got to go chase 'em and take 'em, eh?

NK: Chase 'em and then no can go inside the---no more fence, sec, that time. 'As why cow go inside, quick time he go inside the pineapple field, eh. They like eat 'em, eh. So we no can give 'em the pineapple, 'as why they going....we got to watch 'em. Oh, but during da kind time, good fun, eh.

HN: How long you work there?

NK: Oh, about six months, I guess. And then come home. After strike, come home and then I go plantation again. And I go make cut cane. And then, sometime, the mill.

HN: How much you was getting paid, cut cane?

NK: Oh, cut cane, about....maybe one line, I think, contract, 'as why, one cents or somewhere around there, I think. One cents or two cents. No more two cents, though, I think.

HN: Two cents for what? One line?

NK: One line.

HN: What is that?

NK: One line mean....before get water course to water course, see. Water and water running, eh. So about the....how many feet? More than 15 feet ka (or) twenty feet on one line. I think twenty feet. So that one, when you going cut, one cents.

HN: How big you got to cut?

NK: Oh, it just like a cane, so all mix inside, yeah, 'as why take long time.

HN: Got to cut certain size, just...

NK: Certain size, yeah, and then, top off and then, down below, you know, they need the sugar, 'as why, they going cut that..way down below, eh. So....I think, sometime we make contract, that kind time, dollar half or \$1.60, I think, all day. And some smart guy, they make 'em two dollar over. But like us, new men and then young kid, 'as why no can make that much.

HN: Yeah.

NK: Sometime we make 'em lazy, 'as why. Too much tired, eh.

(HN chuckles)

NK: So is sugar cane inside place, I going....sit down, and story.

(Laughter)

NK: Too nemutai (sleepy). Then, all the young kid, eh, are inside there. Just like, oh, in now days young kid, same thing. Three, four guys stay together, eh, if talk story, they no going cut, eh. Bumbye, luna come. "Eh, what's a matter with you guys?" But we make contract, see.

HN: Yeah. (Chuckles)

NK: Sometime, we no like cut hand, so da kind time, I think even though forty cents or fifty cents, I think, one day, but da kind job get, and then, that one no can make money, so I go inside mill. Fire Room, the engine room, all kind. And then...

HN: Anything interesting you used to do in the mill?

NK: Oh, yeah, me, interesting, but no can go up, because plenty guys stay up there. You work about two years, maybe, you can get foreman, or what, but that guy (the foreman at the time), he no going quit. We no can go up any more, see. 'As why, same old pay and then. 'As why I think \$1.35 or somewhere around there.

HN: Long hours, too?

NK: Long hours, 12 hours. Was two shift. Night and a day. Hodake

nani yo no (Therefore, as you may know), kind of hard time. And sometime, you sleepy. Da kind time, you know, hoo boy! Warm, eh. And then, hot. Sometime noisy, so you used to that kind place, eh, you don't know what to do, because, oh! You get tired and sleepy. Bumbye danger, you know, that thing. If you going sleep over there, fall down inside the cane, you pau already, you see. (Laughs)

HN: Yeah.

NK: So we no can sleep, but, anyway, I work....about....I don't know. How many I work ka no (I wonder)? Oh, maybe one, two years, I guess. And then, here, and go to there, and go to other side or certain place, yeah. All, they going send me out. And then, so.... bumbye, we go inside back field again. And then, I going to get the mule. Plow, eh, all inside there.

HN: Oh, you used to plow with mules?

NK: Yeah, mules.

HN: Oh.

NK: Big mule, you know. And then....

HN: What was your pay for doing that? That's real hard work.

NK: Yeah, that one, I think, little bit more money. I think \$1.50 or \$1.38 or somewhere around there, anyway, I don't know exactly. But anyway, little bit more money, see. 'As why me go inside there. We like money, because anything little bit higher, ten cents higher, we going to go inside there, see. But hard work. Just da kind time, all Portagees, eh, mill workers. And Japanee, amari orandattayo (And Japanese, there weren't too many). And so, any kind we make, but...

HN: How was that job?

NK: Oh, I like that kind of job. But one time I fall down from the mule, eh, and then, half-make already, so we don't know nothing. All, I think, knock out, already. So they say, "Eh, Koga boy going pass away today though. I think no come back." Because---hey! Everybody stay my house. Oh, funny. I looking. Oh, plenty guys. Old man Aikane stay, eh. I thought, "Eh, how come. Doshitanka (What happened)?" "Oh, okita, okita (Oh, he's up, he's up)!" he say. "Ah, ikita, ikita (Oh, he's alive, he's alive)!" The old man. You know, live shita (I lived), you know, no make yet, you see. Chee, I don't know. Long time, I think, about two, three hours, I think, I sleep up, I think. But....

HN: Tired, that's why.

NK: No. Fall down, eh. And then, wen over here hit. The mule ga, just you know, one side....nanika (what you might call it). Ano chain ni kaka....kutsu ga kakatte hode, one side all fall down (The mule's chain was stuck to my shoes). Hodake, me no atama, shitano ho ni tsuite (Therefore, my head touched the ground; i.e. was dragged). Hode kara,

the stable made (Then, until the stables), the mule went, see. That time, me, I don't know nothing. But everybody ga kitekara me wo kokua shitan yo (But everybody came and helped me). Hemo shite (Take me off). Then me, only over here to someplace else, I think. Kegashita dakeyo (I only got hurt). Nani mo nai (Nothing else). Sodemo, me, eh, atama wa bonbon uttekara modottake kokode knock out natte shimotta (Because I came home after I had hit my head, I knocked out here). Then, me shiran no yo (was unconscious) little while. Because I look the shoes, hoo boy! All broken down, eh. One leg dekara (With one leg), hold stay.

HN: That kind time, what? They had accident plan or anything?

NK: No more. No more nothing.

HN: Nothing?

NK: No more nothing, that kind time. Only you going doctor. Pau already.

HN: Doctor, free? They pay for the doctor?

NK: Oh yeah. Doctor free, yeah. Doctor Wood, you know, iunoga otta, Wood (There was a doctor by the name of Wood). That guy horse doctor, that guy. He don't know nothing. (Laughs) Horse doctor dake (Because he's a horse doctor), not regular doctor, see. Dake (Thus).... any kind, just like us horse, all same, you know. They go treat us. Any kind. Warukatta (It was bad). They going cut 'em off and then bandage on top, put the medicine, pau. "Eh, go home. Sick!" Like that, see.

Auwe. Oh, that kind time, all say nothing. 'As why, Waialua people, plenty missing, because the doctor stay. They no care about that, 'as why kodomoga (children), you know, baby ga umarete (even if babies are born), they going report to the Doctor Wood. Doctor Wood, he no going put 'em down. Too much time, plenty case there, get come out. After long time, 'as why, we report for the Doctor Wood. And plantation, so, we no worry. That time, old man dakara (That time, because they are old men), they don't know nothing about da kind, eh. 'As why, sometime Japan ni, me no kodomoga umareta, report suru, eh (That's why sometime I would report my child's birth to Japan). And then kochi nimo (over here) report suru. Hodake (Then) report for the hospital. Doctor Wood, he no want to take care. He stay forget. 'As why, koko de umaretemo (That's why although they were born here), all born Waialua and they get no more.... da kind...nai no yo no (...there isn't anything). Proof ga, now, no more, see. 'As why plenty guys, hard time, you know. Even though my brother, too. Da kind time dattayo (It was that kind of time) anyhow, not like now.

HN: What about sick leave? They gave you sick leave...

NK: No more sick leave! You pau already. You no going work, no more. Even ten cents. No pay, no more nothing. Sick leave, only give you the medicine and then just ask you, 'as all. Then policeman come around, you know.

HN: Come check up on you?

NK: Check up, yeah. "Eh, how come? Your man, today, how come today? Sick?" "Yeah. Eh, my father sick." "Oh, let me see your paper." A Portagee guy came around, eh. And he said...

HN: Plantation police?

NK: Plantation police. So they going check up, you see. "No more paper? Goddam! You molowa. You pau bumbye!" He go tell like that, see.

(HN laughs)

NK: 'At's why you have to go doctor office, and then, stomach sore and head sore, or something like that. And even though head sore, eh, just like, give 'em---he no going look. "Oh. Give 'em, this guy, the medicine." Just like aspirin, all same. "Give 'em plenty medicine" and then pau. Oh, boy! Nothing. No more nothing, da kind.

Working hard, yo. Da kind time dake (Because it was that kind of time), you know, even though kozukaisen ne (spending money), spending money, I think, one months, I think fifty cents. The day we bought some soda water. I think, the time, five cents, I think, no. One soda water, drink. Hoo! Five cents, you poho, you know, so no drink.

Only that time we can drink, eat, 'as New Year and Japan Tenno. Japan no emperor ga umerata hi (The birthday of Japan's emperor). Two time, one year, we can eat kamaboko (fishcake) and then soda water. (Laughs) 'As da kind, you know. Sometime, we make 'em meat. Oh, boy! Now days, boy, altogether different, though. Hard time, though. I don't know how much we spend on meat but meat demo (but even meat) not like now days. Bamboo no, eh, leaf ni tsutsunde (Was wrapped in bamboo leaves). Soshite uttearukiyotta, Chinese ga koko ni basket sagete (Then the Chinese came around here selling them in baskets). Soshite, order totte (Then they would take our orders). Next week, so much. Oh, maybe, one pound or two pound or somewhere around there, and then they go bring over there.

HN: What mostly you used to eat, then?

NK: Well, mostly Japan stuff. Like rice. And miso shiru.

HN: Oh, with plenty miso shiru.

NK: Yeah. Miso shiru and then some....you make own garden, eh. Daikon, eh. Japan no daikon (Japanese radish). And then....what kind? Nappa (Japanese green vegetable that's like spinach), eh. That vegetables, eh. Nasubi (egg plant), egg plant, and then, all kind, you make behind yard, see, and then all most, that one eat. 'As right, eh. You no can buy now days da kind. Vegetables, you got to make own. Beans you got to make own. And then you have to buy

miso and shoyu and rice.

HN: What was your favorite dish, that time?

NK: Favorite dish? Once in a while we can eat the meat, eh. That's the one.

HN: That's the one?

NK: Yeah, 'as the one.

HN: What about fish and eggs, like that?

NK: Oh, fish---egg, not too much, da kind. Fish mo (Even fish), not so much. Fish, you go in down the beach, hook the fish. (Laughs)

HN: That's the only time you can eat fish?

NK: Yeah. Sometime throw net and then come home, and then make 'em dry. And then, that one ga, konda salt ni irete, you know, hard ni shiteoite (And then, that one, put that in salt, you know, make it hard). Are ga bento no okazu na (That becomes a luncheon side-dish). Manini, cut 'em off, and then dry 'em up. Put the plenty---not da kind buy kind salt, you know. Seaweed kind salt. Hawaiian salt. That one wo mottekite, eh (Bring that kind). Keep shitoku (Keep it). Soshite tengara ni irete (Then put it in a can). Arekara komoni shitekara (Then cut it into small pieces). Soshite, sore wo cook suru, ne (Then we cook that). Sore ga bento no okazu (That becomes a luncheon side-dish). Almost like....oh, like, eh, most time we eat fish, not much. And then meat not much. Vegetables all most eat. Sometime tsukemono (pickled vegetables), eh. Takuan (Pickled radish), like that.

Bento yutara (If it's lunch), sometime, ume (salty plum) inside. Ume ga two, three is inside. That's all. We eat 'em. Oh, they going bring the coffee or something like that, eh. But that kind time, we---soda water we wen put 'em inside the tea, eh. (Chuckles)

HN: Yeah.

NK: So....was a work in the field eh, da kind time....that lunchman yūno ga oru. Are ga carry shitekuru. Soshite kara, sometime, put 'em on the field no top no toko nani ka ga attara, you know, stone no uwe ka, ki ka, eh. Just hang shitoru.

(So....was a work in the field, eh, da kind time....there was a lunchman. He used to carry lunch. Then sometime he put the lunches on the field's---there is something in the field, you know, on top of the stone or the tree, eh. Just hanging.)

HN: Used to have lunchman? What was...

NK: Lunchman bring us the water, you know.

HN: Oh, the guy carried 'em up.

NK: Yeah, water. All most time water. The guy was job, see. Water and then lunch. They go bring 'em. So we go make hoe hana like that, all over they go, eh, and then they go take 'em down. Way down the other side, see. And then, about kokoraga lunch ni naruyutoka, the field no way down the other side, ni oite oru, eh (And then when they reach just about this spot, it will be lunch time, and the lunch is way down on the other side of the field). Sometime, you know, the lunch ga no, red ant, they go inside. Hoo, you look, hoo boy, all the lunch dake de omottekara yorokonde akeru (Hoo boy, you look, hoo boy, when you think about lunch, you open the lunch so eagerly). Miru, eh, red kind---ant ga minna haitoru (Then you see red kind---ant; red ants are all over the food). You no can eat, eh. Hoo, boy, goddam, no can do nothing! All kokoraga kaburareru, eh (All this got bitten by ants). Ana koto ga thre, four time gurai attoruyo (That kind of thing happened three, four times). Yeah, plenty guys atta yo (Yeah, that happened to a lot of guys).

Me ra wa mada, lucky one. My old man no age no fella dattaga, you know, hapai ko ni totte baby wo, same thing, about two months---more than two months. Two months jyanakattara, no can ka. Anyway, three, four months kara, eh, baby wo hapai shite. Soshite, in the field, see. Soshite small tent, you know. Just like umbrella mitai. Anto na wo cover shiteoite. Kibi no naka ni, you know, kibi no nani ga aru, eh, antona yaketa ho ga, are wo ko cover shite atsuna yoshite, baby neshitoku de. Soshite konda, certain time kiitara, jibun no chichi no mashi ni mama ga ikun, see. Soshitara, red ants ga minna kutoru. Sometime, anna koto ga atta. Sonnani shitekara, me ra no brother nanka wa futotekitayo, honton yutara. My mother wa tofu yariyotta ke shigoto ga atta ke, uchi no shigoto wo shiotta ke, Smitty nanka wa anna field ni motte ikenakatta, but hokano fella all most are ga atta. Oh, fifty guys, seventy guys ga, you know, one gang ga hapai ko suru toki, all Japanese ga all most. All most full of Japanee da kind pilau job suru fella, 'as why baby ga umarete kara sonani iutemo, you no can rest so much. 'As why got to carry shite, baby oite, husband and wife ga one.

(Nevertheless, I was the lucky one. A person of my father's age, you know, carried a two month old baby on his/her back while doing hapai ko. If the baby is two months, maybe you can't do that. Anyway, from three, four months old, the baby can be carried on the back. Then in the field, see. Then there's a small tent, you know. It's just like an umbrella. You put that kind of cover. You know, the what you might call it of the sugar cane, on that burnt cane, they leave the baby so the baby won't be hot. When it came to a certain time, the girl used to go there to breast-feed the baby. There are so many red ants swarming there, biting the baby. Sometime, such a thing happened. In that way, my brothers grew up. My mother used to make tofu so she had a profession. So she didn't have to take us to the field. Smitty didn't have to go to the field, but most of the fellows had to. Oh, when one gang of fifty to seventy guys worked to load the train cars, most of them were Japanese because they were the ones who did those dirty jobs. That's why even if you gave birth to a baby, you couldn't rest much. So you had to carry the baby, leave it because the husband and wife had to work together as one team.)

HN: That was all contract, too.

NK: All contract, see. One---I think I remember one big load, eh, fifty cents. That one train, train no one big load itte, hoo boy (What they called one big train load, hoo boy)! Ame ga futtara (When it rained), boy, you stiff, eh. Ippai naru ke (The rain filled up the cane box cars). Nani wo hapai shite ikunoyo, see (You go and carry, see). Kibi no uwe ni agatte, ano...stepladder wo (Get up on that sugar cane train...using stepladder). Sore ga kondo suberuno yo (The stepladder sometimes became slippery so) you go fall down. Kibi ippai kakaete (While carrying an armful of sugar cane), fall down from the top. You watch out, you know, plenty guys injure shita no ga au (get injured). Sonnanishite, anyway, kodomo sodateta no yo (Anyway, we brought up our children in that way). Chodo, my James yara, Smitty nankano toshi no fella wa hotondo plantation dattara, a shite kara, sodatete, I think, a shite live shitoru (Most people the same age as my sons James and Smitty who lived on plantations were brought up that way). Hodake, hard, this one (That's why hard). Hontoni eraime ni attayo (We had a really hard time).

Doko ikuyutemo, plantation no contract ga aru (Even if you wanted to go somewhere else, there was a plantation contract), and then you don't know where to go. You get no more nothing to hang on. Nanimo nai ke (You had nothing), you know...hard to go up from the plantation, see. And then strike kara kondara Japanese guys ga, all most time, good places like downtown nanka minna ga dete (And then after the strike most of the Japanese left to go to good places like downtown Honolulu).

HN: What happened during that strike when everybody...

NK: Ah, all lose already. Only Japanese make 'em strike, see. But that time plantation ga minna yondayo (the plantation called everyone in). (The Japanese said,) "Japanee no like work with you," kara yu ke, Filipino irete kara (Since the Japanese said, "The Japanese don't want to work," they invited the Filipinos in). Filipino shigotosashita, see (They let the Filipinos do the work, see). And sugar cane come up. Filipino too much glad, eh. Oh, but Japanese no more chance. He like work, but he no like give 'em, 'as why tôtô (at last) six months ga yatta (passed), but broke yo. No more money, eh. No can eat kind way.

HN: What did you guys do?

NK: Small, 'as why mada age ni natoran ke (I hadn't reached maturity), I go up Wahiawa, I working.

HN: Oh, that's when you work cowboy.

NK: Yeah. Cowboy time. And then we have to pay so much. I think fifty percent or something like that. Got to pay for the union. Strike was, eh. And so kokua, but....got go to, eh. That kind time,

all young kids ga, you know, before you kata no Taisho Gakkō, asoko ga before no strike no Waialua no main office ni natta (Taisho Gakkō became the headquarters of the strike in Waialua). Ako de cook shitari, nanka shitari (People cooked and also did other daily living activities there). Soshite all over akora henni minna striker ga atsumattotan (And that's where the strikers assembled). Twin Bridge kara, all outside ni, no more plantation house, eh (From Twin Bridge on, there were no plantation houses). No can go, stay inside there, 'as why all outside ni, Halciwa ni, itte soshite asoko made aruite kite, and lunch yara, supper yara, asoko kara moraiyottayo (That's why we had to walk there for our supper and lunch).

Hode (So) young kids wa, you got to peel the potato and rice cook, and...yasai (vegetables)---go buy the yasai. All truck de kara, itte areraga drive narota no koro (That's when some of them learned to drive a truck). Me yori ka one, two guys ga hotondo arukiyota (Me and a couple of other guys mostly walked). But me, mada young dattake (But I was still too young), I no more chance to drive.

Soredake de Nihonjin ga, Japanese ga all most, ano strike kara, plantation nimo dettemo, bakarashi (Well, from that strike, most of the Japanese thought it would be stupid to go back to the plantation). You know. Same amount you get. They no going pay 'em. "Ah, you striker, you," ittekara, plantation kara, kick 'em out, just like, eh ("Ah, you striker, you," they would say, and would kick the Japanese out from the plantation). 'As why, ah, more better go outside. He go inside pineapple and then contracts him. All downtown no hō minna deta (Everyone went downtown). Hodake, plenty Waialua kara detoruyo, downtown ni, plenty guys stay (So, a lot of guys went downtown from Waialua). 'As why mo, arekara, jibun no own job, eh, jibun no business ni botsubotsu old man ra ga haiteita (That's why even the old people went into their own businesses). Hodake, my father demo, all same (Even my father was no exception). Kondo plantation kara detari jibun no own job, eh (Once he got out of the plantation, he had to do his own work). Dake, any kind, he go make yasai ya shitari, contracting, sub-contracting, uketori (Then he did all kinds of work; raised vegetables, did contracting work, took sub-contracts). Just only dokashite kara, ma, kute ittawakeyo (One way or another, they earned enough to eat). Hodake, nanika craime ni otoru yo (So they suffered a great deal).

Everybody, Filipino and Japanese ga together natte shitara, alright, but Filipino folks atokara, second time strike no toki kara, issho datta. But they don't quit, see. And Japanese guy ga all sucker natte shimottayo. Hodake, more he get mad. Little bit good money yaru iutara, Filipino all want to come back. Japanese, yaru iutara, "No, no, no, no!" iutekara ikan. Shigoto senke, Japanese mo nikumarete kara, Philippine ni natte shimotta.

(If the Filipinos and Japanese had got together and struck together, alright, but the Filipinos didn't stay with the strike the second time. And the Japanese guys ended up being suckers. So the Japanese got even angrier. When the plantation said they would give a little bit more money, the Filipinos all wanted to come back. However,

the Japanese said, "No, no, no, no!" and never went back. The Japanese didn't go back, didn't work, so they got hated, and the Filipinos became the major plantation workers.)

HN: Union was pretty strong, then?

NK: Yeah. Now days, union, okay, but that time, union all same nothing.

(HN laughs)

NK: Then, no more back up, nothing, you know. Only, own labor no money wo little bit, little bit tsumerarete yattanke (We only accumulated our money little by little through our own labor). No can. No can do that much. Tokinikara, six months more, you know, strike yatta to omou yo (I think the strike lasted six months longer). That big money. Nobody going help. Even though Castle and Cooke wa no like, but Matson and then hokano(others) all this rich fellow, eh, five guys. Nobody go--not five cents going help. 'As why Japanee going mad, 'as why. Soredemo, one thing oboetoru no wa, just like your father mitayoni....your father, grandfather mitayoni, son wo gakkō ni ikannara iken, to yū koto (Even so, I remember one thing, just like your father....your father or grandfather believed that our sons have to go to school). Me ra gakkō ni ikaren dattakara kodomo dake demo jibun wa kuwandemo no 'nuff eat demo, eh (I wasn't able to go to school as a child so even if I didn't eat, I made sure my children went to school). Only miso shiro and konkon dekara tabetottemo gakkō ni ikanya ikenyutekara kodomo no minna magora wo gakkō ni yare (By eating only miso shiro and pickles the Japanese sent all their children and grandchildren to school). Hodake hayaku ittano wa hontō yatta mono wa father wa, you know understanding ga dekitota hito wa, all big shot (And those who had fathers who could see in the future, they became big shots). Even Baron Goto, same thing. Ariyoshi nanka wa mada wakai, but yeah, anyway (George Ariyoshi is stillyoung, but, yeah, anyway). Noda.

HN: Noda, too?

NK: Yeah, Noda....Hitoya Noda. Are nanka wa, you know, ha old man already, me ra yori zūto old. Eighty something already. The guys nanka, all you know, kuroshitekara America itte university dete, hodekara kokoni kitake antoni big ni nattoru, but. Da kind fella ga naka ni wa Japanee wa oru de. Zūtto, no. Soshite hokanimo minna...you know, ima old man nattoru, shindoru, shindeikuyona big shot wa hotondo anokoroni oya kara, oya wa kuwazuni demo kodomo wo school ni yattan.

(Yeah, Noda....Hitoya Noda. Those guys are old men already, much older than me. Eighty something already. All those guys worked hard, went to Mainland and university, so they became big shots when they came back. There are people like that among the Japanese. Those who are now passing away grew up in those times when their parents sent them to school even though the parents sometimes skipped their meals.)

Hodake, koko datta you no more high school, eh. The long time shite kara, koko ni Andrew Cox School, you know, ga dekita, see. And then, are ga only high school get two year datta ne. And then Leilehua one ni, only one high school get.

(Then in this area, you didn't have a high school. After a long time Andrew Cox school was established here, see. And then there were only two years in high school. And then now there is only one high school, Leilehua.)

HN: Go McKinley, huh?

NK: Yeah. All most time go McKinley. And live downtown, see. 'As why cost money. Hodake, me ra demo, same thing (So I did just like the others). My son. First son, I go send to the downtown. Jōdō Mission, he go stay. And Imamura Hall, he go stay. But he no go graduate. Antoni natoru, all (That's how it is). Hodake, some man, lucky fellow wa, alright (Some lucky people are alright). But poor fella wa itsumade demo me ra mitai mo poor natoru (But some poor fellows like me have always been poor). Hodake (So) fifty year you stay over here, you no can speak good English. You no can understand good English. That's why all same dumb. Yeah? This one dumb, all same. Me no more time to study. If I like go school, but they say, "No can. Because how you ga school ittara (Because how are you going to school)? What you going to do?" "At least one year demo iekashitekureru (At least let me go to school for just one year)." No can. "One year, how we going to eat?" they say. 'As why no can do nothing. Horedake (So), got to work, work, work, work. I get plenty brothers, so...work sena shōganai (there is no other way but to work). Go kokua. My father ga yowai (My father was weak). He all time sick in the hospital, and he go drink. Stomach sore, he no can go.

(HN laughs)

NK: My mama and papa everytime fight. "Eh, molowa bakkari, sake bakkari nomu ke (Eh, you lazy fool, you drink sake all the time)." This and that, this and that, eh. Fight together. Oh, I no like see all time, eh. Father and mama going fight. Oh, but my father going get sore stomach, but the wife ga gadagada iutara (yells at him), more he like drink. More sore come!

(HN laughs)

NK: He no going work, so I got to work, like that, see.

HN: So when did you finally go to school and get your citizenship?

NK: Oh, that one I don't know exactly though. '55 kano, '52 datta ka (Was it '55 or '52)? Shiran (I don't know).

HN: Oh, that was after the War then.

NK: Oh, yeah. After the War.

HN: So what happened when they had War, you being one alien? They never come and take you to camp or something like that?

NK: Yeah. They call me three time.

HN: You never go?

NK: Never go, because I get lucky.

HN: How you did that?

NK: I get the pineapple, eh contract. Before, you know, over there get Haleiwa no, and then Opaecula, and then...altogether, eh, pineapple no before, mess hall, you know. Single man no mess hall, right.... āre ga seven ka, eight ka nine yattano (there were seven, eight, nine). I take 'em all, see. And then I get contract with the Hawaiian Pine, so...I have to hustle that vegetable. You know.

Nobody like, I think, see. So Hawaiian Pine, one boy come tell me. Who that guy was? The young guy that the one he trust me so much. So, "Eh, Koga, you ko shite kara, mess hall ni iretekurenka" iuke (So, "Eh, Koga, why don't you bring pineapple and vegetables to the mess hall," he said). Because mess hall dattara, I know that Schofield dekara, you know, how they going to use 'em, eh (Because it was the mess hall at Schofield, I know how they were going to use them). So, "Okay, I going," you know. "But sample. This much prices on, and then so much percent, eh, you better give me." Iuno koto de (After saying this), I go find and then get half-ton truck full of that yasai (vegetable), eh. Sorewo (Then), started from that Brodie. Brodie kara hajimete (Started from Brodie's). Tōtō, one whole day kakkatekara Robinson made itte (Finally, it took a whole day to go until the Robinson's). One week ni three times ikiyotta, you see. (One week I went three times, you see). Sono deliver day and then other day dattara, I have to buy 'em come (If it was that delivery day and another day, I have to buy the vegetables). Head cabbage, lettuce, tomato, and then I have to find da kind, ch. So they like take 'em out, but hard find, no can, because "Eh, Koga hippattara (Eh, if Koga can get the stuff it's good)." One week nō can because too many men ga, you know, and the mess hall ga close naruyo (and the mess hall was closed).

Hodake, that time Filipino plenty, so Filipino stuff mo me kōte kara (So because the Filipinos had a lot of vegetables, I bought their stuff, too). I go inside, see. Hodake (So) they like pull 'em out, but the Hawaiian Pine, he say, "Please, Koga dake yarattekure (Please, give that job only to Koga)." Me ga nansuruke iunakoto yatta (I did that kind of thing). Hokara, mada ōru yō kōkō (Then the man who's still here). Midkiff. Are to hokara shinda, Hawaii Bank no Anderson (He and the man who died, Anderson of Hawaii Bank). Anderson, eh? Was before no old man.

HN: That was when you had your vegetable peddling business, then?

NK: Yeah. That kind time, that time. Kokua shitayo (They helped me).

So 'as why I went 1939, I went China, before the War. And then I looking all over the Manchuria and then up that China. And then Nanking, and then Shanghai kara me morottekita, see (And then Nanking, and then from Shanghai I brought back things). One whole month I stay over there. So that one wo, he like put 'em. Because me spy, you see.

(HN laughs)

NK: But he say, "No spy." He say, "No. Koga jyanai (It's not Koga). Chigau fellow (It's another fellow)," he say. Me itta, passports mo nani mo, me mottoran, see (I didn't have passports or anything with me, see). But I went Japan, and then I going to go over there, see. But he say, "Ikuna you (Don't go)." No. "Ikanakatta, no. I no go," iu dake (Somebody told me to say, "I didn't go to China"). "Even if I can, I no go." "How you know the China story then?" "Oh, I study from the..."

HN: Book. (Laughs)

NK: ...book. They told me, you know. One guy told me, 'as why, "I study in the Nagasaki Hotel. I go study inside there. And whole month I go study. Over and over." And then he told me, see. So how, see? "You going help me too much." But I send the money Shanghai and pay Tientsin. Two place I send 'em. That time, 1939, 1940, I think was. I like go one more time. Ano money de (With that money), I like make 'em somehow, but...that money, City and County no Waialua boss yo. Are ga me ni yo shite kureta (He did a lot of good for me).

(HN laughs)

NK: And then one time he come. He came my house, eh, and then, "Koga, you come inside." "Why?" "Very important. No can say any more, you see. Or what kind. Oh, you this and that, this and that." So Mr. Midkiff come inside and then Mr. Anderson come inside. Nanka, anyway, before no nani shindayo, are (Well, anyway, that guy who died already). Haleiwa no otoko (Haleiwa boy). Are ga kochi no furui bank (That was the old bank on this side). Close 'em up, you know, door. Ah! And then me and Anderson hodekara (and then) Midkiff. Midkiff mada oru (Midkiff is still around). Are ga three guys de kara (Three guys together), just like this, you know. All suatta (sat).

"Koga, kono paper wo, you burn surunara, we going help you (Koga, if you burn this paper we will help you). All same help suru (All of us will help you). But if you no like burn 'em, if you guy come, check up this one, we no can stop 'em." You see. Hodake (So then), "What you going do?" 'As the six hundred dollars, you know. Oh, the big money, eh! "Oh, you fellow want to go Mainland or you like us stay over here? Oh, but if you get pineapple---I know the Dole Pineapple you get contract with those guys, but you no can do 'em. We no can stop 'em. This kind ga attara (If you have this kind). Proof ga detara (If the proof comes out), you no can do nothing, 'as why. More better you burn 'em, Koga. Ah, money, now days, nothing, so more better. War dake, you get so many money, you have nothing, you see. More better burn 'em, Koga." "Okay." (I) say, "Okay."

I going burn 'em." He said he going burn 'em, two papers. Match. And then Midkiff going away. That one, "Okay, eh, Koga, you can stay here, Waialua because you can continue the pineapple." And pineapple no hoka mo kokua shitotta but he no can (And I stayed and helped with the pineapple, but he couldn't prove)...proof ga attara, me ga China ni itta proof ga attara, they say they going (... if there was proof of me going to China, they say they are going)...sure enough, konayatsu spy omote (...sure enough they think this guy is a spy). He like put 'em, yeah. But aredekara (since then), all pau, already.

HN: What did you go China for?

NK: Oh, just I like looking. Just like I looking for kokono Consul General no paper morotte (I just wanted to look since I received a pass from the Consul General here). And then we get some connection over there, 'as why. Go run all over. Nice place! First time I look. But after that, hoo! Pilau place! I don't want to go there any more, you see, but that kind time, Japan war, you know, Japan soldiers stay in China, eh. Mada war ga aruyo, kore (The war was still going on there). Hodake, aredekara, me ga hikaren datta (So I wasn't taken away).

Third time, she say, "Ah, today is the last day, so more better you make ready." So I make 'em all warm kind, eh. And overcoat, and sweater, and jacket, and everything, all. Going. And..."Ah, kyōde, ha modorandarō de," iota (And..."Ah, after today he probably won't return," somebody said). But kochino hō kara (But from this side), you know, those guy go talk to the FBI, 'as why I get lucky. Sonohi, pau dattayo (That day it was over). I'm a one, anyway, lucky guy. But one thing I get the pineapple, no. Vegetables, eh. Contract shittota, see (I was doing contract, see). 'As why they give me gasoline plenty, and then they give me....nani (what you might call it). "Any kind trouble ga attara, call se (If you have any kind of trouble, call us)." So I going call 'em up. Bumbye, everybody going jealous and then, "How come Koga get plenty gasoline," and this and that, you know.

(HN laughs)

NK: No, they going stop 'em (giving gasoline). And then come get the big truck with the, you know, hapai. Me no tokoro made (From my place), I stay leave 'em the Shimamoto Camp before. And they coming five ton truck dekara yo yasai tori kiyota (They came to get the vegetable with a five ton truck). Hodemo only just Castle Ranch to Kahuku kara, Waialua, Haleiwa, all over the place hustle shite (Then from Castle Ranch to Kahuku, Waialua, Haleiwa, all over the place I hustled) tomato, head cabbage, lettuce (to) anyone they order, see. And then I make ready. So 'as why I lucky. Me, no can pull me out because me ga ittara, yasai, nobody going hire that one (I couldn't be stopped from picking up vegetables because I was the only one who knew the people). Well, somebody making, but they don't know how, eh. They don't know where to go, anyway, and then they don't know the person because I know all the cook guys. I know, eh, Filipino, Japanese, all. 'As why "You ga kite kureta, good, eh (You come and

do it, good, ch)." This and that, this and that, ch. 'As why kaūkau demo, you know, lunch demo, all akodekara tabeottaya (That's why from then on I was eating food and lunch). Hodake one thing ikaren datta no wa yokatta to omou (Therefore, I think it was good that I didn't go).

I'm poor but I get lucky. My wife demo, she get so much worry and then. "Today is the last day. Today is the last day." No can come back any more, they think, see. But I come back. Lucky. Sorekara, ma, war ga sunde kara (Then after the War was over)...

END OF SIDE ONE
SIDE TWO

HN: How much you gross, again?

NK: I think three thousand....almost three thousand five hundred, I think. Almost one month, see. Oh, I don't know exactly, but....

HN: One month?

NK: One month.

HN: Schofield?

NK: Yeah, Schofield. So busy. Because buy from the downtown and the vegetable and fruits and eggs and then....California kind stuff, everything, all banana, papayas, all heitai no (soldiers), you know, Army mess hall. I get plenty so certain place, hundred pound bananas. Two hundred pound papayas. Hospital, like that, ch. All, I make it pretty good, though. Hospital alone, I think, I sell 'em one month, five hundred or six hundred dollars. Every month.

One sergeant going treat me nice, see. He like me, you know. Was a haole guy, but old man dattara (but he was an old man). He like me, 'as why he going buy from me, 'as why, see. I make very good. And pay good, but only one year, pay good. After that General Smith ihito (After that a man called General Smith), "One month's time, only. I give you one month's time. You no can go any more da kind wholesale." So what I going do? Bid. All bid, so you have to come down and then provost marshall. And certain time, you got to bid. "How I going bid?" "Oh, we buy from the cheapest market, so anybody, downtown guys, all come inside." Me and Kemoo Farm and Pearl City no Asada (and Asada from Pearl City)....those guys. And Abe. Wahiawa ni ota (In Wahiawa). Arceramo all....minna bid shita (Those people....we all bid). Only few stop, I go in. But Chun Hoon come inside. Chun Hoon make 'em cheap. And then they going give 'em one Chevrolet, new car.

(HN laughs)

NK: 'As right, you know. One provost marshall, Colonel told me. "Eh, Koga, Chun Hoon want to give 'em general one brand new Chevrolet, you know. So why don't you give 'em. I going give you chance, you see." Oh, that time only nine hundred something dollars, you know,

one brand new Chevrolet, see. Hoo, I like nine hundred dollars, but we no more money, that much. But we sell three thousand something, but we have to pay back, see. And boys stay about seven guys I got to pay the wages. Ah, we no more that much. We no can give 'em, like that.

"You sure if I going give 'em (the car), you sure you going give 'em (the business) all?" "Maybe," he say. "Not all, but Chun Hoon to maybe half and half (Not all, but you and Chun Hoon half and half)." "Well, Chun Hoon make 'em half and a half, maybe that guy going give 'em one more car, what! What you going do?" I tell 'em, see. "Well, da kind time, you lose." Well, da kind gamble, I no like. I no can buy anyways. So I lose, all lose. Well, no can do nothing. "What you going do now?" "I going retail 'em." So I go retail. All the quarters stay. Army no quarters. Hodake, I think two year gurai yokatta, but atokara all most retail vegetable peddler nanka (So I think for almost two years business was good, but after that I did mostly retail vegetable peddling)...

HN: That was your upper post?

NK: Upper post. Very good, but just like inside post. Every month general inspection come round, you got to clean 'em up!

Hoo! Everything they going look. If no going clean, you kick 'em out, see, that time. So only that one ga hard, but after a while, that okay. Pretty good. And then after that, after one year, they told me, "One more month's time, you have to get out from the post, because this is the martial order. And General order," he said. Hodake (So), nineteen thirty....'28? '28 ka (or) '29, no....anyhow, October 30. 'As the last day I stay over there. So everything, all stay there. Showcase, icebox, scale and everything. Scale wa me motte modotta (I think I brought the scale back). Anyhow, hoo, everything, all....you know, you no can do nothing. Only one month's time. I order that California. Eggs and then....fruits, every boat, see. And hoo, chee, general like come in, I got to run up there and I like stop 'em, that eggs. So many hundred eggs, see. And then....but, hoo! Just for yesterday load shita (They had just loaded the boat the day before). No can cancel. Got to come back. I got out here and go get the eggs. So many dozen case, eh. I get that time little bit big car, see, big truck. Full. Hoo, boy! I no can sell. Fruit, even the tomato, cantaloupe, honeydew, everything, all my house. Kusaretashita ato (Got rotten). Whole thing! No can sell too much, see. No can do nothing. After that, we going cancel 'em up, but boat on top there already, no can do nothing, eh.

Not like now days, you know. Hoo, before boat, so damn long time, they take, eh. Hoo boy. 'As right One time go down nattayo (One time I took a big loss). So then even I no can do anything. Ah, no can do nothing. General order, we no can say nothing. I got to go so many time provost marshall. But he say, "Oh, General orders," he no can do nothing.

HN: They kicked out all the Japanese on the post?

NK: Oh, yeah. All the Japanese on the post. And then, next year, me wa inside the post, see (And then, next year, I was inside the post). And then, but Leilehua fella little bit outside the post. And then Japanese camp over there. Are ga Kunihisa (That was Kunihisa). And Wada Building there, eh. And those guys mo all dashita, plenty poho (Those guys were put out, too, with a big loss).

Was just like....ima no can do nothing, like that, but General order iutara, you no can do nothing, you know (Was just like....now you can't do anything like that, but if you said General order, you can't do anything, you know). Just General say this way, all pau already. No can do. Even though you no can see the governor, you no can see the mayor. All same nothing. Schofield, all, the general, he control, see. 'As why, oh, everybody going out. And so long.... Chinese, not, yeah, you know.

HN: Not Chinese?

NK: Not Chinese. 'As why I mad. Goddam!

HN: You should have bring in one Chinese partner then. (Laughs)

NK: Chinese partner dattara (If it was Chinese partner), same old thing. But part-Chinese, too, after two years, and they going get out. Yeah. All most time and then they get out. Are yakamashino nattayo, I think (They put up a big squawk about that, I think). Hodake, are wa (that), I think, one, two year after. But Chinese wa....you know, asokode (over there) they no stay open the business. They work to mess hall. Or else barbershop. Anyway, government no shigoto shiotta see (Anyway, they were doing government work, see). Laundry men, eh, like that. Laundry man demo minna dashita kara (Even the laundry men were all kicked out). Same thing. No can do nothing.

But that time, arekara, me ra ga outside dete, Kamooloa itte (But from that time, we went outside to Kamooloa). Ima no tailor no tokoro (Where the tailor's place is now). Before Chinese ga mottota, house wo (Before, the Chinese owned the house). Road wo kote (They bought the road). Soshite, me no sono first payment kara.... ano down payment wo akokoni iretake, I get so damn hard time (Then that first payment....that down payment for this place was so damn hard to pay). You know, so much hundred dollars, eh, you got to put 'em in the first payment, eh. So I have to pay back.

So I go look all over the American Factor, Chun Hoon's and....then all the wholesaler ni itte kara (...then I went to all the wholesalers). "Please give me about one month's time, because of this and that, this and that." So "Kokua shitekure (Please give me your help)." Well, some guys say, "Okay. I trust you." Iutekure ka (They said). Some guys, "No. You got to pay. Last month no more paper. Only thirty days hoka you no account no more (Your account is only good for thirty days)." Got to pay back, eh. Hodake (So) I got to make tanomoshi and any kind way. Soshite (Then), you know, pay back over there. Almost the fellow--I think American Factors, ka. Those guys ga warikata nice ni shitotta; nice ni shitekureta (Those guys were nice; they treated me well). And then Chinese Au Yong, nice ni

shitekureta (Au Yong treated me well). The other one, hoo. They like make 'em straight. 'As why humbug. Ayukoto ga atte kara kondo me peddler nattayo (Since that kind of thing happened, I became a peddler). Tōtō (Finally). Peddler narumae ni (Before I became a peddler), I make little bit sub-contracting. Oyaji--papa ga sale itte; are no kokua shita, nanka shiotta (My father would go to sell; I would help him).

And then when pineapple field ni, I go inside. I go work pineapple field. But see, marriage shitatoki, chyōdo 1929 kano (But see, when I married, was exactly 1929, I think). Leilehua ni itta (I went to Leilehua). Marry shite kite (After I got married). Schofield ni (At Schofield). Not long ago yo. I think one year ni ottan kano (I think I stayed there one year). And then bust out nattake (And then when I became broke), I go come back to the Haleiwa. Kamaloa. And then, are kara peddler natte (And then after that I became a peddler). Nanjya, kanjya, shigoto shita yono (I worked at this and that). Any kind, you make.

HN: What you was selling mostly, peddling?

NK: Oh, peddling, only yasai. Vegetable ga.

HN: Oh, vegetable.

NK: All mostly vegetable. So I like keep on going to da kind eggs and fruits. Mainland kara California kara, minna toriota no (From the Mainland, from California, I was receiving all of these things). I get connection, but...even though, boy, outside, eh, da kind time, half case eggs no can sell, you know. Even though, Sands ga otta.... Sea View Inn ni, before, eh, all the tumble-down no house no big house, but ima no Haleiwa Sands, ako ni otta....only him, half case kōte kureota dake....half case wo (Even though there was Sands.... Sea View Inn where the old tumble-down houses used to be but where Haleiwa Sands is now...only he would buy a half-case of eggs).

(HN laughs)

NK: No can put sale, you know. All going make cheap sale, and then just take the cost, only, see. But they no can buy 'em. Other guys. Only one, two dozen, three dozen hode kotoran (They bought only one, two, three dozen). That's one thirty dozen case, only 15 case, only Sands ga half-case kōte kureota (only Sands bought a half case). Hoo boy! Me ra dattara (If it was me), one whole mess hall, throw 'em inside one case, eggs. Half case eggs iute, all ireota (You say half case eggs, I put all in). Thirty-five case gurai kazoetota yo (I used to count about 35 cases). Sore ga one time (That happened one time). Hoo boy! Are wa I poho so much, I going send 'em back to the wholesaler, so not so bad, but fruits and vegetables, and all, poho, you know (I lost so much on that, but I could send them back to the wholesaler so it wasn't so bad, but fruits and vegetables were a complete loss). And all the pigpen, go inside. Tomato, cantaloupe, honeydew, plum, any kind. (Laughs)

Hoo, you look, boy, warehouse I get plenty stuff, stack 'em up. Every day get smell, eh. Ah, I go look sick. Goddam! Mata shiru ga deru (Again the fruits are fermenting). Ah, shit, no can sell! More better throw 'em inside the pigpen, so I go call all men. Bring the nani (what you might call it)...truck. And then buta kaukau ni mottekure (And then take it to feed the pigs). He say, "I think, Hawaii, only you Mainland kara, buta kaukau kau no wa only you do (In Hawaii, you're the only one to import pig food from the Mainland)." He told me, you know. Joke. Antonatta (That's what happened). Hode atokara (Then after that), kind of hard time, that, but I make 'em little bit good. But all most time, we bought that place up there, see.

HN: Kawaihoa?

NK: No. Kamaloa. Now...yeah, that Koga Theatre get, eh? That place we bought. Are divide shite (We divided it). Half. Me ga kochi no ho (I got this side). My father, kochi no ho (My father got this side). The other fellow, Kunihisa kochi no ho (The other fellow Kunihisa got this side). Two fellow dekara hambun-hambun kota (The two agreed to buy by splitting the cost in half). But, you, boy.... you got to pay, you know. Hoo, so damn tight! And then that time, little bit better, so Leilehua ni high school ni ikita (That at that time, conditions were better so I went to Leilehua High School). I going to buy the bus.

My brother Thomas ga, Wahiawa ni he going work (My brother Thomas worked in Wahiawa). Morning time, he go take up all the kid. And then go Leilehua School. Leave 'em over there. He go and then Wahiawa Garage, he working over there. And then pau hana time, 2 o'clock, I have to sell the vegetable, all and then, come back with the bus. And I go take 'em home, all the kid. (Laughs)

NK: Two guys dekara (With two guys), one load.

HN: And he bring back the truck?

NK: Yeah, you bring back the truck. He bring back the truck. And then, come home, I got to buy the vegetables, see. Hoo, you know I got busy, eh.

Soremo, everyday, you know, that one, see, school ga arutoki, eh (That was everyday of school). Hoo, boy, that time hard time, though. Me no can pay the note. Sometime, they going come get the bus. Chee....one time we got to take out that wheel.

(HN laughs)

NK: Throw 'em way inside there. And then he no can find 'em. "Eh, how come tire no more?" "Oh, tire, flat tire, so no can buy, 'as why. Got to fix 'em up, go throw 'em inside." And we tell 'em bullshit, you know. He no can take 'em back, eh, 'as why. No more wheel, 'as why.

(Laughter)

NK: Ah, ama koto ni natta. Oh, so damn hard time dattayo. But tōtō, one car--anokoro how many? I don't know exactly how many, but, anyway, forty passenger kind, eh. Long nose no bus kōta yo. Oh, me ra ga ichiban hayakattayo Waialua de. Sodake zutto well, Leilehua yatta, but, no. Deliver kid all. Hodake, almost ima no, I think, forty something kara, fifty gurai no generation, minna me ra ga hapai shitoru. I call the bus Koga bus, eh. Those guys tag along. And Konda kochi no hō nani ga... open natta, eh. High School. Andrew Cox School kara high school ni natta. Hodekara, bus no need already, see. 'As why, me, ittoki yamete. Hodekara kondo Tojo ga bus wo yariyota. Tojo no bus wo, you kōtekure iuke, are kara me ga bus four ka five one time kōta.

(Ah, it became that way. Oh, it was a damn hard time. But finally, one car--how many were there around that time? I don't know exactly how many, but anyway, forty passenger kind, eh. I bought a long-nose bus. Oh, we were the first in Waialua. And we did it all through that time in Leilehua. We transported all the kids who would be forty-something to fifty years old today. I called the bus Koga bus, eh. Those guys tagged along. And over here...something opened up on this side. High School. Then Andrew Cox School became a high school in this area. Then there was no need for a bus. So I quit, and Tojo was running the bus. Then later, I was asked to buy his buses, so I bought four or five buses at the same time.)

Soshite, we start. Konda my own business, you know. Before dattara, me and brother, together yariyota. Now Tojo no bus wo me ga kōte. Soshite, the time, flower shop we open. So she work flower side. Me, peddle and the bus. Soshite, anotoki ni wa only bus dake datta kano? Peddle wa sen datta mo? Anyhow, soyūfū de, daibun yatte bochiri bochiri konda da kind junk bus wa, nobody like, eh.

(Then we started. This time, it was my own business, you know. Before, my brother and I used to work together. Now I bought Tojo's buses. At that time, we had opened a flower shop. So my wife worked there. I peddled and drove the bus. Then at that time, did I have only the bus? I wasn't peddling, was I? Anyhow, in that way, we worked hard, did it little by little with junk buses that no one wanted.)

(HN laughs)

NK: 'As why go buy little bit more, little bit more new one, new one dekara, you know, now....my son Ralph ga, are ra no company ga minna kōtekureta. Hodake, ima dattara, I think, seventy ka, eighty buses get, eh.

(That's why I kept on buying a slightly newer one each time...now my son Ralph's company bought all of them. So I retired. I think there are seventy or eighty buses now.)

Chee, boy! If I get some more money, I no like sell, but, you know,

too damn hard, 'as why. Ah, might as well sell. More better sell. Soshite kara (Besides), I get sixty something yet, but I sell. Sixty-three, ka? Four ka, five ka nattaka (64, 65)? Anyway, my son ga take care shiteyariyota (Anyway, my son was taking care of things). But, "Ah, more better you go retire. So more better sell," iutake (he said). "Ah honaga up to you guys," sō iute retire shita (I said, "Ah, it's up to you guys," and I retired.) Hard time, ho! Hoo, boy, you....

Just like story yattara, bullshit mitayonayo (It's just like a story, just like bullshit). No can trust just like. You want---12 hour you go work, justlike, you know, \$1.20 or one dollar thirty-five cents, thirty-six cents like that. Hoo! You get hard time, boy. Hard time. No more union. No more nothing. Plantation the boss. If you lazy, you gotta tie 'em up. No can do nothing. You no more house. Even though they give you.

Oh, nanimo tsuideni iutoka...before plantation camp dattara, you know furo demo...women's side and men's side. Both side jya. Manaka de partition ga atte. You wa all same. Eh, hodake, you were pilau. Just like hapai ko shitanankashita, so damn pilau, eh, atokara, you go inside there, so damn pilau. You no more hot water, 'as why you no can do nothing. You got to use for that one. Chee, eh, the pilau water, you know, dake. Hot water demo, eh, furo demo, Japan style furo, you see. But plenty guys stay inside, eh. Hodake, pilau omotte, you no can choose, eh. You got to use da kind furo, eh. Me ra mitaini poor dattara, I no can go early, because I get plenty tōfu business get. And I get horse. I have to cut the grass and give 'em the nani, eh. Any kind. That's why everytime osōikiyotakara, so damn pilau. And then benjō demo, way down below, you know. About house kara, maybe...hundred feet. Far place ni benjō ga atte. Puka ga atte. Sokoni ikanya iken. You stomach ache nanka, no 'nuff. (Laughs) Kakette ikanya, de. No more natte shimau.

(Oh, shall I also talk about...in the old days, the plantation camp had a bath...women's side and men's side. They had two baths. In the middle, there was a partition. You were in the same water. Eh, you were dirty. If you did work like hapai ko, you were really filthy. After work when you go to the bath, there was no more hot water so you had no choice. Hot water, bath, Japanese style bath, you see. But a lot of people used that water. Even if you felt the water was dirty, you had no choice. You had to use that bath. A poor guy like me couldn't go early because I had a lot of work in the tōfu business. And I had a horse. I have to cut grass and feed that horse. Any kind. That's why everytime when I came late, the water was so dirty. And then the toilet was so far away. It was about a hundred feet from the house. The toilet was far away. There was a hole in the ground. You couldn't get there in time. If you had a stomach ache, there wasn't enough time. You had to run.)

(Laughter)

NK: Antonon dattayo. Hode stink, eh. Sometime, kondo ippai nattara, they going make another puka, see. And then transfer it at the house. No can think, you, da kind stuff, eh. Ima no young fellow dattara. Soreni union ga nai no ga warui. And then education ga nai.

(That's how it was. So the toilet smelled. Sometime when it got full, they dug another hole. And then transfered it at the house. Now days, you can't imagine things like that. On top of that there was no union. We had no education.)

Tada, plantation ga boss dakara, you know....just like negro. More worse than negro, I think, no, da kind life. Horse ni notte, you plantation policeman ga all mitearuku, eh. Even though door shimotottemo, they go open. No nothing, and then just open. "Hey! What's a matter with you!" Like that.

(The plantation was boss so, you know....we were just like black slaves. Worse than that, I think, that life. The plantation policemen made all the rounds riding a horse. Even if the door was closed, they opened it without any warning. Without saying anything, they just open it. "Hey! What's the matter with you!" Like that.)

(HN chuckles)

NK: Sometime, whip wo motte kite, hit 'em, you know, sometime like that (Sometime they had whips and hit them, you know, sometimes).

HN: Oh. You saw that, too. They hit people...

NK: Oh, yeah. I saw that working place nankano. But me no toki ni wa me ra no shite kara amari shinakatta. Before my father no camp time nanka, all most time yariyota. Everytime. Ayukoto wo sometime just like, you know, man jyanai, no. Just like horse, eh, cow mitayoni yarariyota. Japanese. Especially Japanese.

(Oh, yeah. I saw that probably at my working place. But during my time it wasn't happening too often. During my father's time it happened most of the time. Everytime. That was treating people like animals--like horses or cows, not as men. Japanese. Especially Japanese.)

But anyway, Japanese wa yoku shiubo shite yatta ke natta. But one thing me ga omou no ne...Governor Burns ga kokoni haite kara, and Japanese ga "go" to jutara ano okage demo...hodake, me Burns ga sick no time, me, I no can tell so much Consul General like that, but, "Give 'em. Please give 'em, because the fellow sick." I don't know when they going to pass away, see. 'As why ima no uchi ni Nihon no emperor kara kunshi wo kureruyara, hayai koto shitekure. Connection ga aru ni, newspaper no hō ni itte me ga da kind everytime me ga iota. Hodake, last year, emperor come America, eh. So that time, he going wait for that time and then emperor kara Governor Burns ni yaritakatta. But like we tell, no can last so long, because I don't know when he going to pass away. 'As why more better if Governor Burns ga strong dattara. You go send

the Tokyo and then emperor house. And yarareru, but he weak, that's why no can do nothing. So more better somebody go get 'em over there. Or son alright. Sodake, mō one day demo hayai hō ga ē ke, dose yarun dattara, hayōshitekure, I tell 'em, see. Hodake, hayoshita hō ga iiyo, omou. "You folks, iutekure, iutekure." I tell 'em. I tell 'em ask Consul General. Consul General, I tell 'em. "You folks, I don't know why but me ra dattara, I know the Governor Burns so much good for the Japanese guys. 'As why dose yarundattara, one day demo early, but you know, medal wo yatte-kure." Hodake, yatta ke yokatta, yo. Ano Seishiro going down, go get it. And then, but that time Governor Burns mada ikitota, see. Morotte kara, and then he get 'em and then after that, he pass away, eh. Only I think one months or two months.

(But anyway, the Japanese suffered a lot. One thing I think... after Governor Burns came and the Japanese said "go," even with that....so when Burns was sick, I asked the Consul General, "Give him a medal. Please give it to him because he's sick." I don't know when he's going to pass away, see. If Burns is going to receive a medal from the Emperor of Japan, please give it to him as soon as possible. I used to say this all the time to people at the newspaper. Then last year, the emperor came to America. Everyone was waiting for the Emperor to make his trip to America so that he could present the medal to Burns. But we kept on telling the officials that Burns might not last long because we didn't know when he would pass away. It would have been better if Governor Burns were stronger. You could send him to Tokyo to get his medal. However, because he was weak, nothing could be done. So it would have been better if somebody went to get the medal in Japan. His son would have been good. If you're going to give it to him, even one day sooner is better, I told them. "You folks, please tell them, please tell them." I told them to ask the Consul General. I told the Consul General. "You folks, if it was up to me, I know Governor Burns has done so much for the Japanese. So if you're going to give the medal to him, it may be one day early, but please give him the medal," I suggested. I don't care what medal, but anyway, give it to him before he passes away. So they gave it to him and it was a relief. That Seishiro was going to get it, but at that time, Governor Burns was still living. After he received it, he passed away. I think only one or two months after.)

HN: After?

NK: Yeah, something like that. Hodake, hontō me dattara....Governor Burns no okagede kara, you know, Ariyoshi mo deteita, eh. All the Japanese boys come up. 'As Governor Burns no okage do. 'As why Japanese coming out, but if you not....to nanka otara, you mada mada too late. And 'as why me ga namben gakkō ittemo, ah, you join nani, Democrat ni join sen ka, you. "Oh, sure, sure."

(Yeah, something like that. So I honestly....it was Governor Burns' doing that Ariyoshi rose up, too. All the Japanese came up. If it weren't for Burns, the Japanese would still be far behind. So I felt that no matter how much education you have, you should join the

Democrats. "Oh, sure, sure.")

Yuno koto de me ra Governor Burns no nantoki kara ha, do this, do this, iutara, doshitemo sugar plantation wo all most not nani, eh. Democrat de nai, eh. All most. So the Governor Burns no toki ni are ni haite. Soshite kara, ano Democrat ni natte shimote. Soshite kara, we take the citizenship and then just me ra de kara only bunch tsukuttari, nanka shitekara, kokua shitari, nanka shitari. Hontō, kore dake wa me, ittokitai. Governor Burns wa hontō Nihonjin wo Nihongo de iutara, "ishiki shite," to iu no yo ne, ano open-eye shite, are ga Japanee wo haole kara kirawarete demo Japanee wo, you know, pull out shite kurete ke, that big help for Japanee. So omou ke Governor Burns dake wo doshitemo are wo iu. Him nice. Are ga oru ke, Governor Ariyoshi mo detekita and hokano others mo all are ga okage de, you know, dekite. Even you uncle mo same thing. War ni ittekara, university itte, ano chance ga atte, detekite mo somebody Democrat datta ke, see. Doshitemo Governor Burns ga nambo ka hippariyota. Hodake, are Hawaii wa hontō ni Nihonjin no Nihonjin to omou yo.

(The plantations were mostly not Democrats. So I joined the Democratic Party and from that time took our citizenship, formed our own group, did things, helped out. Honestly, this is one thing I want to say. Governor Burns is, if you say it in Japanese, "he felt for us," he recognized the Japanese for what we are. Even if the Japanese were looked down upon, he helped us out. Because of him, Ariyoshi came out and others, too, because of Burns. Even your uncle. He went to War, had a chance to go to the university because of the Democrats. Governor Burns kept helping out. That's why I think he's a Japanese's Japanese.)

Dakara, ore, me, I no care. About that. Kokono fellow, I no care. Governor Burns dake yattekure. I tell 'em, see. Nandemo iutane. One year over, I go tell. Then are ga chōdo yatte kureta ke. Hontō ureshiikatta.

(That's why I didn't care about the medal for myself or other people here. Only for Governor Burns. I told them again and again for over a year. Then finally he got it. I was very happy.)

HN: How long you was working Hawaii Hochi?

NK: Oh...I think just part time all same datta yo. I don't know exactly. Hard kanno. Maybe 15 or 17 year, I think. Yeah, they say, me ga ashi itamete, ashi wo (Tape garbled) shite, yasundeta toki ni, somebody, Wahiawa guy told me, eh, yatte kuren ka. "This month naran...amari ippai naran, but only easy job dake, yattekure. You can write and you can report, so doshitemo you ga yattekure." I uke, hodake, homnara yatte miroka iute, haite wake, yo.

(Oh, I think it was always part time. I don't know exactly. It's hard to say. Maybe 15 or 17 years. They said after I hurt my leg, when I was resting, a Wahiawa guy asked me to do it. "It won't pay much, but it's an easy job so please do it. You can write and report, so please do it for us." That's what they asked so I thought I'd

give it a try.)

Anytime me yameru iute, iyorunka, they no like make 'em quit, eh (Anytime I said I would quit, they didn't want to have me quit). Because nobody stay, I think, this job. I can speak little bit Japanese and then I can write newspaper and nankamo, all kakareruke, I think (I can speak some Japanese and then I can write all kinds of articles for the newspaper, I think)....

HN: You remember anything interesting that you wrote about from Waialua?

NK: Oh, yeah, Waialua no koto daibun kaita koto aru. Itsu datta kano. Long time ago, but anyhow, konnani kuwashī koto nakatta, but anyway, one thing no koto ni tsuite wa....senior citizens---I mean, not senior citizen but just like us ga, I can get the citizenship, eh. So that kind time, I think I stay write. And then before no Governor Quinn, are ga me ra ga party yaru toki de....he know me. Me ima demo shiteru. Sometime he meet me. "Eh, Mr. Koga, how's it?" he going tell me, you know. This kind guy alright, boy, omou. Antona fella kumitoki mo arushi. Dake yoku oboetoru. Ana toki no koto wo daibun kaita. Doshitemo, Japanese wa anyhow, get together natte. Soshite, well, not only Democrat, but clean job wo senya iken. Governor Burns ni taishite, I tell 'em, nice ni, young fella ga igokanya iken iukoto, eh. Hodake me ra wa antoni shitekara shitegeta kureta hito.

(Oh, yeah, quite a lot has been written about Waialua. When was it? It was a long time ago, but anyhow, it wasn't such a detailed matter, but anyway, regarding immigrants, I can get my citizenship. So I think I wrote about that sort of thing. When we had parties, the former Governor Quinn remembered me. Even now. Sometimes he meets me and he says, "Eh, Mr. Koga, how are you?" I thought that this kind of guy is alright. There were times when people like him came. I remember well, and wrote a lot about that. Whenever Japanese gathered, they were told that it was necessary to do a good job. Especially for Governor Burns, the young people have to move, to work.)

And one thing, Governor Burns I meet Mililani ka. Mililani Funeral Parlor, eh. One men de kara, eh, Waimea no Yoshikawa ga pass away shitatoki, he wen come. And they make 'em chauffeur, you know. And he go home, see. Chee, me, I thought, hoo this guy nice. Hontoni small potato demo, eh, come over there, and then Japanese no....nani....style dekara, eh, Buddhist style, eh, they make 'em. Oh, hodake, him...me wa amari shiranakatta. Only kao dake shitoru, but between ni ota fella ni demo totemo yoku shite kureta, you know. That's why me wa, Governor Burns dake wa, me, I tell my kid, all. "Governor Burns, don't forget. One thing this haole okay, though." Tell 'em, you know.

(And one thing, I met Governor Burns in Mililani Funeral Parlor. When Yoshikawa from Waimea passed away, Governor Burns came to his funeral. And he had a chauffeur. Then he went home. I thought this guy is nice. Even if it's a small potato, he comes down there to a Japanese style funeral. I didn't know him well,

only by sight, but others tell me how much he has done. So I tell all of my children about Governor Burns. "Don't forget him. This haole is okay.")

HN: Okay. You know, before time was what kind gatherings or, you know, picnics? What kind community stuff used to have?

NK: Oh, community, you get, all most religion stuff, you know.

HN: Yeah. Like what?

NK: Hongwanji, like that. And then some....

HN: Bon?

NK: Yeah. Bon. And then Hongwanji club ga aru, see. And then Young Man's Society ga atta, eh. All most are wa minna tsukuruyottayo.

(Yeah. Bon. There was the Hongwanji club and a Young Man's Society. Everyone joined to form these.)

HN: You think you can describe some of those? Like, maybe, parades, or something like that.

NK: Oh, parade nanka, before wa...

HN: Big celebration?

NK: Oh, big celebration wa....I know one thing was the old folks ga oru tokoro ni, I think....nan no toki datta ka? I don't know exactly, but anyhow, Japan kara, you know, Navy, eh....those guys before all time kiyotayo, Haleiwa ni. That kind time all celebration nanka shitari, soshitara welcome party wo shitari, picnic wo shitari shiotta. Ano toki mo arushi, but nani ka no toki nanka wa, Japanese no old folks ga---me ra marry. I don't know exactly, but anyhow, nande shitan ka shiran, but my old man nanka mo, you know, jibun ga mask wo tsukutte, soshite kakete kara all Fresh Air Camp dekara, no, um shitakoto ga aru yo. Ano celebrate shita koto aruyo. Everybody, I think so many hundred guys. Ayu koto mo attayo. Hokara, all most time Hongwanji Mission nanka no Young Man Society and then young boy and girl, are ga ariyota, see. Kyodan no party ga ariyota. And then Nihon gakkō no gakugeikai ga atta. Ma, ano kurai no koto ga ariota. And all most baseball. Me wa baseball suki dattandakedo. Too much poor, 'as why no more time to play.

(Oh, a big celebration....I don't know exactly when it was but anyhow, the Japanese sailors used to come often to Haleiwa. At those times, celebrations, welcome parties and picnics were held. There were times like that. Sometimes even my father would make a mask and everyone would celebrate at Fresh Air Camp. Maybe several hundred guys. There also used to be functions for the young people with the Young Man's Society. Club parties. Japanese school functions. That's about it. And most everyone played baseball. I used to like baseball but was too poor and had no time to play.)

(HN chuckles)

NK: And then before wa sumo ga ariyotta, see (And there also was sumo).

HN: Oh, sumo.

NK: Sumo. Are mo camp de ariota. Ayu koto...

(That was in the camp. Things like that...)

HN: Used to have people competing in camps? Sumo? Sumo used to be between camp or...

NK: Yeah. Between the camp. So Waialua ni one. Haleiwa ni one team ariota. Hodake, sometime ryōho ga kite yariyota. Hokara, sport no hodattara, I make 'em kendō.

(Yeah. Between the camp. So Waialua had one. There was one team in Haleiwa. Sometimes, both teams would get together for matches. Then for sports, we had kendō.)

HN: Kendō?

NK: Yeah. I started kendō. So Hongwanji no ima no hall shitano hō ni ano, nani, hall no nani ni all before used to be cement, see. But kendō asobi dashitara, you know, kind of hard. 'As why I make 'em. Make shibai, you know, the one, shibai, eh. Shibai iutara, act suru yo, somebody. So I teach 'em how you going to act and this and that and this and that, see. And then...every night, keiko, keiko, you know. Practice shite. Soshite konda tent, you know, cover shite, stage koshiraete.

(Yeah. I started the kendō group. The present hall at Hongwanji used to be cement. That was too hard for kendō practice. That's why I organized a play and taught the students what to do. And then every night we practiced and practiced. Then we raised a tent, and built a stage.)

We go make benefit. Soshite I remember now demo, \$387 red material kōtan yo. Sorewo pay suru yoni, I got to make benefit. Not movie. Benefit shibai. Show, yatta.

(We had a benefit. I remember even now we bought \$387 worth of red material. In order to pay for that, we had to have a benefit show. Not a movie. A show.)

HN: What kind stuff you had in your show?

NK: Oh, Japan kind show, you know. All. Yeah, you know...all old fashion kind and young one, two, ka. Two time yattota. We make. Anyway, all that boys and girls, ch. Soshite onago wa you wa onago ni naru and then you otoko ni naru, you jisan ni nare, a yu fu ni se, this and that. Hode, oshiete kara me ra keiko shite, soshite kara all men, and then ima demo ano mama futotayo.

(Oh, Japanese style show, you know. All old fashioned style and

modern style. We presented the show twice. Anyway, all the boys and girls wanted to be in it. They were assigned to women's parts and men's parts. We practiced and benefitted everyone to this day.)

Are ga three hundred eight something dollars, I think. 'As why I pay, sono money wo tsukuri awaseru noni kara, all boys dekara, fifty cent mottekoi. And then no can like that, eh. Hodake, oh, we make 'em benefit shibai yatte. Soshite kara pay off shita. Soshite all volunteer dekara, you know, floor wo hattanyo.

(All the boys were asked to pay fifty cents in order to help pay off the \$387. But it wasn't enough so we had the play. Everyone volunteered and we made the floor.)

HN: Your actors are all costume and....

NK: Yeah, school boy. And then some working man. Plantation guy. All most plantation guy. Ma, ayu koto mo attan dakedo (Well, there were things like that, too).

END OF INTERVIEW

Tape No. I-45-2-76

ORAL HISTORY INTERVIEW

with

Noriyu Koga (NK)

August 20, 1976

Waialua, Hawaii

BY: Howard Nonaka (HN)

HN: This is an interview with Noriyu Koga, August 20th, 1976. Okay, going back to when you were a cowboy in Wahiawa....I remember you saying you had to give half your pay to a....

NK: Yeah, yeah. Those....

HN: How did that work?

NK: I think, I not sure, but anyhow, I think my wages no hambun gurai wo (I think about half my wages), I think donate for the union, ne. Yeah. I don't know exactly, but....anyhow, four, five months I going work over there.

HN: Who took care of that for you? Giving your pay?

NK: Oh yeah. Mr. Carson jyanakatta. Nandattakano? Nanka yu German guys ga otta. Haole. That guy ga go hire for me.

(Oh yeah. It wasn't Mr. Carson. Who was it? I think it was a German guy. Haole. That guy hired for me.

HN: But how gave, you know, half your pay check to the unions?

NK: I think my father going give 'em. Yeah. Because I get the pay. Give 'em my father. And father going give 'em union, I think.

HN: How did you first hear about the union?

NK: Yeah. That one junk, anyhow, first time. All Japanees guy come around and, "This and that, this and that," but all bull liar.

(HN laughs)

NK: Yeah. 'As why. 'As why strike wen broke. He no thinking about that. Yeah.

HN: So were you afraid to join the union, you know, because of the plantation pressure?

NK: Yes. 'As why. Plantation pressure. But union pressure more hidoi (severe), eh. 'As why I scared. 'As why got to join to the union, because we not big shot like luna, not field boss like that.

HN: Were most of the Japanese, you know, working on the plantation, were in the union, most of them?

NK: Yeah. All was Japanese. That ninety percent, I think, Japanese guys, eh. That time, Filipino not much. Like Hawaiians, other nationality, too, but.

HN: How was the unions organized, that time?

NK: Ah, organize union ga hard yo. Donation. And then some wa, few all each member get pay so much. Kind of hard.

HN: What about meetings?

NK: Oh, meeting, sometime, big shot come around. And then they talking together and then sometime, Haleiwa tailor like that, eh, he going speak up, see. Only ano gurai no mono yo (It was only that much).

HN: Were those meetings secret or....anybody....

NK: Ah, I think secret ga omoيدا time yaro (Ah, I think it was a secret most of the time). Me ga yo shiranai (I don't know much about that): I don't know about that. So secret, eh. And then this much ga, open 'em up. And this much, no tell. I think antono nattotanyo (I think it was like that).

HN: What kind of people were in the union that time? Who were the leaders and....

NK: Oh, who were the leader. That, anyhow, Tsutsumi yūno ga leader dattakano. I think newspaper ga leader that time. Hawaii Times, so, eh. And then that time get Hawaii Hochi. And before no Nippu Jiji. Ano toki ni, Hawaii Hochi wa, "No," iutanoyo. Strike senā. But Hawaii Times says, "Strike shitahō ga ii," iudake, strike dattan. But Hawaii Hochi no hō ga antokiwa yokattayo. I think sen hoga yokatta because sugar coming out, see. They making plenty money. 'As why they like go back, but union no like go back.

(Oh, who were the leaders. A man named Tsutsumi was the leader. I think the newspaper was also a leader. Hawaii Times. There was also the Hawaii Hochi and what used to be the Nippu Jiji (later became Hawaii Times). At that time, Hawaii Hochi said not to strike. But Hawaii Times said it was better to strike so this strike happened. The Hochi was right. It would have been better not to have had the strike because sugar was improving, making money. The others wanted to go back, but the union didn't want to.)

HN: And that's what made you join the union because you heard about all the profits?

NK: Yeah. Mhm. You got to get union because, you know, union de hairandattara, dog to ka, nantoka iute. "Inu," yaware otta ke. Yeah. Ano kurai no monoyo. Yeah. Soreya sonotoki ni shitoki...

(Yeah. If you didn't join the union, you were considered a dog. That's the way it was then. That's the way it was done then.)

HN: Okay. What about plantation, you know, trying to break up the union, You remember anything about....

NK: Oh, yes.

HN: What kind?

NK: Are wa daibun atarashii do. Me, I no stay over here, 'as why I don't know too much, but anyway, someplace....get 'em--leader, eh. He like get 'em that guy and throw 'em in the jail or like that. And then sokode, sometime, I think Hawaii shima kananka ni dynamite ka nanka irete union kara iretanka. I don't know who the guy iretanka shiran but bomb shitari. Nanka shitari. Kenkashita hitotoko ga atarashii.

(That's pretty recent. I wasn't here so I don't know that much, but anyway there was a leader somewhere. They wanted to get that guy and put him in jail or something. And then on Hawaii or somewhere, dynamite was used. I don't know who did it, but there were bombs. And other things. That there was a fight was new.)

HN: What about scabs? Were there any scabs during the strike?

NK: I think so. Aruto omoundakedo, hakkiri me ra soko ni haitenai kara wakaranai. Yeah. I'm too young already.

(I think there were, but I'm not sure about that because I wasn't involved. I was too young.)

HN: Okay. Do you know what they did with the scabs? You don't know that here?

NK: Mm.

HN: Okay. What about relations with Filipinos at that time?

NK: Oh, not much. The guys was Filipino, not much. So Filipino, Japanese ga strike shitara (So when the Japanese struck), he (the Filipinos) get more less, eh. So sugar coming out, so he making good money. He no like one way.

HN: So that the strike was good for them to...

NK: Yes. Good. 'As why konda (then), Japanese strike, Filipino immigration, plenty come inside. They go hire from Filipino.

HN: What about before the strike? You know, were Japanese getting better jobs and better pay for the same jobs or something?

NK: Ah, that one, yeah, I think some get good job, but only few guys, eh. Are yuwaren yo. Amari iutara this kind soreno kodomora mo oru dake, not so good.

(Only a few people got good jobs. I can't say much about that because the children of those people are around.)

HN: Let's go back to maybe your mill work. How did you get your mill job?

NK: What kind mill? You mean the...

HN: At the mill. Yeah, when you were working.

NK: Oh! Da kind time, when you get the opening, you go ask 'em somebody else, and then they give me the chance, see. So anytime you can get chance.

HN: You needed connections, you know?

NK: Oh, all most connection. That's right. Yeah.

HN: Wasn't anybody could get in the mill?

NK: Yeah, but all most da kind place wa, Japane boy no hō ga yokatta because he know how to handle, right?

(Yeah, but in the mill, the Japanese were good because they know how to handle things, right?)

(HN laughs)

NK: Da kind time, kanaka stay, Puerto Rico stay, and Filipinos, some No too much Filipino, but anyhow, kanaka and Portuguese. Those guys stay, 'as why. But Japane guys, all most good job dattara, eh. The machinist nanka dattara---Japane guy that kind no can. Dake, all mill nanka, good pays, well, all Japane guy go most of them.

(That time, Hawaiians, Puerto Ricans and some Filipinos, and Portuguese were around. But most of the Japanese had good jobs. Machinists had to be Japanese. All the good jobs in the mill were held by Japanese.)

HN: Was there more status in the mill? You know, working in the mill, did you feel like, better job, and....

NK: They no think, though; da kind time, I think. Just you grab 'em one job. No can do nothing, eh. When you no like, you got to quit. And then, maybe, some guy going make, you going up, one step up, eh. That's all.

HN: How was the mill different?

NK: Oh, condition, not so bad, eh. Yeah. Sometime you bust ass. Yeah, boy. Before, not like now, see. No more machine, eh, too much. All hand. 'As why sometime get in trouble like that time, hoo boy, you got to bust ass, but, good.

HN: Was it noisy?

NK: Oh, noisy, sure! Noisy. You night shift nanka itottara, ano noisy no nakani itara, still you like sleepy, you know!

(Oh, it was noisy alright. If you worked the night shift in that noise, you still wanted to sleep.)

(HN chuckles)

NK: Hoo, sometime, you know, watch out! You going to fall down sleeping and then pau already. No chain going help like this. (Laughs)

HN: What about safety in the mill? You know, had plenty guard rails and...

NK: Nah! Not so much safety, though, that time.

HN: That time?

NK: No more. They no care about that. Not like now. No, no.

HN: Were you there when some of the new machinery came in?

NK: Oh, once in a while, no, new machine. Little by little.

HN: Where they replaced people's jobs like that?

NK: Yeah.

HN: Well, how did that affect...

NK: That one, all the contractor go make 'em, I think. So us, just only helping, 'as all.

HN: How's relations with bosses in the mill?

NK: What do you mean? That Japancee guy?

HN: Was it closer than, you know, with your luna in the field or was it worse?

NK: I no can understand Eigo no imi (I can't understand the English meaning),

HN: You know, the bosses in the mill were better than the ones in the field or....

NK: Oh. Well, mill better because not so hot. (Laughs) Outside,

it's so damn hot, eh. But, me, inside the mill, not so hot, but anyhow, someplace you go, more hot than outside, but the fireplace nanka, eh. But still, you no need stay there all the time. Just you going watch 'em 'as why, easy. Yeah, young people like go inside mill, though, that time. Yeah.

HN: Maybe let's go into your vegetable peddling. How did you start that?

NK: Oh, that vegetable peddling wa, I going inside the Schofield and then Japanee guys cannot live in the Schofield Barracks. 'As why throw 'em all outside, see. 'As why I no more job. And then outside get no more job, too, 'as why I got to start from the....I get the truck, so....

HN: How did you get money for the truck and....

NK: Oh, that one nara (about that one), because I make business, 'as why little bit I get money, so I going buy the vegetable some old Japanee guy, eh, and then go sell outside. So I making money little bit.

HN: But didn't you have to get a loan or something?

NK: Yeah. Loan kind of hard was, that time.

HN: Couldn't borrow money, that?

NK: Can't borrow money, because....sometime you can borrow but you need witness, good one. So one ton truck I bought that time, Wahiwawa Garage going back up for me. And then I buy from bank and then I make 'em loan. But witness get Wahiwawa Garage, 'as why I can borrow. But if not, me no can borrow.

HN: What about the time at the bank? You need somebody else that time?

NK: No. Only bank nothing. (Laughs) Just like I going to put 'em in the check account. And then, no more leftover, you know. (Laughs) Everytime I kaji (am broke), eh. Red, red, red coming out, but they trust me, Schofield bank, see. And then they got to check up that debt. "Oh, you get so much business," 'as why he going trust us.

HN: You remember what interest was?

NK: Oh, that I don't know though.

HN: Or how much you borrowed the first time?

NK: Oh, that one ton truck, brand new, I buy from Wahiwawa Garage, I thinkChevrolet no new one ga, I think eight hundred---nanka shiotta ke (---it cost around eight hundred dollars). I think, truck, I think thousand two hundred or thousand....somewhere around there, anyway. Thousand dollar, little over, I think. Thousand two

hundred or \$1200 or eleven hundred something, I think. Get hard time, anyway. So a new Chevrolet, you can buy, I think, \$850, was, that time. Model T. (Laughs)

HN: What about tanomoshi? You never did use it?

NK: Oh yeah! Tanomoshi get plenty.

HN: That, too?

NK: Yeah.

HN: Did you use that for...

NK: Yeah, I use that all most...

HN: How did that work?

NK: That one, you got to pay about ten dollar or \$15 a month, everybody. And then everybody join. Twenty-five guys or 12 guys or something like that. So ten dollar you going make 'em, 25 guys stay, 'as \$250, see. And then, you going to bid for the next month. First, you going start months. And then they take 'em down---the guy make, tanomoshi man, they take 'em. And then second month, all the members get---you going to bid how much. Maybe you going bid \$2 or dollar half or 75¢, like that. But too many guys like money. Some guy like dollar half, high bid, they go take 'em. 'As \$250, you know. Ten dollar one man, eh. So you can use \$250 your money. So you have to pay back 25 months, ten dollar, ten dollar, ten dollar yo. That one kind of hard. Sometime they going run away, some guys. 'As da kind guys stay, you know, that time.

HN: They would run away with the money? (Laughs)

NK: Yeah, run away. So if I go take, I go get the witness. About two guys. And make 'em sign. So sure Koga going pay this one. Alright. If Koga no can pay, I going to pay my share. And the other guy tell, well, he's going to pay my share. Two guys. So if I going run away, other guy, two witness going pay.

HN: So who you had to get? Did they have to be a business man or something like that?

NK: Well, up to them, eh. If they no like money, more better than before da kind saving. Because dollar half, sometime two dollar half, like that. Only if you take two dollar half, you get big interest, see. \$250, and two dollar half, eh. No more that kind interest when you in the bank. 'As why they making money. You make \$2, 25 months, 'as the fifty dollars. More than that, see. 'As why sometime, if they like make saving money, he like join that kind place. And then, they like keep 'em. But like us, poor guy, no can keep so long. And got to take 'em out. That's how. Ima demo (Even now) same thing.

HN: Okay. To deliver your groceries, your merchandise, like how did you equip your truck? What you put on top?

NK: Oh, just like store, eh.

HN: You had to make shelf.

NK: Shelf. So many shelf we go make. So many box we go make. Potatoes, onions, and then...you know, any kind stuff. Can goods, fruits and vegetables, and all, so. Just like all small store. You going run and toot the horn. People come out.

HN: What type of merchandise did you sell mostly?

NK: Oh, merchandise wa, all most...nani no? Nani yutara ii ka no? Anyhow, higoro tsukaumono ga all most that time, eh. Everyday use kind, da kind. Any kind. No make different.

(Oh, merchandise was...what should I say? Anyhow, we generally sold things that you use everyday.)

HN: What about vegetables? Vegetables, what? You pick up every day or....

NK: Every day, yeah. We got to pick up every day. Every afternoon, we got to pick up. Ready for tomorrow. So this kind long hour job, you know. You got to peddle around and then when you all sell out, come back. And go get the vegetable here and there.

HN: Where did you get the vegetables from?

NK: Oh, some Kamooloa used to get plenty that vegetable garden fellow. And then, some Kahuku, Makoni, and Waimea. Like that place, I go down all over.

HN: How did that work? You pick up the vegetable and pay for 'em same time or....

NK: Yeah, pay for 'em. Some pay for 'em. Some good customer, they like one month's pay before I going to (Tape garbled). And then, sometime banana, like that, today you going buy, tomorrow, you no can sell, see. For about two weeks you got to keep 'em. 'As why, that kind time, urete kara (after it's sold), got to pay 'em. And then, bunbye put the price on.

HN: How was mostly your vegetables sold? Like by the bunch or by the pound or....

NK: Yeah, before was the bunch. And then pound mo atta, but bunch ga omodatta (Things were also in pounds, but then they were mostly in bunches). Before wa bunch ga omodatta (It used to be mostly by bunches). Even those string beans, got to make 'em, tied 'em up. Radish, you going make tied 'em up, one. Green onions, so much like this. Tied 'em up.

HN: Oh! Oyoso kind (Rough estimation).

NK: Yeah, yeah, yeah. Oyoso kind (Rough estimation). But weight, how much about.

HN: You had scale to...

NK: Yeah, yeah, scale.

HN: That scale was a government inspec...

NK: Government. Yeah. Every six months, I think, they going check up. If no pass, that one throw away. Got to buy another scale.

(Laughter)

NK: 'As twenty something dollars.

HN: When you got the vegetables from the farmers you had to do your own washing?

NK: No, they wash.

HN: They wash, clean everything for you already?

NK: Yeah, yeah.

HN: So all ready for sell?

NK: All ready for sell. All most time, eh.

HN: What kind things did you do to keep the vegetables fresh?

NK: Oh. We got to put the outside, yard, eh, outside, eh. We going put that something on top there. Lumber or something. Hirogete and ue ni all like this noshitokuyo. Soshitara konda tsuyuga, eh, hange no... rainy time, you got to take 'em out. All kusaru. Demo, raining ga nakattara, only cool air de ji kara, tsuyu ga aru yo, more fresh, see. So morning time, just pick 'em up and throw 'em on the truck.

(Oh. We have to put the vegetables outside. We put lumber or something on top. We spread the vegetables out like this and put something on top. Then the evening dew...when it rains you have to take the vegetables in. Otherwise it will rot. But if there's no rain, only cool air, there's dew to keep it fresh. And in the morning, we just pick them up and throw them in the truck.)

HN: Your truck used to look like Fujimura one?

NK: Yeah, yeah, yeah! Just like that. Same thing. Yeah. Fujimura kind, all same. Yeah, same kind. But war time, I get the Hawaiian Pine, Dole Pine. Dole Pine, before, they get all one camp. They

get cook house. So I get seven or eight, I think, I get contract. So I make big one ton truck. So throw 'em on top there. All kind, you know. Seven or eight, I think. Start from the Helemano. Are kara over there, ano Robinson (From over there, that Robinson). Ako made, me, kiyotano (Till there, I used to go). All over the place. Day after tomorrow. Three time week, I going down over there, cook house. They order one bag cabbage or two bag cabbage. And potato so much, half bag. And then the potatoes, onions, and then head cabbage, lettuce, watercress, string beans. All kind. So much 25 pound string beans, 25 pound tomato, like that. I go make, you know. So I go deliver 'em. That kind time, I need the big truck, about one ton truck.

HN: What did you do with all the money? All go in the bank or....

NK: Yeah. All most go in the bank, but no 'nuff. Me no can make money. Just eat 'em. I get too many kid. (Laughs) No can save, though. Hard to save that time. I go throw 'em in the bank, my saving loan, I go make 'em little bit. First time I go, saving inside. Fifty cents, you know. Fifty cents I go saving.

This is that I making extra money, because I go sell vegetables and then sometime, they need before shoyu bottle (i.e. barrel). Now days, too much expensive, that kind shoyu bottle, eh. Old kind, eh. That one, they give me. Sometime, they give me free. Cook house, 'as why. They no like, see. 'As why, 'Ah, you iru nara motte ke (If you want it, take it)." "Oh, yeah, okay. Kurenai (Please give me)." Supposed to be pay, I think, fifty cents or 25¢, I think. But they going give us, so 'as extra money. 'As why I making today, hoo, good that time. That, the lady going give us one shoyu bottle. So more better I going to start from this side. I think savings, no 'nuff money, though. More better I go start---I think fifty cents or two dollar or soemthing like that, first I going start. And then are kara kondo (after that), we going make extra da kind stuff. Sometime I going buy the shoyu bottle. And then Helemano de, I get the shoyu bottle, bag, any kind. Sometime Robinson guy, "Oh, you get the shoyu bottle. Give me. How much you going sell?" Oh, maybe I going sell one dollar I make fifty cents, see. So that extra money, 'as why I make 'em like that. If I going sell the bag, two cents one bag. I pay the guy one cents, I make two cents, eh. So, one cents I make, 'as why. Fifty bag, I going get from the guy---fifty cents I make. So that kind, I make 'em, you know, that one ga saving yo. Really ase kara save shitayo (Really, we saved from sweat and hard work). Soyu koto ma attandakedo honto just like baby mitaini (There were things like that--really just like a baby).

HN: Who kqpt all your records?

NK: Oh, myself. My wife.

HN: And every day got to....

NK: Every day got to figure. How much you sell, how much you buy. And then how much you charge. Sometime, all charge, charge, charge,

eh. Hawaiian Pine nanka all charge, charge. One month's, one month's pay, 'as why. When you like buy, no more money. The kind time, we got to take out from the bank and then get the money.

HN: Charge them interest, too, or....

NK: No, no, no, no. No interest. Well, bank give us interest, but Hawaiian Pine, them guys, no. No give me nothing. Now days all most cash and carry, and then one week or two week's pay, but before dattara, hoo, one month. One month so long, you know. Like us. Oh, check ga kurukano. Eh, mo motte kireru kano. Everytime, morau, but I no like ask 'em, eh. Eh, mada ka, mada ka iutara, "Eh, the guy Koga pilau," 'as why. 'More better give 'em somebody else,' 'as why. But one, anyhow, Lyman yū boss ga otta noga, me wo yoshite kuretao. 'As why me ga, I no can go Mainland, yo.

(No. No interest. Well, the bank paid us interest, but not the Hawaiian Pine people. Now days it's basically cash and carry, and one or two week's pay, but in the old days, boy, it was one month before we were paid. We wondered if the check would come. I always received it, but I didn't like to ask for it. If I keep asking for the money, the people will say, "Koga is a dirty guy. We should give the business to somebody else." But there was a boss named Lyman who treated me nice. But this is why I couldn't go to the Mainland.)

HN: What about excess or spoiled goods that you....

NK: What that? "Excess, spoiled goods," (What do you mean, "excess and spoiled goods")?

HN: You know, extra? Like vegetables that you couldn't sell? What did you do with them?

NK: Oh, make 'em tsukemono. Yeah. (Laughs) Some, tsukemono. Some, you got to throw away.

HN: Did you sell that to, you know, pig farmers?

NK: Oh, pig farmers, they no going pay 'em, that kind time. Yeah, pig farmer come get everytime.

HN: Oh, they just come get it?

NK: Yeah. Just come get. And then...ima demo (even now) same thing yo. Christmas time, they going give us one bunch daikon or something like that. One whole year they take, eh. And then pig pen, the guy give us something anyhow. Sometime candies, one box candy. 'As all. And we no can make money.

HN: He no give you one pig at the end of the year? (Laughs)

NK: Nah, they no going give us, though. So if I get the chance to....

da kind, eh, pig raise, no, more better. Yeah. Ano koremo attayo (That happened, too). Hoo, but hard now days. One thing, Federal stay, you know, this Hawaiian Pine....get a cook house. Seven or eight ka, nine ka. Cook house mototano (There was a cook house). They like put 'em out, minnane (all), war time. But Hawaiian Pine no like because if I going, me wo hippatara, vegetable ga toren noyo (But Hawaiian Pine didn't want to put me out because if I was pulled out, they couldn't receive their vegetables). So hard time. (Laughs) 'As why they going help me too much. Mr. Lyman and then who the Wahiawa one, Kemoo Farm no boss. Mr. Rodby. Are mo kokua shite kureta (He helped me, too). And then koko ni Johnson dattara, bank boss (And Mr. Johnson of the bank). And Mr. Midkiff. Mada him stay inside there (He's still there). He going help me too much. 'As why I went three time, you know, down there. Bishop Building, ne. Little more, he like pull me out. He come my house so many time. (Chuckles)

HN: What about competition, you know. Other vendors? Plenty?

NK: Plenty. Plenty competition.

HN: How was that set up? You had certain boundaries or you just go where you like haul, you know?

NK: Yeah, but we got to pay the money, eh, competition, but. If you like, even tomato like that, if I going buy ten cents one pound, the guy bin give 'em 11¢, I have to pay 11¢, eh. So maybe, I going pay one cents more and then give some four hundred pound or two hundred pound like that. Too much competition. Competition wa too much.

HN: What about when you were selling in camps? Where you used to go camp to camp? You could go anyplace you wanted?

NK: Oh, yeah. Anyplace. Sometime, you need the permit. Some company. Some camp. So even you like go plantation camp. Go down office and then you get a permit. Hawaiian Pine, you got to get the permit. Sometime, they catch 'em and they throw 'em outside, see. No can go inside no more, you know.

HN: What about sales or special, you know, where you had too much fruit or vegetable? Did you make any sales?

NK: Nah.

HN: No such thing?

NK: No, no, no such thing. That time, no. That kind place no more. Sometime, we make 'em cheap sale. Sometime give 'em. You know, like tomato like that, sometime get plenty, eh. They no can take 'em. That kind time I going give 'em cheap to the company. So they glad and they....

HN: What was your route? Like what camps did you go to?

NK: Oh, my route dattara, yeah, just like all most Camp 4 kara start shite. Number 2 and then Helemano. And then Opaee---oh, not Opaeeula, but....what do you call that? One more up there. And then Kunia ni itte. Kunia kara konda Robinson made itte. And Robinson ga one, two ako made iketan. So all most are ga me no customer. And the kochino hō wa, how many plantation camp? All most.

(Oh, my route started generally at Camp 4. Then Camp 2 and Helemano. There was also another camp up there; not Opaeeula. And then I'd go to Kunia. From Kunia to Robinson, I would go. I went up to Robinson one and two. So most of them were my customers. And on this side, how many plantation camps did I go to? Most of them.)

HN: And you did all that one day? Not one day, eh?

NK: Not one day.

HN: Go?

NK: Yeah, one day today, here and plantation camp. Next, I going Helemano. Next, we going Wahiaawa like that, see.

HN: What would happen if you was sick?

NK: Oh, thatkind time, no can do nothing, eh. Well, you the poho (loser), eh. You no can sell, well, you got (to) throw away.

HN: How did you build up your customers? Just friends you know, or....

NK: Yeah.

HN: Stop at anyplace they come out?

NK: Anyplace. Some place I going....in the middle place, go toot the horn. They coming out. And then da kind time, all most time charge, you know. Going give one book for that lady. And then I going put 'em down what and what you bought. So much. And then after that, got to make bill. Yeah.

HN: Mostly charge, eh, then?

NK: Mostly charge was, that time. 'As why humbug.

HN: When did they pay then? Every certain time they pay?

NK: Yeah, after the pay. After the plantation get pay, about seven. You got to get about ten or 11, see, that.

HN: After you beep your horn, what did you do, you know, for prepare for the people come?

NK: Oh, just waiting for the da kind, eh. On the truck, sometime we go....last time where I sell so much. Sometime, if he not miss or not, I got to check up, eh. And then sometime they going to steal, see.

(HN chuckles)

NK: 'As why you got to watch 'em, you know. Sometime, oh, you know, even though....like eggplant, like that, all stay in the bunch. Before, all hedge get, you know, camp inside, eh. Some wahines, smart wahines, eh, just she go throw 'em on top the hedge, you no can see 'em. Say, 15¢ or something like that yo. Bumbye next time come around and then, "Eh, you no nasubi one hettottandaro (You're missing an eggplant, huh)?" "Yeah, but me no doshite mo wakaran ga no (Yeah, but I can't figure it out)." "Eh, you watch out! The lady ga kitara, you watch today (If the lady comes, watch her). Hedge no ue ni agete, you ga inde kara, (s)he going take 'em inside the house (She throws the eggplant on top of the hedge and after you leave, she'll take it in the house)." Antona ga aru ke, got to watch 'em, see (Since things like that happened, I had to watch out).

HN: Did you have to set up your truck? Like, you know, take out the shelves and stuff?

NK: Yeah, yeah. Every week, I got to clean 'em. And then my son and my boys, eh, are ga weekend no shigoto (And that was my sons' weekend chore). Wash car and clear away....and fix around.

HN: You had anything like Board of Health or anything?

NK: Yeah, everytime, he come around. Come around, dirty dattara (If it's dirty when he comes around), you know, they going squawk like hell. They go take away the license.

HN: Did you exchange goods? You know, if the guy no more money?

NK: Yeah, sometime, we did.

HN: Maybe he trade you something for your....

NK: Yeah. Before, no, that kind time demo we no going take nothing. Just kokua, see. We trust those guys. And then that he trust me. 'As why even though ten, twenty dollars, he like buy with the money, no 'nuff, "Oh, Koga, you kashite kuren ka (Oh, Koga, will you lend me money). Certain time made kara (Fill a certain time)...." iutara (he asks). I going help 'em. No put interest nothing. But only trust. Sometime, he going run away. Filipino, I trust one time, ten dollar. Next time I go around, he say he going home. (Laughs) Goddam bugga!

(HN laughs)

NK: Then that kind guy had. Trust too much, no good.

HN: So were there any really good or bad times in your business?

NK: Oh yeah. Bad time iutara (If you talk about bad times), summer time,

all most time okay, no. But winter time and then pineapple drop, pineapple, sugar wen come down, no more job time, kind of hard.

HN: Kind of seasonal. What about like Depression and War, like that?

NK: Yeah. The Depression.

HN: Business never pick up or go down?

NK: Yeah. That kind time mo attayo (There was that kind of time, too). The peddle business ga, Depression time wa only slow. 'As why take easy, okay.

But War nanka nattara (But during World War II), you know, this kind different story. Oh, boy, war time demo, same thing though. Remember in our days. You know the lotus root, hasu. Mainland heitai (Mainland soldiers) come inside, soldier, eh. They watch 'em. "What inside here?" he say. Hasu, you know, the long stuff. I go bundle 'em up and I get all the 25 pound. So I take 'em home time, they catch 'em. And then, "What this?" "Eh, this is a vegetables." "What kind vegetable?" He says, "No more this kind. Mainland no more this kind vegetable," he say. "No, this is a lotus root. They call 'em lotus root." And so, "What inside here?" "No more inside nothing." Because get the hole inside there. About five, six hole. Every one inside. He going broke 'me up all and he go look! I said, "Goddam! Crazy, you guys," I tell 'em. Damn thing, he wen to make like this, you know. He go one guy stay hold 'em. And he think that one bomb inside. Gooo! Are antona koto ga attando (That kind of thing happened).

(HN chuckles)

NK: Lotus root America nai, see. 'As why. Antona koto made atta. Baka mitaina.

(There's no lotus root on the Mainland. So things like that happened. Seems idiotic.)

HN: Were there any major changes in business, because like maybe, when refrigeration came in?

NK: Yeah.

HN: What happened then?

NK: Oh, more better nantayo. Refrigeration kind inside. Sometime alright, but now amari so change nai yo ne.

(Oh, refrigeration made things better. Sometimes it's alright, but now there isn't that much change.)

(Ice cream truck chimes in background.)

HN: (Referring to chimes) You should put one of those on your truck.

NK: Yeah. I got to put on the truck. Better. Everybody going put 'em on. I got to put 'em on, eh.

HN: Hawaii Hochi, how long have you been writing for them?

NK: Oh, this one nara, me ga deliver shiote kara, ashi wo nanshite shimatte. Yasundeta toki ni, one guy like---Wahiawa guy like quit. So, "You peddle dekindatara, Hawaii Hochi no shigoto shitara iijyanai ka," iute. My brother-in-law ga iutekitake, "Well, oh, dontona shigoto ka," iutara, "Oh, kontonan, kontonan. So you can write and then you can speak, so more better yatteminka," iuke. That time, I get---ashi ga warui ke, peddle no can. 'As why...

(Oh, while I was peddling vegetables, I hurt my leg. While recuperating, a man from Wahiawa asked me to take over his job at the newspaper since he wanted to quit and since I couldn't do any peddling. My brother-in-law told me about it. I asked what kind of work and was told, this and that. "Since you can write and speak, why don't you try it?" That's why...)

HN: What year was that?

NK: Oh! Twenty year more ka no (I guess), before that. I don't know exactly, but.

HN: What kind of paper is Hawaii Hochi?

NK: Oh, daily paper.

HN: Just everything?

NK: Everything.

HN: Sports and....

NK: Yeah, sports section get and then business section get. Any kind. Japaneese paper.

HN: And what part of the paper do you take care of?

NK: Oh, just Waialua only.

HN: So Waialua, anything that happen at Waialua?

NK: Yeah. And Waialua kara, from Sunset made (And from Waialua to Sunset). Are ga me no route yo (That's my beat). Before I used to go Wahiawa, too, but too far and then too big Wahiawa, 'as why I quit.

HN: Have you written anything about Haleiwa and Waialua interesting or controversial stuff?

NK: Ah. Too small, 'as why no more, eh, that kind. (Laughs)

HN: So what is it mostly? What have you been writing mostly about?

NK: Oh, only club members no nani ka? When they do something or party or do something and, you know, meeting, like that. All most church. And then some club members. Ah, ano gurai no mono yo. Especially Japanese no nani wo. Dekirudake. You know, English paper ga toreawan tokoro me ra ga pick up suru. English paper amari Japanese local no, Japanese guys no nani wa shiranai kara, they no going take. 'As why we take care all most. Church, toka and then old men club, eh, ima no antona mono minna naishoitayo.

(Oh, only club members' events. Activities, parties, meetings, like that. Mostly church. And then some club members. That's about it. But especially Japanese things. I write as much as possible about those things. We'll write what the English papers don't. Because the English papers don't know much about the local Japanese community, they don't cover it. That's why we do. Church and old men's club, things like that.)

HN: Got plenty clubs like that in Haleiwa?

NK: Oh yeah. Plenty, plenty club. One church get each club get, see. And then, sometime....only local no club. Just like koko no (this) club and the Waialua district no club.

HN: So how's the senior citizen's stuff doing? Down here? Plenty people from the churches joining the senior citizen's club?

NK: Oh yes. Same thing. Plenty. That one nara, all nationality together like this. So this kind guys demo all like. Me mo haite kure, haite kure iyoru but, I make Odaisan no Japanese club wo tsukuttandake, but ako ittara, eh, I no can do nothing my house. (Laughs) Are side, kore side iute, you see, so too much job, 'as why hard. Mada ikan no yo. Dekirudake ikan.

(Oh yes. A lot of people are joining the senior citizen's club. In that club, all different nationalities participate so all the people like it. I've been asked to join, too, but I started the Odaisan club, and also if I go there I can't do anything at home. Both sides would be asking me to come, so it's too much trouble. I won't go yet. I won't go until I have to.)

HN: Too young for do that?

NK: No, no, no. Not that, but I have to go one....my health dake little bit I can work myself, see.

HN: Okay, maybe let's go into clothing. So clothing? What did you remember wearing in childhood?

NK: Clothing? Kimono?

HN: Kimono?

NK: Yeah.

HN: What about day time?

NK: Oh, day time, same old thing, eh. Aloha (shirt), eh.

HN: Kimono, too?

NK: No, no. They no use that kimono. Day time, neighbor, I think. Maybe I think, some, I think, me ga young time, I think 15, 16 year old time dattara (I think maybe when I was 15 or 16 years old), maybe camp inside, old man folks use 'em kimono, but I no see too much, no. All most...

HN: So what did you wear?

NK: Me? I wear all pants and shirts. That's all, eh.

HN: What kind pants?

END OF SIDE ONE

SIDE TWO

NK: Anyhow, me no young time wo, khaki pants dattara; good yo. Ima no woolen pants all same do.

(Anyhow, when I was young, it was khaki pants; good, you know. Like the woolen pants of today.)

HN: Where did you get your clothes?

NK: Oh, maybe old lady going make, eh. They go hemo the pants and they go get the style, eh. They make 'em like that. So when you go order, too much money, eh. 'As why all most time, I think--- but the mill ga, I think, young time kara, little bit....twenty something gurai natta toki ni, I think khaki pants, we use 'em. (But I think when I was young and working in the mill....about twenty something, we used khaki pants). 'As the hookano one. (Laughs)

HN: (Laughs) What kind shirt then, that time?

NK: Oh, that time, some time....ima to maybe all same kind, no (Oh, it was the same as now maybe). Katta kind sureba (If you consider bought shirts). All most like check, eh.

HN: With buttons in front?

NK: Yeah, yeah. Button in front. Same thing.

HN: And what about footwear?

NK: Footwear, you get the shoes. All most time shoes. Was shoes. Ah, yasui (cheap) kind shoes! Five dollar or seven dollar kind.

'As the best one.

HN: You wear that to work, too?

NK: No, no, no. 'As the different one. Work time, plantation nanka, almost tabi (Japanese foot covering), you know.

HN: Tabi?

NK: -Yeah.

HN: What about clothes? What you wore?

NK: All same. Khaki...

HN: Khaki and...

NK: Khaki and ahina. Strong kind, anyhow.

HN: Okay. What about your first suit? When did you get your first suit?

NK: First suit, I think, wedding time, I guess. (Laughs)

HN: How old were you then?

NK: Oh, I think twenty....oh, I don't know, though. Twenty-five or 26, eh. Somewhere around there, I think.

HN: Where did you get that from?

NK: I wen go buy from.... kattan ka no (...was it bought)? Tsukuttan kano (Was it made)? I don't know exactly, but I think I got from downtown, eh, I think. Something like that. I guess so.

HN: What about jewelry or watch?

NK: No, we no more.

HN: When you got your first watch?

NK: First watch, I think, maybe about in the plantation time, \$15, \$12 kind I bought. First time. I think Waltham or something like that. No. Not Waltham.

HN: How old you was?

NK: Oh, that time, I think 17 or 18 years old, I guess. Yeah, somewhere around there, no. So anyway, I know that over there store ga atta no (So anyway I know that there was a store over there). Twelve dollars half or something like that.

HN: So where was this? Plantation store?

NK: No, not plantation. Outside store. So I going pay every month three dollar or something like that. (Laughs) Two dollar or three dollar.

HN: What about....glasses? When you get your first glasses?

NK: Oh, first glasses, I think, eye ga not so good dake, eye doctor ittara, he say got to get the gläss. So, I think....yeah, are wa warukatta. Around '24 or '25.

(Oh, my first glasses, I think when my eyes weren't so good, when I went to the eye doctor, he said I had to get glasses. Yeah, that was bad. Around '24 or '25.)

HN: What about dentist? You always used to go dentist?

NK: Dentist. Yeah, dentist....before he used to coming on in the camp. No more license kind. (Laughs)

HN: And that used to be expensive or what?

NK: Oh yeah. Expensive. So got to make tanomoshi, da kind time. When you going pull out, you go put that gold da kind inside, maybe fifty or sixty dollars, I guess. Yeah. Da kind time, I tell you.

HN: Okay. Let's go into marriage. How's that?

NK: Oh, marriage.

HN: That sound interesting, yeah. Okay, how did you and your wife meet, first time?

NK: Oh, I don't know this kind. Anyhow me ga vegetable tori ikiyotte (Anyhow, when I was getting vegetables), I meet her around. And then sometime I meet bon dance time. And then between guys stay, so we get together natta no (There were go-between, so we got together).

HN: Did you date at all?

NK: No more date, that kind time.

HN: No date. Just...

NK: Nothing. Just only sometime, we go get vegetable time, go look. "Hello" or something like that and pau. 'As all.

HN: Did your families arrange your marriage?

NK: Ah, she got to take care all, eh, all most. We don't know how you going---da kind. Ano....sex suru koto, eh, shiran ke. Just God ga kureru ke, kodomo demo mata dekitanka, I think. But God ga you ni kuretan ke, you got to get 'em omottekara. Aredake gurai no mono yono. They laugh, but really, ano koro antona. No more that interesting ga nai, and then gakumon ga nai. Dakara so iu koto wo atama ni oite kara, mata dekitanka no koto ni tsuini dekite shimatta. Dakedo.

(Ah, she had to take care of that mostly. We don't know how. We didn't know about sex. Just God gives, I think, another child. But if God gave you the child, you have to take it. That's about it. They laugh, but that's how it was. There was no interest, no education in these things. So we thought that if you think about another child, the next thing you know, you have another child. It was like that.)

HN: Did you have an engagement at all? Engagement ring?

NK: No. Engagement mo, just only name dake. Name only. Only about one month or somewhere around there, I guess.

HN: And what about wedding?

NK: Wedding wa my house get that.

HN: Japanese wedding?

NK: Japanee wedding, yeah.

HN: How was that?

NK: Oh, how iu temo...everybody nani, eh (If you ask how...everybody what you might call). Friend or relative come get together, drink 'em up. And then "Banzai!" 'As all, you know.

HN: That's how a Japanee wedding used to be?

NK: Yeah, yeah, yeah. Before was.

HN: Sounds good. What about honeymoon? You had honeymoon?

NK: No honeymoon. Nothing.

HN: How long before your first child?

NK: First child, that after one year, I think. First child, yeah.

HN: Was the child planned? You guys planned to have the child or....

NK: Nah. Just God going give us, well, take 'em. 'As all. Bonus kind, that time. (Laughs)

HN: What was your dress? How were you dressed when you got married?

NK: Oh, that dress wa I think she made her home, I guess. I think she make home, I guess. Yeah, because she now going to the sewing---not class, but sewing place, eh. She going learn 'em and then she know---warikata kiyona ke (---she's pretty good with her hands). Nesan ga ikinu toki ni isshoni itte do the works and then she make 'em (She used to go with her older sister and do it). Kata make (Make pattern). And she make 'em. Oh, now days wedding dress jyanai (It's not like a wedding dress of today). Ano koro (At that time),

wedding kimono. We no going use that kind haole kind stuff. All Japanee kind kimono.

HN: Okay. Maybe we can go into folk medicines. You remember any Japanese remedies they had?

NK: Oh yeah. All most Japanee---Japan kind, no. Some nani kano (What)?

(Lady comes in and addresses interviewer. Comments exchanged.)

NK: Yeah, Nihon kara, any kind medicine mo kiyota. Koyaku mo kiyota, so use 'em that one all most.

(Yeah, we used to get all kinds of medicine from Japan. Medicinal plaster, too, which we used the most.)

HN: Any of those work? You remember?

NK: Oh, I think so. And then sometime you go kamisama itte, pray shitekara mamotte kudasai iu koto mo atta, eh, yeah (Sometimes, you go to the shrine, pray, ask for protection). Old fashion kind yo. Da kind.

HN: You remember any of them in detail?

NK: Detail in what? What kind is that?

HN: Okay. How's about Depression. How did that affect you?

NK: Depression mo, nani mo...my whole life ga minna ga Depression datta ke same thing yo (Depression, well, my whole life was a Depression, so it's the same thing).

HN: Oh, how did Depression affect you and your family like that? Did you have less money, more money?

NK: Amari Depression toki dattara, zeitaku shirazu ni motte, kuwazu ni orareba shōganai, but kodomo dake wa kuwa senya iken kara. We no going buy too much. Just save 'em so much, and then make tsukemono, yasai, vegetables, all got to make all da kind. Shite kara yarannara shōganai. 'As all.

(During the Depression, we didn't know how to live luxuriously and had to eat whatever we had, but we had to feed the children. We didn't buy too many things. We just saved a certain amount and then made pickled vegetables, peddled vegetables, all sorts of things. We had to do it that way. That's all.)

HN: Okay. What about the War? Where were you when Pearl Harbor happened?

NK: Oh! Oh, Shimamoto Camp---Otake Camp, I stay inside there. I saw the bomb. And Japan airplane, they go back this side and then.

HN: (Chuckling) You guys saw the plane? Yeah?

NK: Yeah. Yeah, plenty. I thought funny kind. American airplane ga Japan flag tsukete kara, they go practice like that, I thought, you know (I thought the American plane put on a Japanese flag and practiced like that, you know). (Laughs)

HN: How did that affect your business?

NK: What kind business?

HN: You were vegetable peddler, eh, then?

NK: Yeah, vegetable peddler. And then I make 'em da kind. Before that, movie. Movie picture, eh. They go take 'em down the country side, you know. All over in the place. Sometime Kahapai. Sometime Kahuku. Projector I go get...

(Wife interjects comments, questions occasionally.)

Wife: That's when the War started, Papa.

NK: Oh yeah! War started ka. War started.

Wife: (Tape garbled) after.

(Tape is turned off for a short time.)

Wife: ...we have to have knapsacks.

NK: Yeah. So she going carry that bag over here, you know. Behind ni that boy ga carry shitara (If the boy is carried on the back)...

Wife: Yeah, I thought...

NK: Behind kara tepo de utaretara, them guys (If they're shot at from the back)...

Wife: He going be shot first, so I was thinking how I going carry (Tape garbled).

NK: (Laughs) She going carry in front. Behind, they going carry canned goods. We make 'em. She strong, da kind place.

Wife: I was mad, you know. I tell 'em. The government is not there to protect those civilians. (Tape garbled) like around. The children from each town will be shipped to certain valley and the parents were certain place, and this and that. Ah! Can't believe it.

NK: Really, that one shōganai (couldn't be helped). No can help.

Wife: Well, shōganai (couldn't be helped), but yet...

NK: America no sick, that one.

Wife: A big country like America...

NK: Yeah.

Wife: ...to go down to that...

(Tape is cut off)

NK: ...kore (this) I going take 'em out da kind. No more, not one yet. How many year they working over there. That's no fair, American government.

Wife: That shows that there was (Tape garbled).

NK: Seven or eight year and then Korea mo get. And Japan get only one, two years, pau already.

HN: Okay, what did they do to you again when you went out? They would.... you know, when you went out to get your vegetables, the soldier would bayonet your....

Wife: They were stationed at all streets and corners and any place where the truck passed. And he used to come up with broken up hasu and what you can do with that? Bayoneted potatoes, onions.

NK: And then they going---ano nande kara....gun ni sageni kara (And then carrying a gun)....

Wife: Bayonet.

NK: Bayonet. Are dekara (With that), ano (that) head cabbage, eh, bag, eh, make 'em like this, you know. We no can sell that one! Oh boy, no can stop! No can stop. "What the hell inside here?" That guys, silly just like. You can see the bag from the nani (what you might call), eh. This kind bag we have to use 'em, see. All:..

Wife: They were panicky. Because some dattara, cow ya nanka tsunaide (Because some of them, cows were tied up). You know how they (cows) make noise in the fields. They shoot, you know.

NK: Yeah. I had.

Wife: Because abunai (dangerous) for anybody to make noise concealed place.

NK: Eh, me ra ga shita toki (When we were around)....how many cow get hit.

Wife: And that was like....

NK: Oh, boy. That's why honto baka mitaini (That's why it was truly stupid).

Wife: (Tape garbled) only about thirty years. When he was starting (Tape garbled). Up till now, (Tape garbled) nobody writing about it.

HN: What about when the Democratic Party started? You remember how it started and...what were your feelings then?

NK: Are wa itsu dattaka no? After the War, yeah. You know this Sea View Inn? Sato? You shiran, no, I think. Oh, Manabu, papa ga hitori. Are ra ga almost merao yatte kuretandake. Are ra ga, just like leader mitaini natotanyo. But Walter, Tanabe and Sea View Inn yareota Sato yo. Ikuzo Sato. Are ra to isshoni natte kara, minna Democrat no nani wo tsukuta.

(When was that? After the War. You know Sato of Sea View Inn? I don't think you know him. Oh, your father Manabu was one man. They almost got me involved. They seemed to become leaders. But Walter, Tanabe and Sato, they joined together and built a Democratic what you might call.)

Wife: (Tape garbled) it started, though.

HN: What did you get out of their campaign? Why did you join?

NK: Join iutemo, are wa itsu ni join shitanka shiranka. Anyhow.... Republican wa plantation, see. Me no like plantation. Too much they making money, and then we no get nothing. 'As why are ga, main thing, yono. Soredake, Republican dattara, all the big shot, five guys ro nani naru? Five big shot no Hawaii no nani. Nattoru ke, soredake Democrat dattake, that time so poor, eh. Small. 'As why we got to join Democrat wo nanshite kara.

(When did I join? Anyhow, the Republicans were for the plantations, see. I didn't like the plantation. They made all the money and we got nothing. That was the main thing. About the Republicans, the five big shots were Republicans, and the Democrats were so poor. So we had to join the Democrats.)

Yaranya iken sono koto de we make club. 'As the nani club dattara.... AJA club. Yeah, yeah. AJA club yo. Antonan tsukutte kara, only ten, 15 guys yu ka member orandattaka. Democrat no toki, ano nani ni....vote nanka suru toki nanka, paper wo mottetari. "Eh, more better Japanese place," ittekara, "Eh, more better you going-- not this guy. Not this guy ni yare, kono ho ga better though," because these guy nara all plantation no toki. Democrat no ho ni yaru yo. No more chance so minna koto iuto...

(With that, we made a club. That was the AJA club. When it was formed, there were only ten, 15 members. When it was time to vote, we brought the papers, discussed who should run, who to vote for. "Don't vote for this guy, this guy is better." We went to the Democrat side. Everyone was saying there was no chance...)

Wife: You never did vote. You never did vote until you got your citizenship.

NK: Yeah. Are kara atode, yeah, sore ga tsukutta. Citizenship totte kara, me ni....

(After that, yeah, we made that club. I took my citizenship first....)

HN: What about Burns? Besides Burns, who were some of the strong supporters? Down here?

NK: Burns mo, me ra amari shiranmo. Too much shiranai.

(I don't know too much about Burns. I don't know a lot.)

HN: Who was really pushing him down here?

NK: After the War natte, me ra ga citizenship totte kara, are ga doko ka ni deru toki natte me ra ga push shitanka, no, something like that.

(After the War started, after we got our citizenship, when he was becoming known we helped push him, something like that.)

Wife: Anyway, otōsan ra no jidaini....ano nanka kan kara, ano Nihonjin wo, shite are wo....

(During your time, the Japanese....)

NK: Yeah, I think so.

Wife: He never was in, actually, in the political group. Because he couldn't even vote. He's a Japanese alien. But his friends did organize.

NK: Oh, are wo after that yo (Oh, that was after that).

Wife: Yeah, long time after that. Before then, was his father's years, no, those days. Used to be... (Airplane passing overhead drowns out wife's voice.)

NK: Yeah, ano Wilson no generation jidai ni. Anokoro dattakano. Pipe wo Kamooloa ni ireru no ni, I go take all the name totte. Soshite kara, motte kara...

(Yeah, that was Wilson's time. Around then. To lay the pipe in Kamooloa, I got all the names. Then brought it...)

Wife: But that doesn't concern Japanese way of life and (Tape garbled)

NK: Antoni toki ka uchi no buta wo yaki, yaitekara, are rani.... gotso shitari nankashite kara. Soredake, main pipe mo ireta, denkimo asokoni tsuita.

(Times like that, we cooked our pigs to give them a feast. So we lay the pipe. Electricity, too, was installed.)

HN: Okay, let's kind of wind it up on quality of life. How do you feel, like, today as compared to before?

NK: Oh! Before no koto iutara...nani iute e kano? No can trust all same, yeah.

(Regarding the past, what should I say?)

Wife: The olden days, the old time days, before, ne, when they were working, even our (parents), some of them had very hard lives.

HN: Why did you stay in Haleiwa? What was your main reason to stay in Haleiwa?

NK: Oh, nani iute e kano (What should I say)? No more place to go, 'as why I got to stay.

(HN laughs)

NK: If I get a chance to go, sure, I like, maybe...eiga omoi yoni nattetara, sure, downtown, maybe sundatake, shiran, but I no can go. Somebody like me, tōfu yaru toki ni kara, Akahoshi iuu ni to ga
.....

(If I had a chance to go, I wanted to....if my movie theatre business had gone as well as I had hoped, maybe I would have lived in town, but I couldn't go. When I was selling tōfu, a Mr. Akahoshi....)

Wife: We had to wait long time, no, to (Tape garbled) aruno. Haleiwa ni ottanowane, the family was big (The reason we stayed in Haleiwa was because the family was big). He couldn't move to any other place with his business. You know, no other knowledge of.... like in another kind of a job. So we had to make a living. He couldn't very well drag all the family go someplace where he cannot be sure of making a living, so we had to stay in Waialua.

HN: What about the future of Waialua Sugar Company? You think the sugar going stay here or....what are your feelings on that if they stay or they develop all the area or what?

NK: Oh, sugar wa doshitemo Hawaii no nandake; sugar wa still around (No matter what, sugar is still Hawaii's thing; sugar will still be around). Yeah. Daibun (Pretty much), but....rain too slow, eh, anyhow.

HN: You think they going develop Haleiwa and Waialua?

NK: Supposed to be, I think. All develop semara...too late ni naruyo. Yeah. Anyway, freeway demo totara, maybe, more guru naru, develop naru, shiran. But Hawaii de number one inaka mitaında, Oahu dekara. Before was inaka wa Waianae, ne, me ra no young time. But sugar plantation pau, they all develop go inside there and big city now, see. And then Waimanalo, same thing. Country datta, but now days, developer ga all ittake. Nice place natta. Now, Waialua.

(It should be. It must be developed or it will be too late. Anyway, it might be better if the freeway goes through; it might develop. This seems to be the most rural place on Oahu. It used to be Waianae. But after the sugar plantation closed down, all the developers moved in and then it's a big city now. That happened to Waimanalo, too. It used to be country, but the developers went in and it became a nice place. Now, Waialua.)

HN: How would you like to see Waialua develop?

NK: Mo, nanika big one ni buchi tatte...people ga kuru yoni shita hō ga ichiban ii, no (To have it open up....would be best to do it so people came here). At least, one thing, best thing I like go through this Kaena Point road.

HN: Really.

NK: Then you can go around the island. That's the main one, that. And then, next dewa---yarundattara, you know, Haleiwa no....by the Kam Highway side, at least both side free ni shite asoko ni yattara, you know (And then next---if you're going to do it, you knowthe lands along Kam Highway should be available to the public). Plenty guy going live over there. And then, one more thing, mo hitotsu iu dattara (If there's one more thing I'll say), behind Haleiwa, taro patch, fill up the dirt. About one or two feet. Then make 'em....over there get plenty more place to da kind. Hasu, few only vegetables, taro coming outside, that's good for nothing aru yo. That place, you better develop 'em. You know, fill up the dirt, eh. You make 'em good over there. And get good town, Haleiwa town de coming up. At least hundred yard or something like that. Highway, both side, eh. Way down Waimea side. Make 'em fee, the fee simple, eh. They going to buy 'em. And coming up more. Bishop Estate, anyway, they going stay hold 'em. Only they no going sell. They going lease. 'As why people no like. Me, I figure that way. Behind the Haleiwa---you know, Haleiwa low over there and then Kam Highway, inside that da kind, no, between, plenty place, yeah, good. Nice place to live.

HN: What about tourism? You think Hawaii going be a tourist....

NK: Yeah. More, I think.

HN: More tourist?

NK: Yeah, more tourist. Supposed to be. So I like make that side. And then not hotel, but Kaena restaurant demo, eh. Kaena Point mitai no tokoro (At a place like Kaena Point), make one nice picnic ground demo alright. That one is a good place over there. That's the tour people number one, I guess.

Even though Waimea Bay, same thing. You got to make somehow, even though Waimea Park nanka demo (and what not), you know, too small, eh.

'As why mo chitto shitara, you got to use for the da kind, water, beach, and da kind Kawailoa no down below mitai (So if you're going to do a little bit more, you have to use the water, the beach just like below Kawailoa). Da kind water, eh. Aremo tsukattara, tourist no attraction, I think better. (If that's used, I think it would be a better tourist attraction). Me, are wo omou, me no this dream, but (I think that's the case, but this is my dream). Nice water and then nice place. No use nothing. So too much waste that kind place. Even the airport doing the same thing, eh. They get good beach, but they no can go inside no more.

HN: Right.

NK: That's no fair, I think. At least highway no both side wo make 'em fee simple. Our house or something like that. Store or everything. Sell 'em out. People going buy. One thing, they like buy but no more place to buy. All young going---I mean da kind Mililani, Wahiawa, Ewa side, all like that, see. Waialua no more place to living in. 'As why humbug. Young guys like buy. They get the money. Like buy, but no more place to buy. Like live 'em over here. Even though Wahiawa ittemo (Even though a young person goes to Wahiawa), he like come down the beach, eh. 'As why we need the place to live. Good for the young folks no tameni (for their benefit). Me, I omou (I think)---ah, anyway, Kawailoa no down demo all same. Plenty lot, eh. He no can plan the camp and then fifty year stay, same old thing. The kind place, demo, you got to sell 'em out. Make 'em cheap and they going clean 'em up. And then they make house. Nice place, you know, over there. Get plenty more places but they no going sell, 'as why no good.

HN: Well, they make condominiums over there.

NK: Yeah. Condominium alright. Anything, make 'em good. They make 'em all sell out shitara (If they sell), you know, people like buy. Even though young folks no tameni kara (Even for the young people). 'As why all like Haleiwa, Waialua young folks going buy all the Mililani side. So Mililani going big town, but Waialua ga still all same. Fifty years before, not too much different. Only the Haleiwa and Waialua no come out good. No more place to go, 'as why. No more place to buy. Everybody like buy. Are dake wa hontoni omoudo (That's what I really feel).

HN: Okay.

END OF INTERVIEW.