

WAIALUA & HALEIWA

The People Tell Their Story

Volume IX PORTUGUESE

ETHNIC STUDIES ORAL HISTORY PROJECT

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TABLE OF CONTENTS: VOLUME IX

Dedication.....iii

Acknowledgments.....iv

Introduction.....vi

Portuguese

 Robello, Lucy.....211

 Robello, Seraphine "Slim".....288

 Index.....363

Appendix (list of all interviewees by volume).....367

PORTUGUESE
(R-Z)

BIOGRAPHICAL SUMMARY: LUCY ROBELLO, housewife

Lucy Robello, Portuguese, was born in Waialua on November 26, 1905. Her parents were both from San Miguel, Portugal and came as children on the same ship to Hawaii with their parents. Lucy's father's family was assigned to Kohala on the Big Island and her mother's family remained on Oahu.

Lucy completed the eighth grade at Waialua Elementary School. She helped her mother at home, baking bread and ironing, and babysat for the Anderson family. (Mr. Anderson was the manager of the Bank of Hawaii.) She married in 1926 at the age of twenty. She and Seraphine Robello are the parents of three children. They live in Waialua.

Tape No: 1-56-1-76

ORAL HISTORY INTERVIEW

with

Lucy Robello (LR)

July 20, 1976

Waialua, Hawaii

BY: Chad Taniguchi (CT)

CT: This is an interview with Mrs. Lucy Robello. Today is July 20, 1976 at Mrs. Robello's house. You know, if we can talk about.... your parents and their life in Portugal, first, and then what you know of them coming over to Hawaii. And then we can talk about your childhood up to time you got married.

LR: Well, as far as I remember, both parents came from San Miguel, Portugal. My mother was about eight. And my father was about ten. They came on the same ship. As immigrants with their parents. And when they arrived here, my father went on to Kohala, Hawaii, and my mother stayed here. And in the meantime, she went right off to work, my mother at that young age. She went out in the fields and worked until she was about 18 years old to help her parents, because the family was big, the wages were small. And, she used to get at least, I think 25¢ a day, you know.

My father went on to Kohala with his father. Over there, he went to work, help his father---his father was a janitor to the manager. There in Kohala. He had no mother, but he lived with his brother-in-law, and sister and father. And he never used to go to school. Then, the manager's wife asked my grandfather why the little boy didn't go to school. He said, well, he just didn't go to school, because he needed the boy home with him, and then she said, well, "Hereafter, he comes here with you. While you work in the yard, the little boy will have....." She gave him lessons then. School lessons herself. In other words, she tutored him, eh. He learned very well, from that. That's all the schooling he got. He didn't go to no public school at all. Whereas my mother didn't either. Over here there was a Portuguese man that had schooling, and he opened a little night school for Portuguese. Lessons.

CT: Do you remember his name?

LR: He was Antone Alameida. But that didn't last long, either. She only went for three weeks for night classes, because her parents was concerned it was night classes. And in those days, they didn't believe in the little girls being out at that late hours, like that. So she didn't go to school at all. But when she married my father, he tutored her. And she learned very well, how to read. But writing, she couldn't. Never did very well. She just could write little things. Like she could write her name and things that was needed. But she read both Portuguese and English very well. She did very well. And my father was the one that taught her.

- CT: You know that little night school that Mr. Alameida ran?
- LR: Well, that was way up in the old mill. In his own little house over there. That's where he had the little...he gave night classes to the kids.
- CT: What did he teach?
- LR: I guess, was to read and write. I don't know.
- CT: And how long did that last?
- LR: That particular school, that I don't remember either, because I wasn't here, you know. (Laughs) I only know that from what my mother said. Then, when she got married, she went to live in Kahuku with my father.
- CT: Then, before we go on, it was your grandparents that came over and brought your mother?
- LR: Brought---both sides. Yeah. They were children when they came, when they got here.
- CT: Do you know what your grandparents did in Portugal? In San Miguel?
- LR: Let me see now. My grandfather, he was a sportsman. On my mother's side. He was a sportsman, and at the same time, he was a gardener for the richer people there. You know what I mean? That's all I remember, too. And when he got over here--we don't know if it was the change of the weather and climate and maybe the cane, working in the cane and all that--he developed asthma. So, he was quite a sick man, you know. He used to stay home a lot. And then, his children kept on working on the plantation fields, like my mother went as they grew into age. The others all went to school, had little schooling. But my mother never did get to go to school. Cause she was the oldest, you know.
- CT: Do you know why your grandfather came? On your mother's side?
- LR: Oh, yeah ! Because they were doing very poorly over there and they heard of the new Sandwich Islands, the new country, and all that, and they wanted to better themselves, and they did. They came on their own. But they were then, they came as immigrants. The plantations here paid for them to come over. And when they start working over here, they paid back the trip to the plantation. I think that ran for three years, contract. Some went back home after their three years was up. But, like my mother's parents and plenty of others stayed here. They didn't go back. They liked it, Hawaii better, and they gave up the old country.
- CT: You know, did they ever tell you stories about what was bad in the old country? Or how...

- LR: Oh yeah. They used to say it was so hard over there. You even get hungry, you know, at certain times and....lived very poorly over there in those days. Then they came here. They got hard times, too, but they found that it was a little bit better.
- CT: And what about your father's parents?
- LR: Well, like my father didn't even know his mother, because she died at birth when he was born. But that's all I know. I don't remember ever seeing my grandfather cause he died when my father was only---between 14 and 15, is when his father died, too, in Kohala. He stayed on with his sister and brother-in-law. Then, when he was on his own, 'as when he came here to Oahu. And he went to work in Kahuku Plantation over there.
- CT: Last time we were talking, I remember somebody mentioned about.... one relative was taking care of the prisons in Portugal?
- LR: Oh, my grandfather on my mother side, he used to take care of the prisoners, too, in the prison there. In Portugal. And he was a gardener at the same time.
- CT: Can you tell little more about the prison?
- LR: The prison like that, I don't know.
- CT: Okay, so they came to Hawaii and then your mother was young girl working in the field, and your parents, they got married in Kahuku?
- LR: No, they got married here, in that little old church up there. They got married. But my father was working in Kahuku, so that's where they went, and afterward, he got into driving the stagecoach from Pearl City to Kahuku. Oh, you know, sleep at Kahuku, and then sleep the next night in Pearl City. He would change the horses on his way, like that. Driving the stagecoach.
- CT: What was the stagecoach used for?
- LR: Deliver the mail and carry passengers. Because there was no cars in those days. No automobiles. They used horse and....
- CT: You know if he was employed by the plantation or by the....
- LR: No. He was employed by a man. I don't know who he was. He was either a Scotchman or an Englishman that was running that little business, had that business for himself. And my father worked. Then they moved. When he got that job, he took my mother and himself--and she was already to have child--and they went to live in Pearl City in this man's property. He had little quarters in the back, and he lived in the same property, and that's where my mother stayed.
- CT: Then was your father the only person who drove the stagecoach?
- LR: Oh, that I know of. I only know about his story that what he

used to tell us. He liked that job. He brought the more high class women, and all. They rode in the stagecoach with him, drop them off at Haleiwa Hotel. They'd spend their time over there. And he'd go on down to Kahuku. There he would refresh his horses. They had two sets of horses.

CT: So the high class women came from Pearl City?

LR: Yeah, from town. They already came a certain amount of way from Honolulu up to Pearl City. Then they would get into that stagecoach and come this far.

CT: What did your father tell you, or what do you remember about the Haleiwa Hotel?

LR: I remember seeing the Haleiwa Hotel. Was very nice. Something really nice to see. And that's where like the royal people used to come and spend their time over there. They used to have some great dances and things over there. Really nice times. That was for the higher class people. Not like us. We never went. We only saw it from the outside. (Laughs) Never inside, you know.

CT: You remember any particular people who went there?

LR: Queen Emma used to come. And at the same time, she used to go to that church then; Liliuokalani Church over there.

CT: Was it more Hawaiian people who went?

LR: The royal ones and then the richer haoles like the Bishop, what do you call....Castle and Cooke, the big Bishop Estate owner...

CT: Not Charles Bishop?

LR: Yeah, he was married to Bernice. So they did those trips over here. That was for the high class people.

CT: You know who owned that hotel?

LR: That, again, I don't know. But it was really a nice building, something that they should have kept up. There's pictures of it, but I don't have any right now. If you go to certain places to eat or so, you can....find pictures of the Haleiwa Hotel.

CT: And how long did your father work as a....

LR: A coach driver? I guess was for quite a number of years that he worked, and then he got himself here in the plantation and stayed until he passed away. He lived over here the rest of his time. That's where most of his children was born then. Yeah, my brother, oldest--Joe, he was born in Pearl City. But when was to give birth, my mother came to the old folks house and stayed in old mill. He was born here in Waialua. She had my sister and all was the same thing. When was to give birth, she'd come home to her parents

in the old mill. But the rest of us, like, I was the oldest from the other bunch...I was born and raised right up here by the Catholic church. You know, over there. My father was already working. When he got the job over here, they had made up those little homes at that time. They were freshly built. But not even the windows was on yet. And he got one of those little homes. And that's where I was born. And from there, they had was John, me, Frank, Gabriel, and Cecelia, and Adams. Six of us was born, all here in Waialua while he was already working in the plantation.

CT: Why did your mother go to her parents' house to have the baby?

LR: Well, my grandmother was midwife to begin with. She was the midwife right over here for this vicinity. And then she (my mother) was alone. She had nobody there to help so she'd come home to have her babies, eh. When she felt strong again, she'd go back to her wife duties, you know.

CT: So your grandmother was a midwife?

LR: A midwife. From Portugal. She had papers and all. That's what my grandmother's work was.

CT: Do you remember her doing that work?

LR: Oh yeah. See, when my grandfather died, then, I used to go and sleep. I lived with my parents, but I would go to sleep with my grandma at night, so she wouldn't be alone. And when the men folks would come over and get her to go and....there was a baby coming in some family, well, she would never go alone. That was by horse and wagon, too. So I would go with her as companion. And when I'd reach to that family home, they'd put me in one back room with the rest of the kids; their own kids while she took care of that other problem. That's what I remember. Then when was all over, she would come. They would bring us back home, but then my grandma would go for about maybe a week. The husband, after work, would come and get her everyday to go wash the baby and get the wife prepared for another duty again. You know what I mean, after giving birth? Yeah, I remember that. Going with my grandma to different houses while the lady was in labor, you know.

CT: So were the midwives called just when the....

LR: Yeah. But they were notified in time before that certain woman was expecting and then she would be called when the time was needed.

CT: How far away was the houses from your grandmother's house?

LR: Well, look. Now I'll give you an idea. One that I remember real good is that house....I wonder what you call that? When you come from Thompson's Corner like this, there's Abel Souza's house--- well, Abel Souza's the son of Mr. Jesse Souza. Had a little old house in there. And those are all classmates of mine, those Souzas. I went to school with them, anyway. And I went about two times with my grandma there. And she (Mrs. Souza) was a school

teacher. She's Chinese-Hawaiian, the woman. But the husband was Portuguese. And he used to be the chauffeur for the manager. The manager's house was on the back there. I went there. And then there was another man by Caesar Gomez that lived way up in the cane fields, way up at Kemoo. Up there. And I went twice up there with my grandma. I remember. That's quite a distance by horse and wagon. We went up there. And then the other ones was right around here. But that was different already. Was right close, all around here. She used to take care of that. She was a midwife.

CT: The one in Kemoo, do you remember how long it took you to ride there?

LR: With horse....the man owned his own horse....I don't know how you would call that. Because there was a hack and there's wagons, but that had the two seats. Front and back, and the little hat on top. I don't know what you call that. And if you figure with horse and wagon I guess, would take a good twenty minutes. Don't you think so? From this highway here--my grandma lived right up in the corner here. And to go way up to pass Haleiwa and go up into the fields, yet. Oh! and she went and take care of Mrs. Robinson, which was a school teacher herself. And the husband was an overseer in irrigation in those days, you know. Water luna they would call him. Mr. Robinson. George Robinson. I remember that. That woman had two children with my grandma. She had more children before that, but when they came over there, my grandma went midwife with her.

CT: So you went quite a few times, then? Do you remember what your grandmother used to do?

LR: Well, the first thing she would do, she would attend, see how the woman was, you know and at the same time, already, the husband would have already a chicken all ready. All cleaned and prepared.

CT: Why was that?

LR: Well, to start the soup boiling. And my grandma would have a big pot of soup, chicken soup cooking....and always, in the Portuguese style, there was a gallon of good wine. So that the wife would start drinking her wine. When after give birth, drink soup and that soup was usually made just broth like. And then, after a day or so, they add rice inside or spaghetti. And there would be boil chicken with that little soup, like that. And they had the little glasses of wine. So that replenish the blood that the women would lose in giving birth. You see?

(Sirens heard in background.)

LR: That was our style, the Portuguese style. Whereas now, when I had my children, I never had nothing of that, but (Laughs) I remember when my mother used to give birth. For the two, like Cecilia and my brother Adam, cause I'm ten years older than my sister, I'm fifteen years older than my brother Adam. And I remember when they was born. And I remember---oh!

The more kids you had in the house, the better it was for us. The bigger the family, the better for us. And my father would right

away have chicken soup. And we'd have chicken all the time to eat, but that chicken soup taste better, because it was with the new baby, you know. And I remember my father would take my mother's little bowl and with that pieces of chicken and we'd all hang around the bed and she would be giving. And my father tell, "They have plenty in the kitchen to eat! That is for you !" And she would say, "These are my children, too. They have to have little bit of this." And tasted better, that one, than the one we had in the kitchen to eat, you see. Was really happy, because there had come one more to the family to feed, and hard. (Laughs) But we didn't think like that. That's right. All the families was like that. Was that way. The more children you would get, the more prosperous you was. You know, and you can imagine at so little wages and working so hard. But that's the way it was, I guess.

CT: So first your grandmother would make sure that the chicken soup was coming alright?

LR: Was coming on already and then, soon as the baby was born, that lady would have a nice soup made already and they had the little wine to drink. And no cold things. Whereas now days, give you everything ice cold and fresh. No, it had to be all warm water, warm tea, like that to drink, you know.

CT: How about---do you know, like, what she did with the woman, and was the husband there, too?

LR: Oh yeah! The husband had to be there to help. And if was a case that, sometimes, like in even with the going to the hospital, there's a harder case. Then my grandma could tell right away. She would tell the husband, "This is not for me alone. We have to get the doctor." And so he would come and look for the doctor. And those days, first in the beginning, that already is not of my time, but I hear the manager which was Halstead, he was the one that was like a doctor to the little community, the workers, you know. But after that, in already Mr. Goodale's time--that's the other manager which I remember him as a little girl--we had already Dr. Wood. Herbert Wood. He was the doctor, and he would come and help my grandma. But once the thing was over, she took over the rest of the process, but otherwise....cause a midwife is like a nurse or like a doctor. They know if anything is going to come up wrong. no. A still birth or something like that. So she would not handle the thing alone, so that she wouldn't take no blames. The doctor would come.

CT: So if the birth was going to be alright....

LR: She would take care the whole thing. And then the husband, after a day or so, would come down to the doctor and give the report of that birth. And that's how got so many complications because that doctor used to go once every three months in the Board of Health in town to give those records. There was no telephones and things like that in those days. So was all done by process work. And he was quite busy and he rode a horse. The doctor rode a horse.

He had his little family car for his wife. This doctor had two adopted nieces. His wife didn't have children, so he adopted two girls. And...he would go to town and take those records every three months from the plantation record. Of the births, the deaths, like that. He would take it into the Board of Health.

CT: And you said there were some complications?

LR: Oh yes. Lot of mistakes. Lot of them would be mistakes, you know. (Laughs) That's right. The dates wrong, yeah, that's right. Wrong dates and the wrong names. He would mix up one family with the other one, you know. They made those little mistakes. But they would get a little---after many years, 'as how we found out had those mistakes when the younger ones were trying to get their birth certificates and all. Like the Catholics, was no problem at all, because they would get baptized in the Catholic church, and that went as a record; too. So that was a birth certificate. But in other ones, they didn't have, you know. Have lot of mistakes, too. Sometimes, the one in the church wouldn't coordinate with the one in town already given by the doctor. Because was already mistake like, you know.

CT: Your grandmother, did she go mostly to Portuguese family or to any family around?

LR: Anybody that needed, she would go. And afterwards, came Mrs. Mukai. The mother of that Mrs. Sagara. Over there, that Sagara Store in front of Waialua High School. She was another good....from Japan, that lady came. Mrs. Mukai. She was a midwife. Just like my grandmother. Then she started taking care of the Japanese.

CT: But up to that time, your grandmother...

LR: Yeah, she helped any race, anyone. And then, most like....my grandma took care of the Portuguese, you know. Like, Hawaiians and all, they used to do that themselves. With their husbands or fathers, like that. Would take care, and was natural, you know.

CT: Do you know if there was any differences in the way Mrs. Mukai did...

LR: And my grandma? That. I don't know. I wouldn't know. Yeah. Mrs. Mukai, she had a good record from Japan, special for midwife. Like my grandma had from Portugal.

CT: Why did you have to have the record?

LR: Well, it's just like any other thing, now. If a woman would die while giving birth and all 'as a responsibility. Just like the doctor has, you know. Yeah. And there was lot of deaths those days. Women would die. Lot of women would die at childbirth. Or the baby would die. Something like that, you know. Was not like now. Everything is---when a girl or woman gets pregnant, right away she

goes to the doctor, and the doctor takes care that. And they know more or less how things going come out. In those days, there was nothing like that. You know, you just went on till the time come for you to give birth, and then, you would know in what fix up you would be.

CT: Why did many of these women die? And the children?

LR: Lack of care, I'm sure. You know, sanitation and all that. All of that had a lot to do with that. Yeah.

CT: Well, would they die right at the time of birth or afterwards?

LR: Well, that would depend. You know, some would die at birth, like that. And others would linger, maybe, a day or so, and then die from it. With complications, you know. From complications.

CT: You know, of all the ones that you saw, like, about how many died?

LR: I think about a fourth from every hundred percent of births, you know. About one-fourth of that used to die from childbirth those days. Yeah. Was a very dangerous thing in those days. Not now. But before, it was.

CT: And still, people wanted big family?

LR: Oh yeah. They wanted. The bigger the family, the more happier. we were all, too. And that was in all races. The Chinese had plenty, the Japanese had plenty, the Portuguese had plenty. (Laughs) Everybody had plenty. The more the merrier. Yeah.

CT: (Chuckles) And like your grandmother, did she have a fee that she asked?

LR: No. They paid her with the chicken or a gallon of wine, or--- whatever they would have of their own of surplus, they would pay her. Very seldom with money. They had hardly no money to give, you know. Eggs and things like that. Most of it was free work that she would do.

CT: So that wasn't her job?

LR: No. You know what I mean, she didn't get the salary for that. No. You would pay according to how you could give. What you had, you would give, you know.

CT: So more kokua, then? She'd want to help...

LR: Yeah. Was more of help, charity work....sometimes they would even give her enough material to make a dress. For herself or her own children. You know, make use of it. In material, like that, 'as how they would pay. Yeah, I remember that, too.

CT: Can you tell me about your schooling? What you did at school?

LR: Well, those days was so different. When we went to school, the first opening of the classroom was to give allegiance to the American flag, and we'd begin the day with prayer. We'd say a prayer. And at the end of the school day was a prayer again. We would say. Then we left. And we had regulations. Whatever punishment we needed for certain things we did, we either stayed in at recess time, could not go out and play with the rest of the children or stayed in after school and help the janitor pull weeds. And help the janitor with the work there. That's was the regulations.

CT: What kind of things did people do wrong, so that they had to stay after school or something?

LR: Oh, like little fight, you know, telling a little lie, or something. Everything was very, very strict. We were brought up really strict. We couldn't use bad words in school, either. If I'd say a little bad word and you would go and report, then I had it, you know. (Laughs) That's the way it was. We had to know how to respect ourselves in school.

CT: How many teachers were there?

LR: That I know....the eighth grade teacher, she was the principal and she took care of two classes. Seventh and eighth grade and yet, she was the principal. In my days. And then the other ones went, like, one teacher would be for first and second. There was no kindergarten or pre-school, like that. Like we have in our days. One teacher would take care of two classes. First and second. And then the other one, third and fourth, like that. Then gradually, we got a little more teachers and a little more teachers, you know.

CT: And how many people in your class?

LR: Oh, was quite a bit. And that teacher was able enough to take care of that. Up to the fifties sometimes in one classroom.

CT: And one class is seven and eight?

LR: Yeah, like that.

CT: You know, you said you had prayers in the morning and so forth. Was it a Catholic school or public school?

LR: No, it was a prayer with God. But there was no Catholic, no Protestant or anything, but we prayed to God Almighty. You know what I mean. We had a little prayer in school.

CT: You remember what kind subjects you studied?

LR: Well, in those days, it was literature, arithmetic--which I never know what was algebra. They say algebra is arithmetic, eh. But

I never heard of that word before, algebra. And literature is reading and whatever you....and history and hygiene. That was one of the most important things. We learned our hygiene....had to do good on that. And geography.

CT: What did you learn in hygiene?

LR: Hygiene was how to keep clean. And what we could do in emergency if another one would get hurt. And how to clean the wound or whatever. And how to tie tourniquet or something like that. We learned all that in hygiene. And everyday, that was as we entered the classroom, the teacher would look at our fingernails and hands, if they were clean, you know. And then, it was very common in those days, it wasn't anything of a surprise for us to have lice. Because everybody had long hair. Not the boys. The boys had nice short hair. But the girls had long hair, and, well, as I said, we didn't have the nice bathrooms to take a bath and all like that. And even though maybe I was clean, but you didn't have that cleaning and we'd play and rough and tumble and the seats was all together. And one lice would get into another guy's head and all that. My father kept his boys with bald head all the time.

(CT laughs)

LR: And us girls, well, we had my mother that....everyday she'd inspect our head if had lice, like that. Take 'em out if we would have. And I guess the other parents were doing the same. And once a week, in school, we would go through that inspection. The teachers would go with the pencil like this and look in the....the girls especially, if had lice and all that.

CT: And what if had?

LR: Well, we'd get a note to bring home for the parent to see that that head would be clean. And don't go to school until you get your head clean. You know, get the lice clean. And as I said, we had to start the school day with the hands clean, fingernails and all. The teacher would see. If you would be dirty, you'd get with the ruler...(Smacking sound against the hand)...like that, and "Get out and wash your hands before you come inside the classroom."

CT: How did they clean the head?

LR: I don't know, because I never had it done over there. And then, I know every week we had to wash our heads. My mother would wash it with big chunk soap. There was no shampoos.

(Laughter)

LR: The soap was big, square bars, brown bars. And that was used for washing clothes, washing the house, and washing your body, and washing your head. Big chunk soap. Brown one. Big bars.

CT: You know what the name of that....

LB: Was the name Big Chunk, I think. Brown bars. That's what we used to have. Then, we got little bit more modified. Get the fancy little Ivory soaps and all. But that, I was already married, when those things came. Yeah. That's the kind we used to wash.

CT: How about lunch?

LR: Oh, everybody took their own lunches. And like the Japanese used to take their little riceballs with an ume inside and a little daikon, a little piece of meat, like that, or something. And us Portuguese, we used to take bread with butter and jelly or bread with cheese inside. Like that. Sometimes, the boys especially, used to change more with the Japanese boys. They like the rice and the ume, which we didn't have, you know. And they had. And the Japanese didn't have the bread and jelly, so, we used to change with our classmates, the one we would like to change.

CT: Was it mostly Portuguese and Japanese at that time?

LR: Yeah, at that time in school. And Hawaiians. Roughneck Hawaiians. Poor things, they used to come all from Haleiwa side. Cause that's where the Hawaiians was, that side. Down Haleiwa side.

CT: What were the Hawaiians' parents doing at that time? They weren't working in plantation?

LR: I would guess a few of them. But like they had police jobs. The ones that I went to school with, like the Plemmers; he was the sheriff. Mr. Plemmer. He was the sheriff over here. And his daughters, Louisa and Mary Ann, and Levania--Levania went with my older sister Bella, and Louisa and Mary Ann were my classmates. And had the boys, Peter Plemmer and those were all adopted children from the sheriff, but they were all Hawaiians, you know. We all went to school together. And then had the Mahalos and all different Hawaiians. But they were all Haleiwa people. I don't know more or less what they did. One school teacher that I remember that was not my school teacher, but he was my uncle's school teacher was Mr. Hoa. He lived in that Pala Road in there. And he was a school teacher. Wasn't for me. But I remember he was a very strict teacher. I guess part-Hawaiian or something.

CT: Okay. I going turn over the tape.

END OF SIDE ONE.
SIDE TWO.

CT: So Portuguese, Japanese, and Hawaiians....in school.

LR: Hawaiians. Very few Chinese, you know. But we had Chinese. But the Chinese already were more like merchants. They had little stores. One was a butcher that I know. The other one had another. Was two little butchers. One in Haleiwa and one right down here by Tanabe's Road, over there had another little butcher.

CT: You know their names? Or the name of the store?

LR: I know Aki, used to be where the bakery is, now, up here. Kokunahua. That Aki...my brother Joe, after school, used to go deliver---be deliver boy for him. That was Aki.

CT: He used to deliver meat?

LR: Deliver the groceries. That one, he didn't have meat. But the one down there....I don't know what the name is. And yet, I know the girls well. Lila and all. Was Chinese, I know. And this other one was Chinese, too. Then we had that Achiu store right here. That was a grocery store. But he had a meat market there. The old Achiu. And then, afterwards, came Leong Hop. That was another Chinese. He started that store out in Otake Camp. Then we got little Shimamoto Store. The Japanese---the little Shimamoto Store. And Fujioka took over the plantation store when the plantation gave up.

CT: What was these meat markets? How did they work, then?

LR: They had that fan going on, eh. And they had a big, big icebox. Ice chest, like.

CT: With regular ice?

LR: With regular ice. And they would get the beef in by halves. That would come from wherever---that would come in, I don't know. Come hanging up like that, and they would store that in great big hooks. They had it there.

CT: This is when you were...

LR: A little girl. I remember Achiu store was like that. And the peddler from there used to come and deliver already all cut, the little pieces. In little different packages. And when he get to your door, he open and you take the one, the piece you like. Steaks, soupbone, and all those things like that. This one, he had it already different. Was more modernized, because we would go there and buy what we want. And he would bring out that big piece of meat. Put 'em on the big chopping board and he would cut the slice that you would like or whatever you would want, you know.

CT: But the other one come to your house?

LR: Yeah, they would come. The peddlers would come with little horse and wagon and deliver the meat. The fish was more Japanese women. Japanese peddlers. They would buy the fish from the fisherman right there at the breakwaters or whatever they would fish.

CT: In Haleiwa?

LR: In Haleiwa right in this area there. Kaiaka Bay and all. And they would bring in the fish....and sell it. Peddling that through the doors with the chunks of ice in the fish. You know, they had the fish box in the back. They would put 'em in a scale and you would buy what you want. Mostly was akule, opelo, little fishes like that, you know.

CT: How about your family? What kind of food did your family eat?

LR: Oh, we raised our own chickens and ducks and rabbits. That was in the backyard. We had that all the time to eat. And then, twice a week, my mother would buy fresh meat. And anytime that the fish lady would come--the peddler with fish--we had fish, because Portuguese like fish. We would buy the fish. If it was a reasonable buy, my mother would buy plenty. We'd have fresh fish that day. We had no refrigeration, so the rest was salted. And so was the meat. We'd eat fresh meat, the first day that was bought. She would prepare it whichever way. Sometimes would be roast, sometimes would be steaks or stew like that, no. But the rest of the meat, then, was salted and packed. And so was the fish.

CT: How was it packed?

LR: With Hawaiian salt. And put away in big crocks. And you take it from there. And the pork was the same way. We never did raise a pig, but lot of families would raise one pig. And then, when they kill the pig, they'd keep half for themselves. And the other half, they would sell it to the neighbor or whoever would want the other piece would take, you know. And you would do the same. You'd make sausages out of it. And salt pork to eat with....cook with beans and things like that, you know.

CT: What is the name of the sausage?

LR: Well....they would make musalish. That was blood sausage. 'As that with the blood. I don't like that. Ooo! (Laughs) And then, they had the pork sausage, which is now days---but that's not the taste, like the ones we had from before. They put too much other spices that I know of. Like my mother, when she used to pickle the meat for the sausage, she would cut it in about one inch cubes, the pork. And get enough fat and enough meat. About half and half. And you put a little garlic to that and a good dash of vinegar on it. And if you would prefer your sausages real hot, you put plenty hot pepper in it. And if not, you just put a little red in. Red pepper. To give it a little coloring. And you would marinate that for a whole night or a whole day. And then you would stuff your sausages in the guts. We had a smokehouse. and we would smoke that for about, maybe, a good two or three days, you know. The slow fire with smoke. By the time we would eat the sausages, they were almost cooked by being on that heat. That was the pork. We used to preserve it that way.

CT: And how long would the sausages last?

LR: Oh, last indefinitely. And we didn't have iceboxes, you know. Cause when the smoking was finished, my mother would put it---packed up in crocks. And with the lard from the pork that she used to make the lard, they covered that like that with lard. And then you'd have a clean hook to take out whenever you need. You take the one that you going to use, and you would take out all that excess fat and you cook your sausage and you eat 'em. Both, you would do that on that both ways. The blood and the pork sausage.

CT: And you raised chickens, ducks, and...

LR: Oh, yeah. That, we had plentiful all the time in the backyard. My father saw to that. We always had good---my mother used to make nice meals out of that. Of ducks and chicken. And that's how we were kept busy, because that gave lot of backyard work, you know. And when it was to clean, wasn't only one we would clean. Would be about six. And all the kids would put in. Taking out the feathers and....helping my mother cut the chickens and chop it and all that. She would prepare it. And once it was cooked, it would last long time for us to eat. She'd make it in different ways, you know.

CT: You'd kill six at one time?

LR: Yeah. And so was the rabbits. My mother never ate rabbit, but she would prepare it very nicely. She knew how to cook that so nicely for us. The day we'd have rabbit to eat, she'd eat something else, cause she didn't want to eat rabbit. And my father was the one that did the cleaning, but he put me into the job. And in no time at all, he had that on my back.

(CT chuckles)

LR: And it was my job, too. I used to hate that, to clean rabbits, but I got to the point that in five minutes time, I skin one rabbit. Get it ready for be cooked.

CT: How about vegetables?

LR: Vegetables, we had....the peddlers used to sell head cabbages. Japanese. When they didn't have fish, they'd come with head cabbages and sweet potatoes. Things like that, they'd bring it to the door and we'd buy. But the other vegetables, I think, everybody had a little home garden. Like the Chinese cabbage and lettuce and things like that. Spinach. Not spinach, was swiss chard and beets and all. My father was great for that. And little carrots and all. We had that all in the backyard. And bananas. Plenty. We had rows of bananas planted. Papayas. And we had our own oranges to eat and all. Only on Christmas time, then he would buy one case of orange and one case of apple. 'As Mainland.

CT: Oh, so they had all those Mainland fruits? Over here?

LT: But that had to come from town. And we used to put in---had one old man, Gonsalves. He used to come and take the orders around from

the Portuguese. I don't know about the Japanese. He would come to the Portuguese houses and he would take the orders and then, just about Christmas time, he would deliver that whole case of apples, a whole case of oranges, like that.

CT: So, he did that only once a year?

LR: Once a year, he would come and do that. And the good grade wine would come in little barrels. And the Portuguese used to buy the little barrel. Five gallons, I think, inside one of those little barrels.

CT: That was from where?

LR: I don't know where the wine came from. Must have been from the Mainland. So he would deliver all those things. And then he used to---but during the time, that man, this Gonsalves used to work for somebody else in town that had another store. Centeo. was a colored man. He had a store in Honolulu. Centeo's. And this Portuguese man used to deliver goods for him. He would have like salt salmon, and...what is the other---alvaco, and the salt fish and all. He would come and sell it to the people who'd place in the orders, you know.

CT: What about bacalhau?

LR: 'As codfish, salt salmon, and alvaco. But the codfish, we didn't have to wait for them, because the grocery stores over here had. The Achiu and all that Japanee little stores, they all carry that. They had. Codfish was common at the stores. But was the other, the salt salmon and alvaco and...what was the other thing I mentioned that they would bring. That was already packed in salt. Not dried. Like codfish---butterfish comes in that...brine, no. So that come in barrels. They would sell it to you by the piece with one hook. They had a hook to take it out the barrel.

CT: And what about bread?

LR: Well, the bread, everybody cooked their own breads. We cooked our bread twice a week for the family. And sometimes, we would in once a week. My mother would cook.

CT: Did you have your oven?

LR: We had our own oven to cook our own bread, already, at my age. But when my mother was a girl living up there they had a great big, big oven that four families could cook at one time. But everybody would get the bread...like I would go together with you, and the other, like that, would be at the same time. And we would knead the bread and make the dough and all that, so that make use of the whole oven. And then, for the breads not to mix up, you had a mark on yours, and I had my mark on the little loaves of bread. And you cook in the great, big, brick ovens. But afterwards, already, as we got to get living more down on this side, everybody had their own little ovens, which the husbands--the man of the

house would make the little oven in the backyard. And make his own oven like you saw up there. See, that's only for one family. 'As the kind ovens everybody had. Then you didn't have to cook. You could cook when you felt like it. You didn't have to wait until you were short of bread. Sometimes you were short of bread and I wasn't and you was my partner, you had to wait until I finish my bread and all. It was kind of hard like that. 'As the oldtimers up there. But now, down here already, was different when they migrated down this side. Everybody had his own little oven and you cook when you wanted to cook your bread.

CT: What kind of wood did they use?

LR: Like my mother said, they had hard times. On a Sundays--'as the day off that they didn't work--they used to go up into the woods and look for little woods themselves. The plantation never used to deliver wood. But already, in my day, I remember there were horse and cart, big wagon would come to each family and deliver the wood accordingly to how you needed. You would place your order and they would come and deliver the wood. They would deliver. First, was just in big logs and you had to cut and chop yourself. You know. And then, afterwards, they got a little more modern. Was already just in little pieces like that. All you had to do was to chop the pieces.

CT: Split 'em?

LR: Yeah, split 'em. Was already little better wood, cause was from trees and all. But in my mother's time, they used to go and get it by the rivers and the ocean, and dry it up. Had forests around the cane fields and everybody was wood conscious. They would save every little bit of stick of something that they would find. They'd keep it then for firewood. Yeah.

CT: What was your job in making the bread?

LR: As a little girl, well, I remember my mother, she would knead the bread in a big thing like that. And then, we used to help her make the little loaves. We have big dish towel. You put the powder, the flour there and then you knead the little loaves and you put on the pans, like that. And if you wanted floor bread after that...

CT: What's that?

LR: Floor bread we would call that. Spontajoun. It means big bread, no. And sometime she used to cook it right in the loaves, in the pans, like that. But we preferred that on the brick. So...had a big wooden shovel like this. And the oven was already prepared, hot enough, she would throw a handful of flour in there. If it would burn, well, was too hot. Had to be just slightly that would only come brown, slowly, the flour. Then, was ready for the bread. And she would turn the loaf of bread like this upside down.

(Smacking noise of hands.) We have to have the way you put the bread like that. Then the bread comes round and rosy on top. Used to look so nice and brown, the bread. Cause had the oil from the pan on the top of the bread.

CT: Can you describe how long it took to make the bread and what was the steps involved?

LR: Oh yes. The night before we'd make the yeast. The yeast was already a piece of dough from the last time you cook bread. We keep that in a jar. A piece of dough. And then, if you're going to cook tomorrow, bread, tonight, we take that piece of dough and we'd add a handful of flour, some sugar inside, more or less. A little salt, pinch of salt and a grated potato. Either a boiled potato or a grated potato. Either one would do.

CT: Raw?

LR: Yeah. And you put 'em inside and you mix it all up and you cover that jar. And that would ferment during the night. And the next morning, early, you'd put your flour in your pan and you put that whole jar of yeast in there and a little handful of grease. In those days, was anything. Lard or so. Now is the famous Crisco that you use. You know what I mean and even butter and all that. But we didn't have those means. Was pork lard and all that which you used to taste good, because we had already cooked the pork, you know. You put a little hand of that in that, and then you'd knead your bread. If you had surplus of milk, you'd use milk. And if you didn't have a surplus of milk, you use water. And not too much sugar, not too much salt. And then, you'd let it rise up.

CT: How much did you make for your family? How many pound, or....

LR: That, I don't know really. We used to cook about--twice a week, she used to cook about seven to eight bread. Cause in those days yet, we never used to eat rice. But afterwards, we adopted the rice which we liked more than the bread. And so didn't have to cook as much. Maybe about five loaves only. And the family was big, anyway. So that's how...if you let that rise in the pan, then you make the loaves, you let 'em rise again. Double its size. Then it was ready for the oven. And you only cook it from 45 (minutes) to one hour, 45 minutes to one hour's time, the bread would be done.

CT: Then the bread last for half a week or one week.

LR: It not would get old. I don't think we gave it a chance anyway. We were always ready to eat. We never gave it a chance to get old. (Laughs)

CT: Then as far as eating, did you folks sit around a table?

LR: Oh, yeah. We had the big, long table for our family. Cause was

plenty children. We'd all sit around the table, and my father and mother were at the head of the table. And we children, we said grace and we'd put our noses down to the food. And no talking. Only my father and mother would talk at the table. If we needed anything, we'd ask permission and we could have second helpings and all, but there was no like you see now, the people that talking and make such big noise at the table. No, we were very quiet. We ate quiet. The children was all quiet. And my father saw and my mother saw to it that we bring no gossip to the table while we were eating. That was something quiet and sacred while we were eating, you know. (Chuckles)

CT: Did they talk?

LR: Yeah, if was needed, whatever they needed to talk, they would talk. But it wasn't like I see now. The people at the table, they talk so much. Was different.

CT: Did they say why that was so?

LR: I guess it was like a respect or something. Or maybe our parents was so tired by the end of the day, that they didn't want too much noise.

(Laughter)

LR: And you know how kids can get off-hand. If you give them the rope, they go. I was one of them. I know. We were trained that way. All quiet.

CT: And who did the preparation and the clean up?

LR: Oh, my mother did the cooking, but the clean up, we all had our chores. We knew just what one was going to do. What the other one would do and....because she always had a baby in her hands to take care plus other things, like that. And once that was over, if we had our homework done, if we had done it after school, come home early and do it. If not, you had a little while with the lantern or light, whatever lamp we had, we'd do a little....and once that was over, we were ready go to bed. Because nothing else to do, so we had to bed. In other words, we went to bed early and got out of bed early, because we had to do work before going to school, yet. You know.

CT: What time do you remember going to sleep?

LR: Oh, early. The sooner, it would get dark, the sooner we'd go to bed. And especially before the screens came, we didn't have screens. You know, we had to shut all the windows because we had so much mosquitos, eh. So that made the house nice and snug. We didn't too much blankets, because we slept plenty all in....the houses was small; the beds was about, maybe about two or three brothers and sisters would sleep together. And we had to shut the windows and doors early, because of the....during the day was the

flies, but we had it all open, because the flies could go in and out.

(CT chuckles)

LR: But night time, we couldn't stand the mosquitos, you know. So we shut the doors and the windows soon, early in the evening.

CT: So just as soon as got dark?

LR: Yeah. Just as soon got dark and we finished our chores or whatever we had to do, go to bed. Go to sleep. Had mosquito nets, yet. On the beds, you know.

CT: And when did you get up?

LR: My father would go to work; my mother and father got up early. And he'd go to work. She already had prepared breakfast for us children, and we'd get up and eat and do little things that we'd had to do before going to school, then eat. That was real early. Because school used to start early, too. Was, I think, about 7:30 the school started. I remember certain times of the year when was really dark and we were walking to school.

CT: What were some of these chores that you had?

LR: Well, we had to see that the dishes was all washed and put away, ready for the next meal. We divided amongst us kids, no, and then...as we grew older, mama trained. We could do our own laundry to wash our own. The girls especially, no. And then we had to take care of the ironing. And the boys had the yard to rake and work in the garden and get things prepared. And as they grew older, they started chopping the wood, too, the boys, and sawing. One would saw, and the other one would chop. That would be to help my father. The harder ones would be kept for my father to do. But the children learn from small to chop wood and saw the little logs. Get it all ready for cooking bread and using in the kitchen. Cause that's what we used. Wood stove, yeah. Later years, then, we got kerosene stoves. Now we have the electric stove, yeah.

CT: You know, washing clothes?

LR: Washing clothes, in my mother's days, was in the river, they used to wash the clothes. But already, I never went through that. We had our wooden barrels. That, the plantation would provide. They used some kind of oil, so that they would provide the families--- or even buy, maybe, those barrels. And that's where you would wash your clothes. And had already running water. I don't remember carrying. Like my mother's time, she used to carry the water, too for them to use in the kitchen and all, you know, and take a bath. Wasn't with running water. They used to take bath with little pails, no, little buckets or something. Then everything came out more modern. The Japanese had their little wash rooms that they call the furo, or something that each family would take their baths, yeah.

And us, we already began to have wash houses. We used to call 'em

wash houses. That's where you do your laundry and you take your bath over there in the same....there was no showers, no anything like that. Was in those wash trays. Whatever you would use to wash your clothes, 'as where you take your bath. And warm water, if you wanted warm water--that's why we used to take the bath early during the day while was still hot. But if you wanted hot water, we used to boil the water outside in kerosene oil cans and carry that to the little wash house. So even the water was little. Because you can imagine, you couldn't take one nice bathtub wash like you wash now. (Laughs) Hard. Was cold, the water.

CT: You had plenty brothers and sisters, so how did you take care of all the brothers and sisters in the house? Was it big enough?

LR: Oh yeah. We made it big enough. 'As all you got. The plantation would give you and that was up to you to manage, and make it big enough. They always had a kitchen, and then, they had a little pantry where they would keep the foodstuff. And usually, you used to buy for a whole month's supply, mostly on the can goods and all that, and your sugar and your flour and all that. Was a small little room that they had. They would provide that. Then they would have about....more, gradually, more to the family size. They made some small little houses for the bachelors. Some of them were married men, but they left their wives back there and they came here for the three years.

CT: What? You mean Portuguese?

LR: Yeah, Portuguese. And the Japanese was the same, too. And then they would have enough bedrooms, little bedrooms, like that. We didn't have bureaus or any chest of drawers and all that, but everybody, like in my family, each of us, each child had his own box. And we would keep our clothes over there, folded, each one. And we put....there was a space, we'd put it under the bed, no. Whatever bunk you had to sleep with. Put over there. And once a week, my mother would inspect those boxes. We had to have that clothes nicely folded, not rolled up any old way.

(CT chuckles)

LR: If it was any old way, you'd get it. So that was the way....and the boys would be all in one room. The girls in another room, you know.

CT: How many brothers and sisters you had?

LR: I had three girls, including me, and had five boys. The other ones had already died. They were older than me. They all had died. I don't remember them. That was eight in our family.

CT: And three girls in one room, and five boys....

LR: Five boys in the other room. But as they grew up, too, they left

home, so there was more space for the other ones that stayed back.

CT: And, you know, you folks did so many chores and things, what did you do in your free time?

LR: Free time, well, we played together. And every yard was fenced. And they didn't go from one yard running around here and there, you know. Our spare time was in our own yard; we'd play sisters and brothers. The boys played trains and....like machinery. They would play under the house. In the cool of under the house.

And the girls had doll houses. We'd make doll....we'd always be mamas. The girls was always like that. Had the boys, some of them even would be priests. They would be altar boys, like that. Or cowboys. They would make that kind. The boys was all men things that they would do. Or machinery. Before, had those steamer rollers, no, and steam plows and all. You'd see those kids digging in the ground. My brothers. By the evening, they were a mess of dirt. They would be digging, you know. Whoo, whoo! They would blow the train and all. That's the boy would play. And the girls would play dolls, like mothers and....that's the way we enjoyed ourselves when we were little. And as we grew older, well, we'd pass our time sewing. Had to learn how to sew and stitch, cook and all that.

CT: How about the boys?

LR: The boys was already graduating, too. They would do other bigger things. Like my brothers would go and work for somebody else. Cause they had enough work done already at home, you know. They would go clean somebody else's yard that didn't have boys to do. And they would give a little ten cents or so and they would be too glad to go and clean that yard and make a ten cents, you know.

CT: What? Did they spend the ten cents, or give it to...

LR: Oh no. They bring home the ten cents. Because the owner that gave the ten cents would tell the parent, you know, how much he gave, and then, it was up to the parent. He would make use of that. My father never kept it for himself. He would put that aside in the bank for that child, you know. Whatever you earn, while we were under his, he would not keep it. He would put in our name in the bank.

CT: How about buying candy or going to the theatre? Things like that?

LR: Oh, that came later years, we had the theatre. That was only once a month, we were allowed to come like, well, "Today you folks can go show." He'd give us ten cents for go show. And we'd say, "Aw, next week. Going be better, the show, you know. Better, next week we would like to." "Okay, you no want to go today?" "No, I like go next week." "Alright. Today is the day to go." Then we got wise to the thing, cause next week, was no show. We didn't go today, when he tell you to go, you not going until make one whole month's time, again. So we lost out. We got wise to that. We went whether was good or not, we went. (Laughs) That came later

on.

And candies, well, that was....you see, we used to....when our parents bought at the stores, either was the Chinese merchant's store or the Japanese, was the same way. And then, the end of the month, they put down, all in the book everytime. What you would buy, charge, charge, charge. And the end of the month, you would go and pay that bill. Then he'd give you a manuahi, which was nice. 'As when we would have the little candy. You know, he'd give enough candy for the children of the family. According to the bill that you paid. Would give you enough candy, or sometimes, was Mainland apples or oranges which we appreciated. Cause we had oranges, but was this kind oranges, you know. During the holiday time, 'as when had apples and oranges. He would give. But otherwise, was always give candies and cookies. And was a famous brand. Was Vanilla Snaps, you know. I used to hate that. (Laughs) 'As the only kind cookies all the time. Vanilla Snaps. (Laughs) Don't like that. Till today, I don't like it. And Ginger Snaps, yeah. Two kinds of snaps. They used to come in little packages like that. Made from some bakery. I guess, was Love's because there was no other bakery in those days. Was only Love's.

CT: They gave you the whole box?

LR: Yeah, they give according to your bill. You had a nice big bill, more they would give, you know, and then, 'as the little candy that you would have for the month.

CT: And that was called manuahi?

LR: Manuahi, yeah. Because you paid your bill, and the store man would give you. Then on Christmas time, that same grocery man, whichever one you patronize, he'd have already, for each customer, he'd have a nice big bag made, you know. One apple, one orange, one tangerine. That tangerines came from Japan, those days. Big, yellow ones like that. Tangerine, apple, orange. A good amount of walnuts, and almonds, and nice little bag of candy, and all, he'd give to each customer. Had his bag ready there. When would come the holiday, he'd give you that bag for pay back for the whole year that you bought over there. And we'd look forward to that, you know.

CT: How about swimming or playing sports?

LR: Well, the boys, already, afterwards, they used to get little big and they could go out to the ball field which was up here. They would go play ball and all that. And the parents would go watch. Even us kids, you know, we'd all go see our brothers playing ball, you know. Was only ball that I remember. Play ball.

CT: Baseball?

LR: Baseball, yeah. Played baseball. The Japanese had---they had field down their place down this side. And Portuguese was up here, this side.

CT: Oh. You mean was separate?

LR: Yeah, was separate. We all live different, you know. Like this is haoie camp. We're not supposed to be here before, you know. We lived up at other camp, the Portuguese. And the Spanish was on that side. Never had Filipinos, see, at that time. Now is where the Filipinos cause no more Spanish, now. They're living up that side. And the Japanese was always down this side. And the Koreans was way up by the old mill. Had the little camp of Koreans. And the Chinese was down Mokuleia. Had the Chinese people. Well, they were all....I don't know what you would call that. They didn't have their wives. They had their wives way out in China, like, no. They were all bachelors. I remember, yet, when they had the rice field down here. They had a place where the horse would go on top the rice things, no, to separate the...

CT: The horse would walk on the rice?

LR: On the rice. And one big concrete slab and they would go, oh, round and round, round and round. Thresh the rice plant.

CT: Is that where you bought your rice?

LR: That, I don't know. We would buy it from the store, see. They had the rice in bags.

CT: And these different camps with different nationality, why was that?

LR: I really don't know. We were all segregated. Like, I don't know what was the reason. I guess to each one keeping his own....I guess, the language was different. Like the Portuguese all spoke Portuguese. The Japanese with their little Japanese language. And so was the Chinese and others. I guess that's one reason. They understood each other better, no. And there was not too much mixtures, like that. And then once they get all together, you know, look at the mixed marriages that we having now. Is different. Even when we went to school and all, we made our friends with our other races. But once we would come home, we spoke our own language, you know, and the others did the same at home. And they would stay to themselves.

CT: So once you came home from school, did you ever go to, say, Japanese camp or Korean camp?

LR: No. My father was a great one for take the children out, give my mother a rest on Sundays. And he would take us for little walks. Cause he had his Japanee friends. Like Tanabe and Nagata. The old man Nakata. And was three Japanese families that he was very friendly with the men. And we would take the little walks. And had the manju man, too, which I forgot his name, already, down this side. And we'd always end up in the manju store. And he'd buy. If for 25¢ manjus, was one big bag of manjus. Big kinds, like this.

CT: About two or three inches....

LR: Mhm. Nice manjus he used to make. And he'd buy that and he'd buy a bottle of soda, and we'd all share that while we were going for the walk. We'd all share that bottle. Because the bottles were big, the soda. And we'd share the soda with each other. And he'd bring my mother her share of manju to eat at home. We liked that. Was good. Now you don't see those things. Even buy them in the store, they hard, and they not good. Like the ones that we used to get....

CT: What did you do when you visited?

LR: We played and if we were with---like, I'd go with my father, we'd play with the children from that, his family. And they would come out. Do little talking and....like if the Japanee man would come my house, my father would give little wine for him to drink and they would talk, no. And my father go to the Japanese house, he give him sake to my father to drink. And talk. The wife was always, you know, working. The wife would not partake of that. She was too busy taking care of babies and doing her little chores. And so was my mother, too, like that, you know. But us kids, we would play together. The little children.

CT: The little children---you spoke English, like that?

LR: Yeah, we spoke to each others. From school, we would know them already, too, see.

CT: How about your father and the old Japanese man? How they talk?

LR: (Laughs) Well, they would....like half-Hawaiian and half---they would use Pidgin English, I guess, and they understood themselves well, you know. And used Japanee words and....yeah.

END OF INTERVIEW

Tape No. 1-57-2-76

ORAL HISTORY INTERVIEW

with

Lucy Robello (LR)

July 22, 1976

Waialua, **Hawaii**

BY: Chad Taniguchi (CT)

CT: This is a second interview with Mrs. Robello at her home in Waialua. Today is July 22. I listened to the tape that we recorded last time and I found some more questions that I wanted to ask about stuff we talked about. About your parents and your early childhood. Do you remember up to how long your father worked as a driver of the stagecoach?

LR: The stagecoach? Let me see now....see, I wasn't born at that time. So whatever I know is what I used to hear from him and my mother talk about it. So I wasn't born at that time, but I was born here.

CT: So he must have quit before 1905 then?

LR: Sure, he must have stopped, because....let me see, he had my sister Isabelle. My sister was born in 1902. 1903. I would say he worked up till 1903 or 1902. In other words, make it sure. 1902 he worked in the stagecoach. From then on, I think, that's when he got this little job over here in the plantation. He came to work at the plantation.

CT: And what job was that?

LR: Well, he went out to work in the field. And then they gave him a little luna job. You know, he had a little gang of men. Then afterwards, they found out that he could handle the boys very well, which was a bunch of racketeers. So they put him as a luna for the boys then. That's what I remember.

CT: What kind of job did he do? I mean, hoe hana, or....

LR: Out in the field was on a cane fields work, no. And then afterwards, when he got to that luna, well, he supervising some of the gang that were with the pick and shovel, see. Then they put him to take care of the boys. And that was hapai ko with the boys. Hapai ko. And clean the tracks. When hapai ko was over, they would run the tracks. The horse and car--cane track car, eh, with the horses-- and they would clean up, pick up every bit of cane. Not like now; they waste the cane. And all would be all clean and brought to the mill to grind. That's what he was doing.

CT: Oh, you meant the cane that dropped....

LR: As they were picking up the cane, you know. Because they dropped on the way coming back to the mill. So that would be the last routine until they would start planting fields again. Go out on planting and irrigating and cutting, weeding and all.

CT: And when you mention these racketeers....

LR: No, the boys were tough. You know, they had to be manhandled. And my father was strong and he did it. He could take care of those boys, you know, and see that they would get to work. You didn't get paid for nothing; you had to work those days.

CT: Did he tell you about some of the things that happened on the job?

LR: He had to be stiff with them. And then, he was always on the watch because there were a few real tough ones that once, even he.... I don't know if any of my sisters or brother, yet, might have that stone. A big rock that one of the boys threw to hit him. And he kept that as an evidence. He brought it down to the main office to show. And he grabbed hold of that boy. And he pushed him against the cane car and he says, "George, which is better? To be good or to be bad?" And the boy says, "To be bad!" And he gave 'em another twist by the jaw. And he did that about three or four times if they repeated that until the boy yell, "To be good!"

(Laughter)

LR: And then he let go the boy. So that was one manhandle that I remember he always used to talk about. The boy's name was George, but whoever second name, I don't know.

CT: That was the boy who threw the rock?

LR: Yeah. Threw a big rock at my father. It would have knocked him out if it (he) had aimed it.

CT: The rock was about....six, seven inches?

LR: Yeah. A great big rock.

CT: And you seen the rock?

LR: I did see it when....he had it home. But I don't know what happened to it. Yeah, there were some bad characters, you know.

CT: Do you know why he threw the rock?

LR: Because he was angry at my father. He didn't want to do what he was told to do.

CT: And that was doing the hapai ko?

LR: Doing hapai ko.

CT: Have you ever seen them do the hapai ko?

LR: Yes, I saw when I was a little girl. When we lived on this main highway, below the church, and that was all cane field. And now where you see these new buildings come up, that was cane field, so naturally, we could see it right from our yard when they would cut that piece of cane over there. That tract of cane. You could see them loading and watch the fire in the night. They build a fire in the night and then in the next morning, there would be the workers making the rails to have the cars go on it. And then the workers would come out and pick up the cane. Was mostly Japanese man with their families, their wives, that would do the main part of the hapai ko. Then my father came in the back with that bunch of boys to clean up the remaining canes that wasn't packed on the backs. Like the women and the men did. The man and the women who were getting paid, those little Japanese, by the amount, the poundage that they would---or the amount of cars that they would load in one day. Whereas these kids were getting paid just normal 25¢ a day, you know. That was just to clean up the tracks and see that the field was really left clean. With not one waste of cane left. That's what I remember.

CT: So the clean up crew that your father had was more younger?

LR: Oh, younger. Were boys, not older men. He worked with the older men first doing something else in the fields. And then they gave him this job.

(Siren in background)

LR: That's 10:30 now.

CT: How often they have siren?

LR: We have 10:30 and then that's lunch time for our men. Then 11 o'clock as half an hour, they have. And at 3 o'clock it will go on again. Finish work. Tonight at 8, 'as curfew. And then this morning, well, was 6:30 this morning when they start to work. And then, it changes during the year, though. When the days gets darker, they'll start work at 7 o'clock. That's when the whistle will blow and they'll eat their lunch at 11 and finish lunch 11:30. And 3:30 is when they quit work. And curfew is same. 8 o'clock at night.

CT: Curfew?

LR: Mhm. The curfew started when the War started. All the minor children had to be off the streets, eh.

CT: Not before the War, though?

LR: I don't remember that. But I think it was when this second World War started, they made a curfew. And then sometime ago, the plantation

on it's own tried to discontinue that. But the people liked it so well and they made a fuss about it, so they still have the 8 o'clock whistle. That's when most people set their clocks and their things for the morning to get up. Like that, they know if the time is right. I know I miss it if we don't have it. I like it. I look forward to it which I don't need because we have electric clocks and....but I like it. (Laughs)

CT: And since when can you remember that the plantation used to have whistle?

LR: Now, going back to my mother's time and my father's time, it was a Hawaiian man that blew those horns, you know. The shells. And he'd blow like that early in the morning and let them know it was time to get ready for work. My mother used to say that. Up in the old mill. And then for me, if I was born 1905, maybe, from five years old, I can remember that whistle. You remember. You know that, because we used to look forward to my father coming home from work. We were happy. We know Papa was coming home from work. And he always brought us some little goodie in his kaukau can. If nothing else, as he did his work, he would peel a piece of cane and have it all peeled and chopped in little pieces and bring the little kaukau tin with little cane for us to chew at home. Cause most kids used to run across the street, go into the tracks and get. That was against the rules, but most parents didn't mind that. And they were allowed. We were not allowed to leave the yard. Once we'd come back from school, we were in a fenced yard. And then he saw that he would bring the cane for us. We wouldn't go to the tracks and get it.

CT: What else did he bring?

LR: Well, in lunch time, if they would happen to hit the field that had those little strawberry tomatoes, those wild little small tomatoes, he would fill up his can with that little tomatoes cause when they give, they give plenty. He'd fill up his little can with tomatoes. And we'd love that. You know, that was just like little fruits to us. I guess, it's the cane and the little tomatoes I remember he used to bring home from work.

CT: You mentioned in the hapai ko was mostly Japanese men.

LR: And their wives, you know. Yeah, they would contract that. Poor things. They work hard.

CT: Do you know why it was mostly Japanese?

LR: Because they had hired that amount of labor that came in. Before the hapai ko, was this other races. Was like, the Portuguese and Spanish and all that. But they didn't use that work hapai ko and they didn't do it that manner. They had those--what do you call those? Steers, no? The cows. That's the ones used to haul the cane

to the mill. That's up there in that old mill up there. But already, when the Japanese came already, they were using already another method. They already had the trains. In the field work was the mules that used to push the little cane cars.

CT: So it just happened that when the Japanese came....

LR: Yeah, was already a little more improved like. But they worked hard. They help put this islands into what they are today. And now, this other ones coming in, they think they doing a big work. Well, they might have the education, but they didn't have the experience that our poor immigrants had. Poor things. They worked hard. And immigrants, I mean everyone of them. Was Chinese, Japanese, Portuguese, Spaniards and the Koreans. Even the Koreans, had some.

CT: You know, when the time your parents came to Waialua, was it all developed?

LR: No. Wasn't quite developed. That's what they had was just that small sugar mill up there. Then already, when my mother got married and many years after she went to Kahuku and all those thing, 'as when they built this sugar mill over here. And then they moved down this way.

CT: Did your parents do any work, like clearing up the fields of trees and bushes like that?

LR: Oh yeah. They did that png before my time. That's how they got the plantation---all this acreage of land. Like cleaning those kind of...kiawe trees and things like that. I can imagine that must have been hard. No saws and things like that. All man power. That must have been real hard.

CT: Did your father mention that....

LR: He didn't mention of doing that himself. I guess some others before him did it. But as I said, for a period there, he was working for.... like for the stage car. Then he work for another company who were hiring men to build the outside toilets. My mother stayed in town, living in town. And he went even to Kauai and do that work with a group of men to build outside toilets.

CT: Do you know how long he was gone?

LR: I don't know. I wasn't born at that time.

CT: Going back to these Japanese men and women when they doing hapai ko, if they had children, what would they do?

LR: They would take them with them, the little babies and all. And they would build sort of little huts like out of cane stalks. And the children were sheltered there. They would be making the piles. And the husbands would carrying it up. They had a ladder that go like that. And filling up the cane cars. And the women were doing

that other job. And then, at lunch time, they would have a hurried lunch and feed their babies. And back to work again. Till later years, they got, then, a little baby house. And they had a few women being paid by the plantation to baby-sit those children. Already was more modern and it wasn't so dangerous for the poor parents and the poor children that were in those hot fields all day long.

CT: The children, they were kept near or far?

LR: Each contractor, each husband and wife had his area for the day to do it. That's where they would build the little place for their kids. And next one would do the same someplace in his area. While they were working, they were, at the same time, keeping an eye on the children.

CT: So, as far as you know, was it safe?

LR: No, it wasn't safe. Poor things. That was dangerous for the poor babies. All day long with flies on top of them, insects and all that. And those babies cried a lot, I'm telling you. But the work came first. Because they weren't allowed to do that either. They were getting paid was to work, you know what I mean, not.... (Laughs) I mean, the poor babies paid for it, in other words. As they grew older, I'm sure the older little ones stayed at home already taking care of their babies. This was while their babies had to be nursing. The mothers brought them yet to the fields to be close by to nurse the babies.

CT: So do you even remember seeing them, like that?

LR: Yeah. I remember seeing that. From the fields. So that wasn't too long ago. If you look, I'm seventy now. I remember things from about five and six years old, you know. I remember that.

CT: Then you mentioned that your father worked with the stagecoach.... is there anything that Portuguese have more experience with animals or something like that? They know how to take care animals?

LR: I guess, everybody knew in their own way, like lot of people raise their own pigs for home use. And lot of people had their own cows for their home use. And who could afford would have a nice horse to ride on Sunday. Outside from that, I don't know anything more.

CT: Did your family have a horse?

LR: My mother had one when she was single. They had one horse to the family. And that was her recreation on Sunday. After Mass and after getting her laundry done to be ready for Monday morning to go to work, then, in the afternoon, she'd have the horse to ride horse back. And she'd come from way up the old mill down to Mokuleia and back again. That was a recreation for her. With other girls and other boys that had the same chores like she had. They all in

that old mill camp. Old people. They were all about the same age.

CT: Was there anything special at Mokuleia?

LR: No. It was just a good horsepath. Those days didn't have roads. Was just paths that they had. They would race their horses and have fun.

CT: Did they have any special day for race? Or was it just between friends?

LR: Just between friends. But in town, they had. That I know they had those special days for races and things like that, but not over here.

CT: Did your mother ever take part in race?

LR: No, she used to race with her friends, no? Now my father-in-law was living in the same place and they worked together and all that. And he had a better horse than she had, but she was a good rider. And she beat him once down the ride, and he was very angry at that. He and his brother.

CT: Oh, that was before she was married?

LR: Oh yeah. They were kids yet. Working yet in the fields.

CT: Then, also, in the last time, you talked about sometimes the doctor might make a mistake in registering the baby.

LR: Oh yeah.

CT: What was the result of this? Did it somehow damage the child later on?

LR: No. The only thing is that afterwards they wouldn't get the records straight. They got them mixed up. You know what I mean, eh. And I don't think it caused any damage. Cause not like now. Now, you have to have your right records for social security, like that. In those days, you had nothing coming to you. Was just to know when you was born and when you would die. That's all.

CT: Nothing about....maybe they question your citizenship or....things like that.

LR: Oh! I think they did. Like both of my parents, they came here as immigrants' children. Then my father got his citizenship. And when my mother married him, automatically, she became a citizen because my father was already a citizen. And then we were born. We all citizens, here. That's the way it worked.

CT: Then you also mentioned that during Christmas time you would get a

whole case of oranges?

LR: Oranges and whole case of apples and the whole house smelled with that. Besides my mother had already baked her batch of sweetbread. That was the goodies we had for Christmas, eh.

CT: Was sweetbread only a special time?

LR: Yes. In those days. Now you eat sweetbread everyday, because the bakeries make and all. But in those days, was in Christmas, and New Year's, and Easter. That would be the special days. Unless you really could afford it and you had the time for it--because that gives a lot of work--then you would have, maybe, in between. But those were the special days. Was Easter and Christmas.

CT: You know, those oranges and apples, how big was the case that you're talking about?

LR: Well, I know the case was this size. How big would that be?

CT: Little more than three feet long.

LR: Yeah. They had a division in between like that of food, you know. And the crates were opened, like that. You could see the fruit in through here, like that. And they had the wire band around to hold the crate together.

CT: So about three feet long and....

LR: Mhm. About two feet (wide). Maybe like this. Not too filled. Foot and a half (wide).

CT: So that's quite a bit of fruits.

LR: Yeah. And every family that I know of, they would get a crate. That would be for the whole holidays then. Apples and oranges.

CT: Your family was able to eat all of that? (Chuckles)

LR: Well, we would try to put 'em in a cool place and then we had something to eat as long as it lasted. And if any of them showed signs of getting spoiled, my mother would preserve them right away. Like she would boil the apples and she would make marmalade from the oranges. She would preserve them. And I guess, every other family would do the same, because it was expensive to buy that.

CT: Do you know how much it cost?

LR: No. I don't know. So many years ago. (Laughs)

CT: Then you mention the Centeo Store.

LR: Centeo. C-E-N-T-E-O. It was a colored man that had that in Lusitana Street. He had that little store there.

CT: Were there many colored people?

LR: There were. Quite a few Negroes here. But---what do you call them? More like Africans. They were more like Africans, you know. Or mulattoes. And they spoke the Portuguese language. Eventually, I think, they came from where Portugal had these guys which I think they losing part of it already. Angola and things like that. No, there were. I remember had Sebastion and all that. He used to have a little farm down here, you know, Waimea. And he had sweet potatoes and he would come up and sell that by the bag on a little jackass. And he was so big and his legs was touching the ground when he was riding the....

(Telephone rings. After phone call, taping resumes.)

CT: So we were talking about Sebastion.

LR: Oh, the old colored man. He used to have his little farm way down in Waimea which I don't know where that was, but I'm sure that's where there's maybe that peacock thing now (Waimea Falls Park). And he raised sweet potatoes and things. And he'd come up and sell it here to the Portuguese people up this way. He had nice sweet potatoes and they were big bags and they wereso cheap. For a whole fifty cents, you could buy a hundred pound bag of sweet potatoes, you know. But he made it in half. That was the fifty pound bags and would be 25¢. And you'd have enough sweet potatoes to feed a regiment. (Laughs)

CT: Did he speak Portuguese?

LR: Yeah, he spoke Portuguese, that man.

CT: So where do you think he came from?

LR: I have no idea. And then my mother used to say that there was a bunch of Negroes up here in this Koolau Range. They had a dairy. And they made butter up there and sold milk and butter down to the people down this way. They used to make their own butter and come and sell it to the people. She used to talk about that, but not that I got to see or know about it. I never saw that.

CT: Do you think they came from United States Mainland or some foreign country?

LR: Since they spoke the Portuguese language, I think they came from foreign countries. Don't you think so? 'As the way I felt. Because they used to speak the Portuguese language with the oldtimers here.

CT: Did you consider them to be Negroes or to be Portuguese?

LR: No, Negroes.

CT: And what was the feeling about them?

LR: They were alright. They got along fine with everybody else. The people were so different before. We all got along nicely, you know.

(Siren in background)

LR: Now the men go back to work.

CT: Then you mentioned washing and ironing clothes. How did you iron the clothes?

LR: Well, the oldtimers, they used to heat up the iron on fire to make it. But I don't remember that already. But I remember the charcoal irons. You fill up the little iron--had a handle and you lift it up, fill 'em up with charcoal, light it up, and when those coals would burn, it would naturally heat up. And you'd have to keep on (Makes blowing noise) blowing that coals to keep it burning. And then you would iron the clothes.

CT: So you made the fire in the iron.

LR: In the iron. With charcoal and you'd get---the best charcoal was kiawe wood. That was sold in the stores. That kiawe charcoal. Sold in the stores and you'd break it in pieces to feed the iron.

CT: Do you remember doing a lot of ironing?

LR: Oh yes. (Laughs) I did plenty. My older sister and myself did a lot to work for the supervisors that could afford to pay an ironing lady, you know. After school we would go and do a little ironing for the....we would call them bosses, anyway. Mostly Scotch people. We would heat up the iron and when you had it hot, we take a piece of wax or candle, you know, and we'd wax the whole iron with it. And with a cloth we'd wipe it up so that it would be easy to iron the clothes. Wouldn't stick on the clothes. And you would have to have it at the right temperature. Otherwise you scorch the material, whatever you will be ironing. Yeah. I remember that, too.

CT: What kind of clothes were ironed?

LR: Oh, well, like those bosses, they had their trousers. Khaki trousers, all starched.

CT: You mean work clothes?

LR: Yeah. Work clothes and the Sunday clothes, too. The suits and all was all done with good thick starch. And then the table cloths--those days they all had table cloths--and all that was washed and iron.

CT: Was that the same in your house?

LR: My father always had his trousers and his shirts pressed and ironed, you know. And our good dresses to go out was starched and ironed, too. Otherwise, the home clothes, we just wore it like that.

(Helicopter noise in background)

CT: On what occasion did you wear good clothes?

LR: Like, when we would have the feast day. That was on the....always fell between the seventh and the eighth of December. You know what I mean.

CT: Oh, what feast was that?

LR: The feast. The Immaculate Conception. That was our church here. St. Michael's Church, we always had that feast day. That was on December. And that's when we always saw to it we would have a new dress, new ribbon for the hair, new shoes. And that was saved for Christmas then. And that's what you would have for the rest of the year for a good thing to wear. And then the next year would go through the same process. You would have a new hat which was straw. And a new ribbon for your hair. And a new dress. And shoes. The shoes that I remember wearing when I was a kid was string and button side shoes half way up your leg.

CT: It was buttons?

LR: Buttons. And you had a hook to button the shoe or a string, you know.

CT: Who made the dress?

LR: Well, normally, our mothers would do it. And then eventually, we girls had learn that, too. We made our own little dresses. And the sewing machines that I remember in the beginning was by hand like this.

CT: You crank it?

LR: Yeah, with the hand. Because had a little handle. And then, afterwards, they improved it. They had with the peddle. With the feet. Then you would work with sewing machine.

CT: The one with the hand, could you sew and crank at the same time.

LR: Oh yeah. (Laughs) If you were left-handed or right-handed, well, you use one hand to guide the material. Naturally, you would baste it all up, first. You baste it by hand, so it wasn't really too hard. Cause once it was baste, you could handle the sewing machine. Just gear the material into place.

CT: Did you ever buy clothes from a tailor or from a store?

LR: Oh yeah. At later years that I remember my father used to get his suits and little things like that. And us, too.

CT: When would you say this started?

- LR: Mhm....that you could buy things. Oh, yeah, Liberty House came on. They had McInerny's in town. But that was in town. We could go by taxi already into town and buy. Had already the taxis.
- CT: Was that before you got married?
- LR: Yeah. Long before I got married, you could go into town and.... I know as a child I used to go into town by train first and afterwards, was the taxi. Japanese taxi take us into town to get our teeth fixed. That's where the dentist's was. In town. On Fort Street.
- CT: No dentist out here?
- LR: No, there was no dentists out here. Then, afterwards, they started coming weekends or so. They would set up a little office which was more convenient for us, too. Then we didn't have to go all the way to town.
- CT: You got teeth treatment quite early?
- LR: Oh yeah. My father saw to it. As we were children, he always saw to it that we had to have our teeth repaired, you know. He'd arrange with the doctor and all that for one whole Sunday. (Laughs) 'As when his day off. And one whole Sunday, he'd (dentist) work on our mouths and what wasn't finished, go back again the next Sunday. By taxi and by train, I went. I remember that, too. And when we'd get out in the depot, had Rapid Transit in those days.
- CT: In Honolulu?
- LR: In Honolulu. Then we'd go up to Fort Street from the depot over there.
- CT: What you mean Rapid Transit?
- LR: Rapid Transit is the electric cars, we used to call 'em. You know, dang, dang! Dang, dang! Run on tracks.
- CT: Cable car or trolley?
- LR: I would call it the trolley, like. But it ran on a tracks. The motor man and the guy that who came around collecting the ticket, eh, for you to ride on the....
- CT: What would be the reason you would take the taxi or take a train? Was there a difference?
- LR: Well, first was the train. And then when the taxis came on, we started using the taxi, 'cause was more convenient. We'd go to Kipapa Gulch and all through those....but was little Ford cars, you know. Model T's or something like that.
- CT: You remember the first time you rode a taxi?

LR: Sure. I remember that as a child. We went to visit my godparents in town, in....Judd Street. That was my aunt through my mother's side. But her husband worked as a chauffeur for Mrs. Wilcox. You know, they were missionaries. Mrs. Wilcox. She was a Miss Green before she was Mrs. Wilcox. And my godfather worked for that people as a chauffeur. He used to milk the two cows that they had. And yet he was her chauffeur. First chauffeur by horse and wagon. And then he had to learn how to drive a car. An automobile. Then they had an automobile. So all this went step by step. We took time.

CT: Do you remember when that car came in?

LR: There, again, I was only a child, too, so....I would say I was about, maybe, ten years old.

CT: So that would make it about 1915?

LR: Could be. That is for the automobile. 1915. But when they had the horse and car was, I think....little sooner than that..

CT: Were most Japanese doing the taxi job?

LR: Yeah, that I know of. They had Fukushima, Shimamoto. 'As two that I know well. Later years, they had Fujinaka and all. Those already younger people already.

CT: Were they based in Waialua or based in Honolulu?

LR: I really don't know, you know. I know Shimamoto lived right here in Waialua. Oh yeah! And they had one Portuguese man, too, that had a Ford car. I only know him by John Machine. That's his name, John Machine.

CT: Machine?

LR: Yeah. (Laughs) John Machine. That was a Portuguese. But Shimamoto, I know him well. He was a very nice little old man. Was the parents of my schoolmates. Shimamoto Store here. The wife ran the little store and he had that little business running the taxi in to town. And then they had another guy down here in Haleiwa which that one, I only know him by name. Fukushima. But I didn't know him by any....because 'as...

END OF SIDE ONE

SIDE TWO.

CT: You were talking about the Shimamoto taxi. How did you make arrangements to go to town with him?

LR: At first, they never used to come to the doors. You would go and let him know and he'd wait there. He tell what time he was leaving, and we'd go to his little place there and get on that car. But

after that, you would just let him know that he had one more passenger. Gradually, he began to know where everybody lives. And he'd come with the little car, first. And pick you up at your door. Take you into town.

CT: How many people could ride in that?

LR: Well, a little Ford car, if you figure 'as those Model T's that you see and all that, considering the driver, would be about six people. With the driver. Cause three would go in the front and three would go in the back.

CT: Then was it one family that went all the time, or could you...

LR: Oh no, he pick up just one person from anybody, you know. As long as would fill up. That I know of, I think, it cost dollar and a half.

CT: Altogether?

LR: Yeah. To go to town and come back.

CT: So however many people they had, you divide it, the....

LR: No!

CT: Oh, dollar and a half per person?

LR: Dollar and a half per person.

CT: And you figure this started in 1915?

LR: Would be, I guess so. I don't know about the years, you know. I don't remember that.

CT: Did you consider that expensive?

LR: Well, it was in a way, because the wages were little. But when you think, too, that was the man was living from, that was his wages, too. He had to buy the gas. He bought the car. All that you have to consider that, you know. And we were too glad that that was much faster to go into town. Before that, lot of people had their own horse and car and they would go by horse into town. Start in the dark of the morning and come back in the dark of the night. And some of them would stay over the night and then come back the following day. That's when you went with your own horse and wagon, yeah.

CT: And how about how long did that Model T take?

LR: That, I don't know. I can imagine would have taken at least three hours. Cause the cars didn't go very fast those days. (Laughs) Yeah. They didn't go too fast. But was fast enough for us. Was a great thing.

CT: So we were talking about the good clothes you wore for....

LR: For the feast day, we had that and then we'd put it away for Sunday use then. Like us we had our church to go and would go to church with that. Come home and if it needed laundry, we would do it. If not, we'd keep it for the next Sunday. Just the way we had worn the thing.

CT: Was this what you would call Portuguese clothes?

LR: Yeah, in a way.

CT: What was the name of the dress?

LR: We would call it esai cozac a mu zee. A coat and skirt the older women would have, you know. A coat and skirt that we go. That's the way the ladies dressed. Our Portuguese ladies. And they always had a shawl or a mantilla, you would call that. Spanish would call it mantilla. We call it the shawl. Tied under their necks. And the little girls, was just plain little muumuu--you call it muumuus in our days, but wouldn't be that dragging through the.... unless the Hawaiians would do it. But our....would just below the knee. Just plain sewing. Was very easy, too. And the Japanese had their own style. Always had the little kimonos, the Japanese, you know. But to work in the fields, they had like our Portuguese people had. You know, they had that little skirt that which they would tie it around here. Around the waist. And they had a little coat. We used to call that cozoksh. With long little sleeves. They didn't have gloves those days. They had rags. You know, cloth that they would wrap, wrap. Would be the form of a glove. You wouldn't work in the fields with the hands like that. You couldn't take it, because the canes would cut and all that. That's the way they would work.

CT: So they would wrap the thing around each finger?

LR: Yeah, each finger in their little hands like that. And they would work. Was just like a glove to protect themselves from the cane and getting hurt like they would.

CT: So did most people make their clothes?

LR: Yes. They did.

CT: What did they get the material from?

LR: From the stores. That's my time, they had it in the stores.

CT: How about utilizing rice bag and....

LR: Oh yeah. We save that. When we buy the rice, the sugar and the flour, all came in white bags. And we would save that. That would be for the underwear. I remember my mother sewing at my father's

T-shirts. And his underwear. And all our underwear. The children's clothes was all made out of that. Our slips and everything was from that. Besides then we would use it for towels. For the kitchen dish towels and all. Every bit of it was saved, you know. We used to make bedsheets. And I remember from the hundred pound bags, we'd take at least a good four bags to....you would patch them up, mend them up. And then you sew the hem around. You make a bedsheet for your bed.

CT: People'd use everything, yeah?

LR: Everything. And when you get your clothes---your dress was worn out-- usually some places not so worn up. We'd cut that in squares and we'd make little....quilts out of that. We'd save until we get enough to build one nice quilt made. Then we get the good bags.... like the Japanese make the futon, you know, or something. With one place was all white and the other place was all the little squares of pieces of material that we would save. And you have a nice cover for you. We used to cover ourselves with that.

CT: You mentioned the feast day and then Christmas?

LR: Mhm. Christmas.

CT: What things did you do on those days?

LR: Well, the feast day, we used to start on the Saturday, after work. That's 4 o'clock, the man would come from work or 5 o'clock, otherwise. For a whole week's preparation, the men would have already put up the booths and help with even cutting the meat and everything. Then they had the good cooks that would prepare food. And they would sell food. And the best part, we had bingo to play, which afterwards they cut that out. They said it was considered gambling. Could not use. But we enjoyed that. And the ladies did, like the preparation of getting all the utensils cleaned and all. Get all that work done. Was a lot of a headache. And cook lots of bread. And lots of sweetbread to be sold there. That's how they would make the money for the church business. That would be already Saturday night you start having that fun. And that would be one day that the fathers and mothers were too busy doing that kind of work. They weren't watching what the girls and the boys was doing. That was one time we had little fun with our friends then. And we were supposed to be helping, too. But in between, as you know for yourself, we found time to have little good time yet, with our boyfriends or our girlfriends together anyway. And then early Sunday morning, we would go to Mass. Then they would have a procession, carry the saints. Four able-bodied boys or men would carry the saints on their backs.

CT: What do you mean, the saints?

LR: Those statues. 'As what I should have said. It's the statues. Anyway, they make a procession, go right around one block. And they usually had the choir singing.

We had one Portuguese band here, one time. They had a band here made by Mr. Teves. He was the band master. Was all Portuguese men. And in that band, I had my three uncles, my two brothers of my own that played in that band. Besides this Mr. Teves, he had about five brothers. (Laughs) And then he had two sons and they all played in that band. And had some others, too.

CT: How many people in that band?

LR: Was quite a big band, you know. Those are the ones I remember, though, because they were close to me. And we lived next to Mr. Teves. He was the band master.

CT: It was a marching band?

LR: Yeah. A marching band. They would entertain when they had baseball and all that. They would go and play. So for that special occasion, that band would lead the parade like. We call it the procession. We'd go around that block, then come back, put the statues back into place in the church. Then go out again and finish the day till the evening. If they still had too much surplus of things left over that hadn't gone out by the tickets and by people buying that themselves, they would make an auction. Auction of rabbits, chickens, pigeons, whatever they had. Left over sweetbreads or Portuguese bread. All the little goodies, you know, they would auction that.

And things that we would give. Like the women, we prepared all year long. We crocheted things or silk work. We did our silk work and all that. And that's in pillow slips, you know, with silk work and little things for the tables and all. And we'd give all that to the church. To that project. And then they would auction that, and the money would stay to help the church.

CT: So the people also gave rabbits....

LR: Oh yeah. Whatever they would raise. That was in our faith. That's the way. Especially if we had a good year of chickens. And you know, not dying the chicks. And a good year of rabbits. And the cow, the beef that we use and the pork for those cookings was donated by a certain group of people. They would buy the thing from another person and everybody would pay little bit for that. And then they would sell it at the church. Roast meat. Roast pork, like that.

CT: Who would buy these things?

LR: Us. The people itself. We would give and yet we would buy it then. You know what I mean, so that the money would be there for the church.

CT: Would you buy your own things or buy somebody else's ones?

LR: Naturally, we would like to buy somebody else's one to try

how the different taste and the different cooking. And then the other communities like the Japanese and Chinese, they were interested in that. They would come and they would buy, too. They would auction things from our church. And we would do the same to them when they had those....now, what do they call it?

CT: Bazaar?

LR: No, the Japanese when they make the thing....the men all dance around and the children...

CT: Oh, bon dance?

LR: The bon dances and all. I remember they had those things. They had a big one right down here by the mill. And always had one at Haleiwa. Now they have more than one in Haleiwa. And we would go. Theirs already was different. They had the mochi rice. They had the sushis and things like that. We liked it. And they would sell even daikon we used to buy. And the umes and all. That didn't have in the stores but they had it in those occasions and we would buy and bring home to eat.

CT: And those were to support their churches?

LR: That was to support their churches. Whatever they made was for their own church. Just like what we made was for our church.

CT: How about some other group? Did the Chinese have, too?

LR: Well, my mother used to talk about that, but that was in town. They used to have that dragon that would go around the streets. This year, they made something like that. I remember my mother talking about that when she was living in Vineyard Street. How she used to go with her lady friends. Go and watch those parades that the Chinese people used to do with all the fireworks and all. But I never saw it here in Waialua.

CT: Oh, I didn't know your mother lived in Vineyard.

LR: Well, she did when she got married with my father. She started traveling with my father. My father took quite a while before he settled down. Before he found out that the rolling stone gathers no moss, you know. When he found that he had a wife and kids to run around with instead of just grabbing hold of a bag with his clothes on his back, he began to settle down then. He roamed around quite a bit.

CT: In Vineyard Street, what was he doing?

LR: That's when he went to Kauai and take care of those outside toilets and my mother stayed there in one room. In a little room with (the wife of) a neighbor that went along with my father. And she stayed with that lady.

Ct: So this feast was once a year?

LR: Once a year we used to have it. In December, in the early part of December. Always try to get it by the eighth. Because eight is the day of the Blessed Mother.

CT: What was the meaning of the procession?

LR: The meaning of the procession was more like religious, in other words, you know. To show out our faith.

CT: And then you said in between the preparation and all that, that you kids would fool around?

LR: Oh yeah. We'd have lot of fun running around. In the morning, Monday morning, 'as when we knew we had skinned knees (Laughs) and scraped ankles and all that from running around rough benches. The plantation would help give the lumber. And then had to take back again. Was rough...one by tens and all, you know. And that was pretty rough. And we'd go through under those benches and play like kids do. Running around. In the Monday morning, 'as when we found out we had plenty scrapes and (Laughs) had to take care all. Everything was hurting on Monday. Especially if we tried to get out from going to school. (Laughs)

CT: You said the plantation donated.....

LR: Yeah, in the first years of my life, I remember. But not in the later. The managers were different already, you know. But the oldtime managers, they would furnish the lumber. Even the help with the carpenters, you know. And then take it all good wear again and return it back to the carpenter shop.

Ct: What were the benches for?

LR: For us to sit down because that was a whole night occasion and all day, you know. Would sit.

CT: What would you do?

LR: Well, was lots of fun. They had the band to play for entertainment. No radio those days. When you had the chance to be hearing the band, well, that would be good. Or the phonograph, eh. They would play the phonograph, too. That was lot of fun. And all the cooking that would be going on. The ladies would be cooking those malasadezh to sell. Big package for 25¢. Now you pay 25¢ if you want to eat one.

(Laughter)

LR: A decent one.

CT: Was there dancing?

LR: Yeah. There was a group of dancers. They would call that the Sharmaritez. The Portuguese dance.

CT: Can you explain that a little bit more?

LR: Well, I never partook in it, but I saw the ladies and the men singing. And they clap their hands and they turn around. Then they'd vice versa. Turn around different way, you know. They never hold like the American dance. No, they only just clap their hands and spin around each others. But they don't hold each others.

CT: Shamaritezh means dances? Is a name of a dance?

LR: Girls. Means it's ladies. The little girls or women dancing.

CT: But the men and women dance?

LR: Yeah. Men and women partook in it. But they call that the Shamaritezh. And that was usually by a string band. And there would be two singers, like the---what do you call that, now. When the man sings and then the lady answers. The cowboys do that. I can't remember the word.

CT: You mean, like a square dance?

LR: A square dance, yeah. There's one telling what to do and the dancers are doing what he says. Like that.

CT: Did everybody dance or only certain group?

LR: Not everybody. Some would partake on it. The others were the spectators. And then they would do a little gossiping, yet. Which is normal.

(Laughter)

LR: In everything. You know how it is. There is a little gossiping yet. It goes with it.

CT: About what?

LR: Well, like, "Did you see this and did you see that?" "How he looked at her and how she....did you catch on what the answer she gave him?" And like that. So that was fun.

CT: The children do the gossiping or the....older...

LR: The parents. The big, the older ones, the adults would be gossiping about that.

CT: About people who were just about the age of getting married?

LR: Mhm. That's right.

(CT chuckles)

CT: And where was this held?

LR: In the church ground. That would be all held in the churchyard.

CT: And would this be enough to support the church for the year?

ER: Yeah. It normally would help, you know, a big deal. For the little improvements, whatever was needed. And take care of the priest. Because there again, with our little that we had....now, you don't do that. The priests are getting better little wages themselves from the mission. But in those days, yes. Like your family and my family....your family this week would sort of see that the priest would get one meal a day, you know. And I would take the next meal. And the other person would take the next meal and see that he would get his little meal. Another family would see that he'd get his little laundry done. And the church laundry because our church always have altar cloths and things like that. And so on. Would rotate. We were all one big family in other words. There was no arguments, no nothing. All that was done free. It was up to the priest; if he felt like coming and eat at that table with us or he had the time, they all liked that. Because that would be like a little family reunion for themselves. Because most of our priests in those days came from Europe. And they were here alone. They had no relatives, no nothing. And they would be so happy to come. Even they didn't know how to speak our language and they would learn. They would try and eat at the table with us. Most was Germans and Belgians....and Frenchmen. The priest...

CT: Not too many Portuguese?

LR: No. Very few are Portuguese that had come as priests and things like that. Later years came. But the first ones was all most Germans and Belgians and Frenchmen. Most was Germans, though. And they would get in and eat with you at the table and sort of exchange words until finally they came masterpieces, they could speak the language good, you know.

CT: Do you remember any of them? Do you remember their names?

LR: Was Father Herman. That was before....he was the one that baptized me. Father Herman. That, my mother knew him more. But before that, had another priest, which I don't know. And then came Father--this one was a German. Father Herman, I think he was German himself. Was Father Sebastian Conance. Father Sebastian Conce. He was here at our church. And he was the one that taught us our catechism and all that. I remember him well. Then after him came Father Silva. He was already a local boy. But he didn't last long. He died. So soon.

CT: When did he start?

LR: Father Silva? Let me see, he was the one that married me, so that would be....he started in nineteen....I think toward the end of 1925. We got married in July. And he died in July of 26th. And he died in....I don't know if it was the 26th in the same year

that we got married, or just the following year in the early months of the year.

CT: He was a young man?

LR: A young man. And he died, yeah. I have his picture there in my little prayer book. He was a Kauai boy. Silva. (Rises to get picture) Couldn't get it off hand. He was a Kauai boy. And in those days, you couldn't learn. Like over here, now, you have all the seminary work all down here which is easier. Then by the time you go out, you could even go to the Mainland. But you had to go to Europe before to become a priest. On the 22nd, he celebrated his 25th jubilee, you know, to be a....he's Portuguese, that man. Then after him already came Father Ernest and so many others that had been staying just short time.

CT: It says, "In loving memory of Reverend Father Libert Frank Silva of the Congregation of the Sacred Hearts. Born in Makaweli, Kauai, October 25, 1895. Professed in Miranda, Spain."

LR: Yeah, you see, they had to go to Europe for some reason or other. I don't know.

CT: "August 5, 1917." Then, "Ordination in Belgium. August 5, 1923. Arrived in Honolulu, November 14, 1923. Pastor of Waialua district since February 4, 1924." Oh, then he died in Kahuku, June 25, 1934. So quite a few years after you got married.

LR: Yeah. Mhm. I remember him well, poor thing. He was the one that married us in this church here.

CT: Looks like a nice man.

LR: Yeah. He was tall and slender.

CT: But until that time, most of them came from Europe?

LR: From Europe until that time, you know.

CT: Father Damien was from Belgium, yeah?

LR: Was from Belgium, too. He had a hard life. And the nuns that came along with them, you know. They different orders, though. Like this is from the Sacred Hearts Order. At that time of my childhood, we didn't have the Maryknoll Order, yet. They came later, the Maryknolls.

CT: You know when Father Damien went to Molokai, did you folks know about that?

LR: Well, we knew that had that priest over there that was doing the charity work and hard life he was....just like excommunicated or whatever you would call that from the people here. Once he set

his foot there he was not allowed to come out of there again. Because leprosy was supposed to be very catching and all. But I remember the stories of his hardship and all that over here.

CT: Do you remember anything about leprosy around here?

LR: Well, they had cases of that. But soon as they were to find out, they would go first to...Kalihi, I think, they had a place there. And then they waited for a right amount of shipment and take them right away to Molokai. You know, they were right away segregated from their homes and from their families and from the neighbors and all.

CT: Did you know of anybody?

LR: Well....didn't exactly know them. But 'as stories already that I heard, you know, that had. Like I said about that little boy that time that the family raised him. Kept him quiet and they cured him at home. And he didn't go. But they thought was that, cause he lost the little fingers from his hands.

CT: Can you tell that again?

LR: That was on my mother's time, you know. They had that little boy that they notice his little hands were getting out of shape. And he had spots over his face and all that. But there was a colored man that was curing people in quiet, because he would have gone to jail if he would be....and their families would go, too. Because the Hawaiian law was very strict with that. To get them. (It) was very contagious. They thought it was, which now they say it's not that bad, anyway. And when that family found out that the child had that, they found out that that colored man used to cure that with gold coins. And he would scrape that with some other kind of herb, and the father would take the child there. The man would see what progress that disease was getting on the kid. And then he would bring home enough medicine for a whole month made with a twenty dollar gold piece or so. He would scrape that gold.

CT: Just the dust?

LR: Just the gold dust and some kind of herb which I don't know what it was. And with that, the child ate that everytime with his meals. He would eat that with his meals. And that little boy got cured. He lost a few little fingers from his hand, you know. And got a little bit in his face, but that cured, too. And he was a man afterwards. I remember him. That man, I knew him. But this is the story, my mother said, of how he was when he was a little boy.

CT: Oh, what was his name?

LR: Marion Maris.

CT: Is that Portuguese?

LR: Yeah, he was Portuguese family. And that man didn't die too long ago. He died in his nineties. In town, already. After he had moved from here, he went to work in Honolulu with his family.

CT: Was this colored....

LR: Guy....he was more a doctor or something, I guess, in their own race. And he knew something about the disease because he....this wasn't the only person that went to that. It was lot of people was curing in the quiet with this man. And they didn't get to go to Molokai, you know. He lived in Honolulu.

CT: So how would the medicine be gotten to the boy?

LR: The father used to go and get it once a month. By horse or car, something like that. He would go and get that. And during the day, that child--they had a big barrel in the house--he was running around loose in the house. But as soon as he'd hear somebody at the door or somebody getting close by, he was taught to do that. He jump in the barrel. And he'd stay hidden in there so nobody would ever know what the child had or anything like that. And he grew up. Until he got better from that. Then he began to come out more.

CT: I guess the parents really wanted to keep the child.

LR: Yeah, they didn't want to put 'em in Molokai.

CT: Do you remember anybody who went to Molokai?

LR: Two of my cousins. I never got to see them or know them until they were cured and they were able to come away from Molokai. They went as children. Two brothers. One seven and one nine. They went at the same time. They were in Kohala in Hawaii. And then when those children got sick, came down with it, anyway, those children were right away brought to this place in Honolulu, and they'd keep you over there for certain amount of months. There, my uncle-- he was brother to my father--and his wife, they were with all the rest of the children. They were so heart-broken. Imagine how far the island of Hawaii is from here. He had a dairy business over there, my uncle. Gave up his little business and he came to Honolulu to run taxi by horse and car. With his family, came over here to be close by to the little children, to those two little boys that they had. I remember one was John. I don't know what the other boy's name was. And then eventually, those children were taken away from here to Molokai. There they were with that sickness, poor things, for life. They were married and stayed there. And when they got cured, I remember them so well. They came to visit the family here. Then my uncle and his wife used to go once a year see them. They would only stay in the boat. They wouldn't come out. And they would bring the lepers and stand....'as already what I hear from them. They would stand by the wharf, or whatever you would call it, and the families would speak to each others from the boat to them, you know. And see each other. And then there would be the

parting of crying again and all that. And then they would come back. Come home again.

CT: Oh, so this is before they were cured?

LR: Before they were cured. And then when they were cured, they had their permission to leave the place. They didn't want! They came to see the place and all that, no, they didn't want it. They wanted the peace and quiet of where they had lived all their lives. One was the manager of the store there. They had their own store. They had their own little recreations. Everything right there. They'd say, no, no, they wouldn't trade that for nothing. They liked that better than what they saw here in Honolulu. They didn't want to come back.

CT: When was that that they got cured?

LR: They both dead. And they were older than I am, you know. Much older, and I'm seventy. And when they came, they were men. They were married already and all.

CT: Was it after you were married?

LR: Oh yes. They came after I was married when they came to visit here.

CT: Was it before World War II?

LR: Oh yeah....

CT: So somewhere in between, yeah?

LR: The World War I, maybe...not the World War I. I got married in '26. And they came just a little before that or a little after that. And they didn't want to stay here. They wanted to go right back. They didn't want to stay in this island. They wanted to go back to their own little life that they had there. But they got cured. They didn't have the disease. And they a permission to come out, but they wouldn't accept it. They wanted to stay, live their lives over there. By that time, their parents already--- in a few years, the mother passed away. She went first, then the husband. Then he died, too.

CT: Well, so getting back to these priest, if they didn't come to your house to eat....

LR: They would eat at home. You would take it to them. In little kaukau tins, you know. You would take whatever the family was going to have that night for dinner. And they would share it. They would have it. And then we always saw that they had always a loaf of bread at home in case he couldn't get anything else to eat. Well, he had his loaf of bread to eat at home.

CT: And they went on one meal day?

LR: On one meal a day. That's the first ones, you know. Then afterwards, began to have already little coffee shops and little things that they could go and have a little bit more on their own.

CT: Then what about Christmas? Did you do anything special, Christmas?

LR: Well, that was good fun. Christmas. We waited, all waited the whole year round for it. That's when we had that extra little goodies of candies and cookies and cakes that we'd make, besides our sweetbread. And the families would visit each others. Like, we would eat what you would have there at your house. Portuguese always had chestnuts when Christmas time came. That, you have to boil or roast. And we would eat from each others and then, in the afternoons, was some kind of entertainment. There were good string entertainment. And the old fashion accordion. The men and the women would get together and they would sing songs. Like make a song to you and you would make it back to me and all that. Was nice entertainment. And some went as far as even making masquerades. They would make their own masquerades and go around and....make noise, anyway. Make lot of noise and all. Was nice clean fun. No were bad things, you know.

CT: Was masquerade during Christmas or New Year?

LR: No, they would have it during the Christmas time. They would go around.

CT: Did you ever go?

LR: No, I don't remember going. But I remember the others coming to our house. And we would giggle and laugh. It seemed so funny to see them all dressed in different. Some was dressed in rags. Others was all covered up with sheets and things. And they had the masks on. They would make their own masks. The funnier, the better it (mask) would be, you know. With long whiskers, big teeth sticking out. (Laughs) Was good fun.

CT: Was that relatives? Or friends?

LR: Friends, neighbors, and relatives. And in the end, everybody was getting to be a relative, because one cousin would marry that cousin. That other uncle would marry this other person. And in between, that's how the Portuguese are lately. You know, always, if you look to it, well, that so and so is a cousin to my brother, and this and that, you know. Some way. Because all the marriages that came in.

CT: Could you tell who it was? With the mask on?

LR: No. We wouldn't know. But more or less, we could tell by the voices, eh. We could tell. They would cover all themselves up. All covered and those big eyes. And some would make themselves like roosters and things like that.

END OF INTERVIEW

Tape No. 1-39-3-76

ORAL HISTORY INTERVIEW

with

Lucy Robello (LR)

August 12, 1976

Waialua, Hawaii

BY: Chad Taniguchi (CT)

(Mrs. Robello was interviewed about her childhood, events and practices from 1910 to 1925. She was born in 1905.)

CT: This is a third interview with Mrs. Robello at her home.

LR: I really don't know what more I have to tell you, I'm telling you.
(Chuckles)

CT: And this is August 12, 1976. Well, if you could tell me about your father and what he did with the tanomoshi.

LR: Well, when he would get that little money, he would put it in the bank, then. That's what he did with it, you know.

CT: What little money?

LR: The interest that that man would bring. Like, for instance, he would give him ten dollars. I don't know if was a month or something. And then that would get an interest in it. And that Tanabe would keep the principle in and he would give the members of their share of interest, eh. I think that's the way it worked. And then he would put it in the bank. He wouldn't use it up. That would be like a little savings, no. 'As all I know about it. I really don't know, because I was small kid that time, you know. A small child.

CT: So do you know what Mr. Tanabe did with the money?

LR: He must have invested, no. Cause it was a whole membership--- they had so many people that would put in. I really don't know how they did the work then.

CT: What bank did your father use?

LR: Well, we always had the little Bank of Hawaii here. The small bank that I remember was here.

CT: From way back?

LR: From way back. Was a small little wooden bank. Then they made this one here. And now they made the other new one. When I was

a child, it was a small little wooden bank.

CT: Do you know if it was common to put money in the bank?

LR: No. Most people kept their money at home. They didn't believe in that. They could not see that by putting it in the bank that they were saving money and they were secure. They were afraid that those managers or whatever, the bank company would take the money for themselves. They just couldn't see it. Lot of the people kept their monies in socks and down in the bottom of their chests. Others dug holes. But not my father; he didn't believe in that. Because that's not fireproof if you keep 'em at home. And then it's not robbery proof, either. Although, before, no was so much robbery, but the people would rob off each others if they knew you had something. At least they didn't trust each other. That's the way I felt when I was small.

(Laughter)

LR: No, my father, whatever little bit he had, he would always--- the little leftovers, he'd put 'em in a bank.

CT: Do you know of anybody who got robbed?

LR: No. I don't recall that. But I'm sure they must have had robberies like we have today. Maybe not as much, because they didn't have so much people. 'As the way I feel. Now we have so much more people.

CT: So your father putting money in the bank was kind of an exception?

LR: Yes, compared to others, that's right. It was an exception.

CT: How could the bank make business then?

LR: Well, I guess, more with the managers and things like that. Like the overseers and all. They were already more broad minded. They weren't immigrants. You know what I mean. From little countries like we came from and other races. Because Bishop was the first one that started the little bank. The old man Bishop that I know of, you know. This Bishop Estate.

CT: He started the bank in Waialua?

LR: No. I don't know then. But I think he was one of those first men that....did something like that.

CT: You know, last time we talked, you mentioned that if you paid your bill, then the grocery would give you a manuahi.

LR: Oh, the manuahi. Yeah, that's true. They would charge whatever we bought daily. They had a little book. And they would keep it marked. And they would charge. And in the end of the month, then.... the head of the house would go and pay that bill, you know. And they were good enough to give a little manuahi back which us children, that's when we had a little candy or a little cookie or

something. They would give something nice like that for the children.

CT: What if you didn't pay the bill?

LR: Well, you know, even at that early age, I remember they had a garnishee. If you wouldn't pay to a certain amount of time, they get somebody that would come. A collector that would come. And you would have to pay more then, eh. And I think that half of that collector, what he would collect, he would keep part of it. That was his wages then. I remember that, too. And the store would stop giving you. Maybe up to three months, if you wouldn't pay regular your thing, they would say, "No. This is o'o."

CT: This is what?

LR: O'o. That's means it's "stop now." That was a word that they use. I don't know if that was Hawaiian, Japanee, or whatever it was. They would say, "No more now until you pay your bill." That guy would go into another store and start making the same until somebody would get after him to come for the money then. That's the way it was.

CT: Do you remember if most people were able to pay the bill?

LR: That's one thing, I think, most people, they were different. They didn't want to live like that. 'As was shame, you know. Very few would go up to that stage. They would buy accordingly to what they knew they could afford to pay in the end of the month, you know. And if they didn't pay it all this time, the next time, they would gradually do it. Even if they had to borrow it from somebody else. They would borrow the money, maybe, from a neighbor or so. And they will pay, because that would be hard on the family, too, when they start giving you the food, the groceries, you know. That never happen to us, but it happen to a few people that I know of. The one that was in a little better shape, he would help the other guy.

CT: Do you know if anybody had to move away from Waialua?

LR: Regardless why? A lot of people moved away as soon as their contracts were up, you know. Some went to town to work in town. They felt they would do better which probably some of them did, because they got a chance to buy a little property and pay on whatever they bought. And look at now. And that goes with every race. They did well in buying before, compared to what you buy now.

CT: When you and your husband got married, what kind of courtship you had?

LR: Oh, our courtship was very strange, I'm telling you.

(CT chuckles)

LR: Yeah. We weren't allowed to be with boys. Boys and girls mix up together, you know. And even when he came to ask my father for

permission to marry me, I had nothing to do with it. I sat in the sideline and it was my father and mother that did the talking. And when he would come, my mother and father saw that I always had something to do in the kitchen. Lots of work or something. And he would sit and talk little while. Just for a little visit. Then he would go home. And if we would go out anywheres, well, one of my younger brothers had to go with me like a chaperone, you know. (Laughs) Yeah. No was like you folks are so free today. (Laughs) No, not that, boy.

CT: Where would you go and...

LR: There was nothing. Just moving pictures. Had once a week here in a very tiny little picture house that we had down by the mill. And we didn't go all the time, you know. Like my father allowed us only once a month to go.

CT: And your little brother would go along?

LR: The little brother would go along. That's it. And I was almost twenty years old. And so was my husband.

CT: Who would pay for your little brother?

LR: My father would. The boy didn't treat that.

(Laughter)

CT: How long did you know your husband?

LR: Oh, I knew him from childhood. We went to school together. Of course, we weren't quite neighbors, 'cause I lived up at that camp. And he lived down in here. But we went school together, and was only three months courtship. There was no waiting around. You're going to get married, you're going to get married. And that's it.

CT: How did it start?

LR: I don't know. I guess...to me, I really don't even know how that started. Was funny, you know, those days. You just made up your mind that you weren't going to be left a spinster. That's for sure, you know, that would be a disgrace. Now days, you always have an occupation that you can go, like a school teacher or any other job. Even if you don't have a good job, still you can be single and all. But not before. Your parents wasn't going to take care of you all your life. You had to find a man. And the man, likewise, his mind was made up. He had to have a home of his own. He wasn't going to be home all the time with his parents, either. So that's the way it was.

CT: At twenty, was that young or old, you know, to get married?

LR: That was old, already. Because normally, the girls and boys, the boy at the most would be about 18. He was already ready to be

married and find a home of his own. And the girls from 15 up to 16, like that, they would get married. I remember my oldest sister got married about--she wasn't quite 17, you know. And she was only two years older than I was. But I hung on a little longer.

CT: Did your husband propose to you first or did he just talk to...

LR: Oh yeah. Mhm. He talked to me first. That's right. But there were other families that the boy would go direct. Because if he didn't have a chance and he liked that girl. He didn't have a chance to talk to her---cause some parents were real, real strict, you know. The boy would go direct to the father and tell his intentions. Then the father would tell, "Well, you better talk to the girl. If she wants, well, that's okay with us." And if he (the father) didn't want, the father felt, "I don't want this for a son-in-law," he wouldn't okay at all. Then they had few runaways then. Eloping. They did. If the parents wouldn't give the consent, they went on their own, then. They'd manage somehow to pack up and run away at night. And they would get married.

In those days, you didn't have to---like now, you have to wait, I think about three weeks or something, no? Or is it a month? That you have to go and get your license and you have to get blood work and all those things done. Not before. You know, you could go right to a justice of the peace or anybody like that. And every little district had. Like we had one here for the whole Waialua. His name was Mr. Plemmer. And he was a sheriff at the same time. And he gave the marriage license. And if you were of age, as I said, there would be no problem at all.

CT: What would be the age?

LR: Well, as I said, the boy had to be 18, and the girl at least 16. Where now, I think the boy has to be 21, eh. And the girl at least 18. I think it is like that. If you're going against your parents' wills. At least if you are at that age, they can't hold you back.

CT: Can you remember any cases like that where they eloped?

(LR nods head in agreement.)

CT: What happened afterwards?

LR: Oh, the girl's side, naturally, would be very, very hurt and they made a big talk about it. Or, "I don't want to see that daughter again. She's dead for me, and I don't want this." But when the first baby arrived, naturally, the grandparents afterwards gave in and everything would be all well and good. That I know. And I'm sure in the other races, must have been the same. But I'm talking only about the Portuguese. There's a few families that was like that. I don't even remember their names, because they were people that we didn't deal with but we knew them, you know.

They lived....little ways from us. And the daughters ran away and they got married.

And then, there was no problem about getting a house, because if you work in the plantation--the boy work in the plantation--he was entitled to have a little room. Maybe, not a whole house, but a room that he was entitled for it according to how long you work here and what you were making, too. And he had already his little house fixed for his wife. But when, as I say, well, as soon as the first baby would arrive, the parents--the mother is always give in sooner. But there would be a lot of bickering over that between husband and wife, you know.

CT: You mean, about whether to accept them back?

LR: Yeah. The wife always wanted (to accept them back). Mothers is different, but the fathers always hold a grudge longer. That I know of.

(CT laughs)

LR: Maybe now it's different.

CT: And you say to be a spinster would be difficult?

LR: Oh yeah. They sort of look down upon you. They felt, well, "She's no good," or "Something must be wrong with her. The men don't care for her," and all. Whereas now, we don't think of a thing like that. In fact, sometimes we think we better off if you don't get married. That's the way I feel. But not in those days. You had to have a husband, 'cause otherwise, people would look down upon you. They would say that there was something the matter with you. Why a man didn't pick you up, yet, you know.

CT: If people were spinsters, how did they live?

LR: Mostly, they would do housework or they were dressmakers, like, you know. Seamstress and things like that....

CT: So there was jobs that they could get?

LR: There was, yeah. Not school teachers like we are now. Very few of my classmates that I know of went on to high school. Because it was very hard to get a high school education, because we didn't have it out here in the country. And no transportation. And the people before me was even worse yet. By the time I grew up, we had taxis already.

CT: They had to go to McKinley?

LR: Mhm. That was the first high school, I think, here in the island. Was the McKinley High School. Because my uncle went. My mother's youngest brother, he got to go to McKinley High School. He happened to have a sister that was married and living in town. And so he

went to board in the sister's place. And then he had a chance to go to high school. Otherwise, would be very hard to go and get the transportation. You couldn't go back and forth. And if the ones that went, they went out to board either with relatives or friends they knew that were living in town. And they would pay.

CT: So as far as your marriage then, your husband talked to your parents?

LR: Yeah. After we had talked ourselves, the two of us together. Then he went and proposed to my father.

CT: Then after that three months....

LR: We got married.

CT: Then between the time that your father said okay and the time you married, that was three months?

LR: That was three months, yeah. And we weren't allowed to go out anywhere alone.

CT: Did you go out before?

LR: No. We were just like jailbirds. I'm telling you.

(Laughter)

LR: We had to go out with our parents. And was very little outing to begin with, anyway. Work all week. And the Sunday was go to church and that was it. Come back home and sit down. Then relax on Sunday.

CT: You said Mr. Planmer was the justice of the peace?

LR: He was the sheriff and I think he was....I don't know if he was really a justice of the peace, but he was the sheriff over here that I know of at my time. And he used to issue the marriage license, you know.

CT: So did you get married by him?

LR: No. We get the license and then you go to your church and get married. We got married at St. Michael. Catholic marriage. Just like the Orientals, they would have their own marriage their own way. And then there were lots of people that....but I don't know them, but I used to hear of they would call it the common law living. But you live with, like a scare, because if you get a report or so, you would go to jail for it. But they already had the common law at that time.

CT: If you were living together without...

LR: Yeah, without being married, you know.

CT: ...you could go to jail?

- LR: Yeah, you could. If you had anybody to report you. If nobody reported you, well, they wouldn't come and look for you. But if they had a report, well, they had to come.
- CT: And do you know if some people did go to jail?
- LR: No. But I know how they lived in fear or one always worrying. They weren't free. I wouldn't want a thing like that.
- CT: Why wouldn't they get married?
- LR: Maybe because the parents wouldn't give the consent or something like that, you know. Or sometimes they already were married and left their wives or their wives left their husbands. Could be either way. And one would be stubborn enough not to give the divorce, so naturally, you can't get married again. Unless you have your freedom. They had a few cases like that. I know.
- CT: How about divorce?
- LR: It wasn't as common as it is today, you know. In those days, the women and the men were more obedient to each other than they are today. Now, I don't know. (Today) you already get married with that in mind, I think. "If it doesn't work, we can always split up." But not in those days. When you got married was with the idea to stick it out.
- CT: So there were much fewer divorces?
- LR: Very few divorce.
- CT: And if people became divorce, what was the attitude about that?
- LR: Oh, that was a shame, you know. A disgrace, poor thing, like that.
- CT: Would there be a chance for them to marry again?
- LR: Sure. That was the reason why they got separated from each other, because they had, maybe, already something else going for them, you know. And then, the widows, too. The elder widower, they would remarry. They would find wives. That's when sometimes those old spinsters came in hand. After a certain age, no young man would look for them already, but they had a chance with the widower if he would propose to them. Because he was looking for a wife already. A matured wife to care for his kids, and she would be too glad to have somebody taking care of her, too. So they would get married.
- CT: You remember your wedding?
- LR: (Laughs) I do. We got married on a Saturday afternoon. There wasn't anything too big. Normally, they have big parties when it was a wedding. It was just like how the Japanese old style was, make big parties. But not my father. He didn't. He made it a very quiet and a little cheap wedding, but he gave us the money that he would spend that would (have been) going for the party. There

was just the close members of the family that came to the wedding. And what he saved on what he would have put out to dish up a big thing, he gave it to us to start out our lives. Which I think was better.

CT: So your father would have paid for the whole wedding?

LR: Oh yeah. That I know of. I think, the Japanese, was the boy's father would make the big party. I think that's the way it was. I'm not sure. And in the Portuguese race was the girl's family that made the big party, you know. The boy didn't spend too much money. But he would see that the house would be furnished. And that was his responsibility, you know. To furnish the little house that they were going to live in.

CT: Who is that?

LR: The husband. The husband would be responsible for that. And that was cheap in those days. No was expensive. That's why the money was cheap, too.

CT: You know, when people came to these parties, did they bring gifts?

LR: Oh yeah. That was the issue about it. They would bring you gift. And you would be stuck for the rest of your life with so many of the same things, you know. Everybody will buy one piece of the same glassware and you had oodles of that. And then your poor husband had to put up a shelf. Had no China closet in those days that keep it and all.

(Siren in the background.)

LR: And you were stuck with a lot of same kind of bowls and the same kind of glasses because they all bought it in the same store.
(Laughs) That's right.

CT: What was the popular gift when you were married?

LR: Popular gift in my age already--that was only fifty years ago; I don't know about like my mother's time--most of it that we got was a set of a pitcher with six glasses to drink water, you know. (Laughs) Or a little wine bottle with six little glasses to go with it. That's what was very popular in those days. A thing like that. But us, we had relatives at my wedding so everybody had a good mind. We had plenty chickens. We started off with chickens. They gave alive chickens, you know. So you started hatching chickens right away with laying hens and all that. Which was good. Or a nice ham, and the smoke hams those days, you know. A good slab of bacon. That came in handy, too. That was already just the relatives' thinking, you know.

CT: They knew what the practical things you needed?

LR: Yeah. Some would give a bedsheet or a pillow slips or a bedspread,

like that. That's nice. We could make good use of things like that. In fact, they consulted with my mother. 'Cause the girls is supposed to bring that part of pots and pans and....bedsheets and the linens, in other words. And my mother had lot of sisters. There were seven sisters altogether in my mother's family, and they all consult what I had and what I didn't have already. And what aunt was going to give this and what aunt....and then everybody gave a different little thing. And that helped my mother's expense, you see. And when my mother did the same for their children, for their girls and boys. The families normally worked like that, you know.

CT: So who would be invited to your wedding and to the party?

LR: We always had asked the priest to come. After the ceremony, the priest came to bless the table and the food. And then the rest, as I said, would be the close neighbors and your relatives of the ones that could come and attend the wedding.

CT: And where was the party held?

LR: At home. That I know of, would be always at home at the girl's house.

CT: And what happened?

LR: Well, everybody would go to the church and attend the ceremonies there and then come back and eat the food. And there was always somebody--the orchestra or something--somebody that played either the guitar in the Portuguese fashion or the old-style accordion. And they would sing, make merry. And when at a good regular hour, the bride and groom would, naturally, go home. We didn't go to our house, because we didn't have a house. But the plantation hadn't yet finished making the little place that we were going to be. In those days, we had the Haleiwa Hotel and they had little cottages. Was over there. Not in the hotel, but across. That belonged to the hotel. And we rented a room over there.

And then, after the week, or after two or three days, then, we came. And I lived about a month with my in-laws until my house was ready. And then we moved in. In the meantime, the store kept our furniture. That was Tanabe. We got our little furniture from him, and my mother kept all my gifts that I had received and all my utensils, my kitchen things that I would need, and my linen, like I already said. And, of course, we all had a trunk. We call it the trunk. The man had a trunk, and the girl brought a trunk with herself. When the house was ready, then we moved in.

CT: You know, back when you got married, it was relatives and neighbors that you invited?

LR: They all would pitch in to do the work, like the cooking and all that. We didn't have to pay caterers like we do now, you know. Or go out and....no, it would be done all at home. Of course, the parents would buy all the foods and all, but the neighbors would

all pitch in and help with whatever we were going to have to eat. Everybody would do something, which made it easy.

CT: You know, at that time, was it mostly Portuguese that came to the wedding party?

LR: Yeah. Your own kind, you know. Very few outsiders. And they (other ethnic groups) too, was the same way. Then already was changed. By the time I was married, my husband and I, we went already to Japanese weddings, too, because was friends of ours. And they had invited us and all.

CT: Oh, so when you got married were there Japanese at your wedding?

LR: Yeah. This Tanabe and all, my father invited them. And Nakata. Was three families that my father....Nakata and Nakatsu, and.... this Tanabe. And what was this guy's name? Nagata. The old folks. When their children got married, we went, too. We were already married, my husband and I. We went to their wedding.

CT: So if you went to their wedding....

LR: We would take a gift.

CT: And then they would come to your wedding, too?

LR: They would come, yeah. And like the Japanese gifts would be a bag of rice or money, you know. Most always. And then like a Japanese tea set or something. We knew that's the kind of gift that they would have.

CT: You mean they gave you that kind?

LR: No, we gave them that kind of gift. And they would give in dishes to us or something.

CT: They knew what you wanted?

LR: Yeah. They knew more or less what we could make use of. Like even, maybe a pot or a pan.

CT: Oh, so you gave them Japanese type things?

LR: Japanese type things. And they gave us what we could make use.

(Truck in background)

CT: Well, that's the marriage. And you mentioned some widowers. Widows or widowers.

LR: Yeah, they would remarry, you know. And naturally, they would be good glad to find a husband or a wife. And in those days, normally, they would die young, the man or the woman, you know. As I already

said sometime ago about childbirth. And others would die--the husbands would die....I don't know what kind of sick, but they would die young compared (with today)....and the widow would be left over with some children. They would be glad to get married again, you know. Find a companion to help them with life.

CT: When you said one would die young, around what age are you talking about?

LR: I would say, maybe, about in their thirties or so.

CT: That wasn't unusual?

LR: That wasn't unusual at all. And already they would have about three, four kids, because they had got married young. That's why in the end, they would have families of ten and twelve children. There was no limit. That's people before me. You know what I mean, no? I'm talking about the ones before me.

CT: You're talking about when you were a child?

LR: When I was a child. I remember that like that.

CT: So 1910, 1920.

LR: Could be that, yeah.

CT: You say people died of sickness. Like what was it?

LR: It was always something that just happened, they would say. Like if you had appendix and most people died, I think, from that. They used to have pains in their stomach and they would die. Then there was few cases, too, of like TB (tuberculosis), but they used to call 'em consumption like, no. In other words, I think they died more of malnutrition. 'As the way I feel. Work hard and they didn't have the regular treatments and all. Not like now.

CT: How about accidents?

LR: Accidents would maybe happen to be at the work or something, but not through the roads, because we didn't have cars or anything like that. In one case that I know, was one at while hunting.

CT: What happened?

LR: Well, he got shot up there. And you know when they used to go hunting was on foot. And to come from way up there, by the time the helper brought him out and all, he had lost lots of blood. I guess, more of them may have died that way. I only know of that case because I knew the family, the Souzas. And otherwise, they would die of sick, you know. I don't know of any other accidents.

Then, already in the Puerto Rican race and the Spaniards, they did

a little more fighting, you know. But we didn't live close to them. They were all segregated like. They would have fights and they would (use) the knives then, you know. There was a few deaths like that. They would get drunk, overdrink. That was about only the badness that I found in those days. They would overdrink and fight over it afterwards. And that's how lot of women were ill-treated, too. The husbands would drink over the limit and then fight with their wives and children. Ill-treat them at home. Had plenty of that in those days, you know. I heard a lot of it.

CT: But was that just the business of the family?

LR: Yeah. Nobody had anything to do with it, you know. You wouldn't interfere in that.

CT: Then you said maybe, at work, there was accident, too. Do you know of any?

LR: Like, maybe getting crushed between the cane cars or something? But I never heard of them dying. I heard of, like, getting hurt, like losing a leg afterwards or a hand or something while they were.... putting on the brakes or something between the cars or something like that. That's all I know.

END OF SIDE ONE
SIDE TWO.

CT: Then if somebody would die, what about the funeral? What was the funeral like?

LR: Well, if you would die, you had to be buried within the....I don't know then. I know if was overnight, you could stay home. And there was no coffins those days. Either the plantation would make you a little box and the family would put the material on, the covering. All was either black or white. For adult, would be black. And for a younger person, would be white. A child or a younger boy or girl. By 4 o'clock or 5 o'clock, you had to be under the ground, buried already, you know. 'Cause we didn't have those....like they have now, the mortuaries and things like that. And the family would keep that body home the whole night. And naturally, somebody would stay awake. The neighbors saw to that, then. Everybody took turns to come and stay with the body until the next day that we'd go to the church, have a little services and would be buried. And they would carry that on their backs or have certain amount of people carrying the box. And that was quite a distance to go from the home to the cemetery.

CT: Oh, they always carried it?

LR: Yeah, they always carried it, because didn't have cars in those days.

CT: Would they ever think of putting it on a buggy?

LR: Later years, they had those buggies and things like that. They would

put the coffin on and the family would walk then. The family and relatives and friends, neighbors that would accompany, that would attend the funeral. They would walk. There was no riding.

CT: You're talking about mostly Portuguese?

LR: I think all the races was about the same. That I remember of.

CT: Say, a young man of, maybe 35 were to pass away for some reason; maybe passed away in the morning. What would happen from then?

LR: If he was a bachelor or something?

CT: No, if he had a wife and children.

LR: Well, the wife would usually wait. Maybe they would always try to wait at least for a year, you know. Until she would get a mate. And would be vice versa. The husband would do the same, too. They would start looking, though, for a companion or for a mate, whichever way you would like to call it. But they would remarry. Very few would be the ones that wouldn't marry again, you know.

CT: So since there was no mortuary or anything, they just left the body like that? Overnight?

LR: Yeah, they would wash....certain neighbors would come in. Or friends would give the body a good washing, cleaning and changing. Put the clothes that they were going to be buried in. And fix them up. What I remember, the ones I attended, they would take out a door, no. Any door of the house. And those benches that the carpenters used to use....

CT: Horses?

LR: Horses, yeah. Not benches. You're right. And they would put like that. And put that on top. Cover that with a sheet. And then put the body there until the box would arrive. The coffin would arrive. And if it came from town over here in Waialua, normally, the train would get in at Puuiki Station at 3 o'clock. Would be just about time that that body was going to be ready to be buried. And somebody would pick up that coffin over there and bring it home.

But in my days, they were so poor. Nobody would get a coffin from town. The plantation would make one. For free. He would make out of a one by four box. And then the relatives would all get in together and cover the box with a piece of sheet or something. They would make a covering of white or black material as I said. And put the body in and there was the covering.

CT: Was the body taken to a church?

LR: Yeah. 'As what I mean. Then it would go to a church. In our church. And I know the Japanese would do the same. They went to

their churches until later on, they had cremation. In the beginning, they didn't have. Everyone was buried. There was no flowers like now they have commercial flower. You go out and buy those great big sprays, no. As soon as we would know so and so passed away, everybody would start picking whatever they would have. Any kind of little fern or flowers. And they would take it over there and that's the kind of flowers. There was no spending of money on flowers.

CT: How would you find out that somebody passed away?

LR: Well, normally, like through gossip. Like you would tell me. Then next I would tell somebody else so and so passed away. And we would make it a point that we would go and pay our respects, you know, and go and see. At least our parents, 'cause I'm talking of the time I was only a kid, yet, you know.

CT: But if it was somebody close in the family, somebody would have to go run or....

LR: Yeah, notify, mhm. Even call them before the person would die. So that they would be present there to help like the close members of the family to bear the grief that they went through. And they wouldn't have to cook on that day, because normally, all was the neighbors or all the close members of the family would see to it that they would have their food cooked and all. 'Cause people took it more than what we see today.

(Today) they even killing themselves and it seems like nothing, no. When you hear about it, just like nothing. (Laughs) But before, when one passed away, it was such a grief in the family. They would mourn for days and days. They wouldn't think of doing a hardship of work or even cooking or like that. So the other ones would see to it that you would have food to eat and take care of your children.

In other words, was a very hard life, but I think a better, more understanding, more friendly than what we are today. I look at it that way. Everybody would share the good and the bad of the next person, you know. We would share alike. If they were grieving, we would feel sorry for them. We would help them out. And they would do likewise to us. But now everybody have money, they don't care. Well, they either pay or they go out and buy something. They so different. It's not like before.

CT: And so you say neighbors would come and put...

LR: They were very helpful to get the body ready for the grave and all. I guess what the undertakers do now, that's what they would do right at home. Of course, they wouldn't have it fixed that they could keep. Like now, you go to the undertaker, look, they keep you about a week there before you can get buried. No, those days, you had to buried, I think, in 24 hours time.

CT: You mean, that was a law?

LR: Yeah, that was a law. Before was 12 hours. But afterwards as people got wiser and all that, they discovered that 12 hours was not enough. Because sometimes--not here--but there were stories about some people even being buried alive because they were just passed out and they would bury them so soon. Then they made the law. 24 hours. Because you were right at home and you couldn't keep a body longer than that. That would really be against the law. It had to be out of the home into the grave by that time.

CT: So what happened when they kept the body overnight?

LR: Oh, they had little coffee to keep the people awake like. There would be a leader like that would say little prayers now and then, and you would follow. And then somebody else would take their turn. And then there would be peace and quiet after that, because they couldn't be praying all the time. Peace and quiet. And it was just like keeping your company with the family that had lost their loved one. You know what I mean. And still they were keeping company for the dead body until the body would be put away. I guess, that's the only reason I can see. And that's what they did.

They didn't hold a party or anything like that. The Hawaiians would start Hawaiian-style. I saw some of the Hawaiians already. They would start right away a luau then. Had the makings of a luau and they all ate and all, but wasn't having a good time. But they would eat, more like for the soul of that person. And for the people that would come. Some came from very far and they had food to eat. And even long after the body would be put away, if there was food left, they would stay. They would hang around. Hawaiian-style, you know. Right away they would prepare a luau for that.

CT: Now, being a Portuguese custom, did Portuguese think that was....

LR: No, we didn't think it strange because we had our own way, you see. We had our bread. Was bread and coffee that they would serve. And if we had real good neighbors or so, they would get together. We'd even make sweetbread then. And they would have that to feed the people as they came and went. And everybody brought something. So there was food to eat until that body would be put away.

We didn't think that strange, because the Hawaiians, 'as what they ate. And that's what they made for their own people. And the Hawaiian-style, whatever belonged to you, like if you smoke a pipe and your own personal things would all go in that coffin. Together. Our style, well, we take our rosary and our prayer book with us in our coffin, you know. And which they still do until today.

CT: What about some person's clothes, other belongings....

LR: Well, that was another custom. I don't know about the Japanese. But the Portuguese custom was as soon as that body would be buried, and the members of the household were ready to get going again starting their normal life, then they would pick up a poor person. Another one that was more misfortune like that (who) didn't have like a good suit or anything like that. If it was a man or a woman

that had died, or even a child, they would take one member of that family and dress that person from the head to the foot. I mean dress. Was a hat and suit, undershorts, undershirt, a shirt, and a pants, and a socks, and a handkerchief and shoes to go with.

And that reason was because every year on All Souls' Day, in our belief, those dead souls, they by God's creation, they come out sometime during the night. And that's why the Japanese had the lantern parade, no. That's for the souls. But us, we have our belief is that all souls will come on November the second. That's All Souls' Day. They come up. They rise and they come with the little candle and visit their members of the family. And they're not supposed to come around naked. That's why they have to be dressed properly. And every member that I know of used to do that. And still some oldtimers are still doing the same. If one member dies, they dress another person.

CT: In the family?

LR: It can be in the family or can be an outsider that will appreciate to be dressed for that soul. And he gets a new suit of clothes. Or a woman gets a new outfit, you know. For that soul.

CT: Is it a new suit?

LR: A new suit. And then the old things, it's put there. If somebody else right in the family can use it, they keep it. If not, they give it around. They don't destroy it or they don't just keep it in the house. They give it to somebody that is willing enough to wear it. And, you know, people would appreciate that because everything was hard to get. And if you get a new suit of clothes, or even if they were already worn and would fit you, you appreciate that.

CT: So the family would want to give it and the people would want to receive?

LR: Yeah. They would ask some person. If he would say, "Oh, no. I don't feel like wearing a dead man's clothes or a dead person's things. I don't feel like having it," they would approach somebody else that will be willing to accept the thing. And they would give.

CT: Then this one where they get some less fortunate person and buy them a new suit of clothes, would that be a person the same age or younger or did it make a difference?

LR: Well, it didn't make a difference as long as it would fit the person. If it fit his body or her body, it was okay. That's the clothes that already the person had worn, you know. Otherwise, they'd get a new outfit to fit the person. They didn't go by age. No.

CT: Oh, so you could give a good suit of clothes that the person already had?

LR: Yeah. It didn't have to be a real new one, unless he didn't have. Then you would. But it was required. Our race was like that. Another person had to be dressed with the whole outfit. The whole thing, you know. Then we would know that, well, the dead person is taken care of. We'd have to. And we'd also prepare a food for that soul. You know, we'd give a good meal out.

CT: On that All Souls' Day?

LR: Not All Souls' Day. After that (deceased) person would be buried, that same person that would receive (the clothes), he would get a good meal for (his) family to eat. And that was with prayers and all that and offered for that soul. Then the family felt, "Well, we did all we could for that person." The relative.

CT: Even if it wasn't a relative or...

LR: No, it didn't have to be a relative. Anybody that would be willing to accept that alms. We call it alms, esmola, you know. That was particularly done for the good of that person that had passed away.

CT: That seems like a good custom when you help somebody.

LR: A good custom. And I think the Japanese do the same thing. Because like we notice now, they don't do that already so much. I guess, they feel more, too, people are so rascal and all, how they used to go down (to the graveyard) and destroy and all that. But I know that the Japanese families, they used to go down and put little dishes of food. And if it was a man that loved his little drinks, his little sake, he would have his little bottle and all. And then, that was respected, you know, put among the grave for that person to partake that.

'As the same as us. Only we don't put it in the grave. The Japanese used to go and put that on the grave for that person. But us, we give it to another human being that will eat, you know.

And I remember going to the grave on Sundays on a little walks that my father used to take us. If we would go to the grave and we would see some nice fresh manju or things like that, my father would be there, he says, "Look. You folks feel like having that, you eat it nicely and say a prayer for that person, because that's what it's there for. That's for him to eat. And if we eat it in his name, he will be happy." We did it, with my father's permission. But we couldn't touch it unless he would give us the permission. We'd pick up an orange. Not apples, because I think Japanese are not for apples. But they liked oranges. They always had orange in their graves, you know.

And, of course, the drinks, well, Papa wouldn't touch it. But they had little bottles of sake, just small little bottles like this. Or little bottle of beer or something, you know. The Japanese

put that. 'As just the same as us. We eat it at home. We give it to somebody else to eat for that person or we eat it ourselves and say that is for so and so we eating, you know.

Now we getting more broad and broad. Religion is all about the same when you come to look at it. There's hardly no difference. The custom is about the same. It's the language that is different. But we adore the same God. 'Cause it's God and God is the one that created us all. That's the way I feel.

CT: You know those staying with the family of the deceased person, was that all night?

LR: All night until that person was buried. And then, yet, they would come. If was a man, though, would be like a good man friend that would come and accompany him for a few days. Stay in that home with him. And a woman would be the same way. Another good woman would come and stay for a few days, until you get more accustomed to being alone. Till you get on your feet, like we would say today. To run your own life then. But it was like that. We would take it really hard in those days.

CT: As a child, did you also go to the house?

LR: Oh yes. We did. That was for everybody. Everybody used to go. Small and big, you know. That was on death. And even on parties. Not like now. Invitations they put, no, just so and so....(Chuckles) No. And there was never tell, "Let us know whether you're coming or not." The food was prepared enough for everybody that came. And when it would run out, it was just too bad. (Laughs) If there was an invitation, if you had ten kids, all the kids would go. There was no difference. You bring all what you could with you.

CT: Then you stayed up all night, too.

LR: Yeah, we would stay all night. I would fall asleep and sleep in the side. You know, hanging around the place, sleeping till the next day. Yeah, that's right.

CT: You know, as a child, did you.....

LR: Well, it was a close friend and we'd see our friends crying because either the father or the brother or the sister had died, or mother. We would cry, too. We would really cry, because we'd feel so bad to see our friends with the heartache like that. We all shared alike, you know. And we tried to comfort that person with whatever little bit, whatever we could do, or give them at the moment, you know. We would try to comfort them.

CT: I think you told me a funny story one time about the candles?

LR: Oh yeah, that's right. Like now, they have good wax candles. They don't turn over like this. But before, they used more

like paraffin or something like that, you know. They were very cheap candles. And that was lighted. Was six. Three on each side of the body, you know.

And us kids, we would be watching around. You know how the candle drips like this. Sometime the thing turns over like that and all those dripping would fall in the side. And we'd go over there. We'd clean up those drippings and put it in your mouth and chew it like gum. I remember doing that myself as a kid. And nobody thought anything about it.

CT: They didn't scold you or anything?

LR: No, there was nothing wrong with that. We chew that. (Laughs)

CT: Oh, I wanted to know if there was a custom of the family receiving money from the friends and relatives?

LR: Oh yeah, that's right. If was a very poor person or so, they would help. They would ask if they needed help on this or that. Sometimes even to dress the person to be buried. Maybe didn't have nice little outfit. It didn't have to be a suit...but they didn't have. They weren't in the position at that moment to---the neighbors and the relatives would pony up the bill. And you didn't have to pay back, either. You probably pay back in their time of need. Then you felt like obligated for it and you would do what you could do for that person.

CT: But if the family could afford it, then, no...

LR: No help. Unless the family needed. Whereas now, it's already so different, you can't attend the funeral without going to an expense. Isn't it true? You have to give money or this or some---in those days, no. Just your appearance there and your respect showing that you came and stayed with the family and was there for a while and all that, that was enough. But now, I know, it's money-wise if you don't give an envelope or something, which I think that is wrong. Because there's lots of people that really don't need it. And yet, another poor person feels obligated to come and has to give some money or something like that, you know. That is wrong. No, us, in those days, wasn't like that, as I said. And there was no expense on flowers because the flowers was what you had at home. You gave out of your own yard. Anything would make a little bouquet of flowers. And you would take. And the gift was if they needed. Otherwise, just your respect. The business of that you came to comfort the person and you asked them if they needed anything or so, that was enough, you know.

CT: This is changing the subject, but, at that time, do you remember any community organizations or clubs?

LR: I'm sure, maybe, already had, but that I don't remember of. You

know what I mean. Because later on, already, that's already when I was already twenty and so already had things that you could belong to by paying a little fee, maybe, once a year, or maybe every month. And then you would have a help already for the funeral then. But that had already mortuaries and things that already people were growing out of it. Getting into more expense. But not when I was a small kid. I don't remember. If had, I don't know of it.

CT: Like the San Antonio Society.

LR: Oh, that's different! I see what you mean. Like an insurance. Yes, had. My father belonged to two. The Lusitania and San Antonio societies. Was two. And when the deceased would die, the widow or the family would receive fifteen hundred dollars. One was a little cheap. I think one was only a thousand, you know. And the other one, San Antonio, was at least fifteen hundred dollars that they would get. And was another one that I can't recall the name. Was only five hundred dollars, but it broke up. It didn't mature. Something happened that they couldn't keep it up.

CT: So at that time, you say the Portuguese lived in one section. Japanese one section.

LR: Yeah, we were all segregated. Most in my childhood was Japanese and Chinese and they had a few Koreans and the Portuguese and Spaniards. Like we lived more on this section, the Portuguese. And the Spaniards over by the high school. Over there. That was Spanish camp. And this was haole camp around here. This was the haoles.

CT: Right where you living now?

LR: Right around here. That was the haoles. Not this house. This was cane field here, but what I mean, those homes like that. By the bank and all, they had haoles that they used to work in the office and in the main store. And the overseers in the fields.

And the Japanese always lived down here, Japanese camp. And then afterwards, came in already---oh, and the Koreans lived by the old mill. There was a little section there that was a little Korean camp that lived. And normally, had the old Hawaiians that belonged---they owned their own properties, then. But they had a private properties, the Hawaiians. That's the way that I remember the start of myself here.

But afterwards, the Filipinos started coming in. And most of our Portuguese--the oldtimers--and the Spaniards, once they got on---like the Japanese, they went out on business. And the Chinese. They started building little businesses of themselves. 'As how came Haleiwa stores and all that. That was all Japanese. And in town, was all Chinese people that took over to make stores.

CT: Oh, you mean Haleiwa wasn't too big until....

LR: No. It was all Hawaiians that lived on there, but there was no stores and things like that. It was the Japanese that started those little stores. Small stores but they started businesses of their own.

Already, the Portuguese, the ones that didn't think of staying, keep on staying here in Hawaii. They got their money, they went to the Mainland, the Gold Rush. They went California. That's where they ended up. Not Mainland. Just California; they would go, the Gold Rush. And so did the Spaniards. They went away. Then Filipinos start coming in. And everybody started mixing up.

But the haoles was always by themselves. They always had the best down this side. Then later on, everybody now---this is for everybody. They sold so everybody's mixed up. It's Japanese, Filipinos, and Portuguese and....plus a few remaining haoles.

CT: But you said this was the camp for the...

LR: This was the haoles. Skill Camp. Afterwards they had a fancy name for it. They said it's Skill Camp.

CT: Did you ever come here as a young...

LR: Oh no. We wouldn't come over here and play. We weren't allowed. This was for themselves. We played in our own little villages where we were brought up. And the Japanese stayed to themselves. The Japanese, though, was different already to the children. Right away, they started making Japanese school for their kids. Somehow, as I said, they must have got monies together to start something like that. The Japanese kids would come out of our school, the public school, and they would go back to Japanese school. They had it right at the church there. They had those grade schools for the Japanese. The Portuguese never started something like that. So everybody played on their own sections together, the children. But at school, we were all together.

CT: What if you were to come over here? In the haole camp? What would have happened?

LR: I don't know. We weren't comfortable. They didn't like us. They didn't want us here.

CT: Would your father come? He's an adult, you know.

LR: Unless it was needed. You know what I mean. He had nothing to come and do over here. That's the way I felt. They kept to themselves and they had parties and things like that, but they didn't invite the lower class people. Other people. They belonged to little clubs. If you would call it a club or something. Memberships, anyway.

The ladies played bridge and things like that. We never saw that in our race, you know. We never had that.

But now days, some Portuguese people and Japanese, they play bridge and all that together. Because they have that education, those people. The school teachers and nurses and things like that. But not before.

CT: You know, thinking back about the old days and then thinking back about now, you know, fifty years later....you remember what is the happiest time you had and the saddest thing?

LR: (Laughs) The happiest time when we were children we had no problems. Our parents had the problems for us, you know. Everything was good for as long as we had lot of food to eat and....well, there was quite some sorrows in the family when some member, like our grandparents, went. We were still kids. And that meant a lot to us. Or even a cousin or so that would have died. Or an uncle. Like I remember in our family. Or an aunt. Well, that was quite some sad time for us. But not otherwise. No other problems.

And the holidays were always happy for us. We looked forward to that, because we would all get together and it was always so much to eat. And good food to eat then. Little better than what we normally ate everyday in those days, you know. And it meant a lot to us. And it meant the family getting together. The kids playing together and the oldtimers, they having a good time. Like conversation pieces, they would be talking, talking about the old country back home. And there was always some guy that always kept happy with the ukulele playing, you know. Or even the harmonica, you know. And that was a good time for us. Clean fun. Like you would say now, people, they goes to beaches and things like that. In those days, no. We were too glad to be at home and in friendly terms. No fights. And it was good fun. That was good fun for us.

CT: So overall, how would you look at it in, you know, the quality of life?

LR: I think even though we worked harder and all, I think we were much happier before. Now you have everything automatic and all, and you have everything better and all, but, I don't know. The fun is not there. The spirit is not there. It's not like before. We had so little that we looked forward to it. Now we have too much that you overlook even the goods that you should be thankful for. That's the way I feel. We have too much and we don't appreciate what we have.

CT: So physically, it was a harder life.

LR: Was a harder life, but a more enjoyable life. I think it was. That's the way I feel. Everything meant so much to us. The good and the sorrows and everything. It meant a lot to us. There was lot of spirit in it, you know. That's about all I remember, too, I think. (Sighs)

CT: See, there was a lot more that you remembered. Talking about today.

(Chuckling)

LR: Well, you asked me for it, so I had that to talk about. Otherwise....
I don't think that was important at all. Is that important to you?

CT: Yeah. We trying to, you know, understand what went on back then.

LR: Oh. Because I don't see anything, you know, important in that.
It was just a normal living. We always shared what we got. The
other person shared, too. They were too happy not to let it go to
waste. It was fun when you look at it at that point of view that
way.

CT: And, you know, your husband was active in the union.

LR: Oh, that was already in our later years. We had already our children,
and that I don't know what to explain, because I was home, and he
was the one that was active in it....and I was raising my kids.
I had too much to do then to bother with that. So I don't know.

CT: How about as a wife of somebody so active in the union, were certain
thing expected of you?

LR: No. I never partook on it. No, no. I left it. If there
was anything like that, they were having a thing to do, I let him
to take care that and would let other men's wives go in it.
And I never partook in anything like that. I felt like it was more
like of a man's job, and I didn't care to have....because as it
is, I'm not a person of getting too much in gatherings and things
like that. And that, you would have to have a more outspoken
person. I let him do the talking. I let him attend those things.
I found enough to keep myself busy or active right at home.
Or I did other little things that I wanted to do. I never went on
that.

CT: Did you think what he was doing was necessary?

LR: Well, if it was important to him, 'as the way I felt. I felt it
was important enough. I didn't have no objections. And I never
took too much interest in it, either. Didn't bother with it, in
other words.

CT: Yeah, I guess I'll talk to him about that on Tuesday.

LR: Yeah, about the union work, like that, I think you'll get more
about him. But I didn't---I was never active...

END OF INTERVIEW

BIOGRAPHICAL SUMMARY: SERAPHINE ROBELLO, retired electrician, Waialua
Sugar Company

Seraphine ("Slim") Robello, Portuguese, was born in Waialua on August 21, 1905. His father came from Portugal with his parents at an early age. His mother, also from Portugal, was a housewife.

Slim finished the eighth grade at Waialua Elementary. During the summers, he carried cane for Waialua Sugar Company. He worked as an electrician for the plantation from 1922 to 1969. Slim has been an active member of the ILWU since it began.

In 1926 he married Lucy. They have three children. He lives with his wife in Waialua. Since his retirement, Slim enjoys fishing, yardwork, and repairing machinery.

Tape No. 1-71-1-76

ORAL HISTORY INTERVIEW

with

Seraphine Robello (SR)

August 17, 1976

Waialua, Hawaii

BY: Chad Taniguchi (CT)

CT: This is an interview with Mr. Slim Robello at his house. Today is August 17, 1976. Mr. Robello, first, you could tell me little bit about your parents, what they did in Waialua?

SR: Well, my father came as an immigrant with his parents. And what the age that he was, I'm not sure. But he started boiling sugar at the old plantation when he was 14 years old. After that, he operated steam pumps--'as water pumps. And then in 1900, when they built the new factory, he came in there to boil sugar, and he was a supervisor. He started boiling sugar at the new factory up till 1925.

Then, unfortunately, he got a paralysis stroke---before that, he was recuperating from a hernia operation. While recuperating, he got a paralysis stroke in 1925. So, he was not able to return back to work, so they put him on pension, retirement. And those days, there were no such thing as a retirement plan. The company gave them whatever they thought they should give him on voluntary basis. But he started his retirement with \$75 a month. And at that time, there was a manager by the name of Thompson. Well, he went along with \$75 a month for a period of time, then we changed managers. And the new manager that came in was John Midkiff. He continued with that \$75 pension for a few years and then his pension was reduced down to fifty dollars a month.

And then till a few years later, the pension was reduce down to \$35. But they weren't giving him \$35 in cash, now. He could go to the plantation store and get the value of \$35 in groceries or whatever he needed. Well, the company buying the whatever goods they got on whole-sale, and when they retail that, that was much less than \$35 a month. I wouldn't have the idea what it amounted to, but it wasn't a value of \$35. So, he stayed on the retirement up to I think, '51. He passed away at '51. And that was his career in the plantation.

CT: From 1935 until 1951, he got \$35 a month?

SR: The value of \$35.

CT: At the plantation store. And you said he started work at 14. When was he born?

- SR: That's another question that I'm not sure. I should have known that, but I have no idea.
- CT: Well, I was wondering how many years he had worked. You say he got a pension 1925, so he must have worked at least 25 years (since in 1900 he had worked at the new mill)?
- SR: Yeah. Not less than 25 years. Those days there was no such thing as a retirement plan. The company gave the retirement according to what they thought the individual should get. Maybe on the pay that they were making and stuff like that.
- CT: But it wasn't spelled out, eh?
- SR: No, it wasn't spelled out. There was no such thing as guarantee for life or anything like that. Maybe if conditions in the plantation was bad, maybe they would reduce the retirement according to the way they wanted. It was not spelled out, "This \$75 is for life," or anything like that, no.
- CT: Oh, you mean, if they had a bad year, they might....
- SR: Yeah, if they figured they were not making the amount of money that they should....like, my mother, after my father died, well, some of the widows, they used to have the house and maybe ten dollars, fifteen dollars a month. But when my father died, all my mother got was the place she was living, because they felt that she could take care of herself without any help from the plantation.
- CT: How about your mother? What was her story? Did your mother work?
- SR: No. She never went out to work. She just was a housewife and raising kids and saving the old man's money. I think she made better off by doing that. He was making a pretty good salary at that time. There was no need for her to go out and do work. She did better by staying home and taking care of the household, so she never worked for anybody.
- CT: Did she have any brothers and sisters?
- SR: She had one brother. That's all. And he never worked for the plantation. He was a stone mason and he died young. He only lived up to 28 years old, and left the wife with four children.
- CT: How about in your family? Did you have any brothers and sisters?
- SR: There was four of us in the family. The second died in '53. My sister is still living and my oldest brother just died last year, November. He was an overseer for the plantation.
- CT: Are there any children younger than you?
- SR: We had one brother, but he only lived to 18 months and he died. That was the last. So, I'm the youngest.

CT: Can you tell something about your childhood?

SR: Well, my childhood days, I used to like to go out swimming a lot. But that's one thing, the old people---at least, my parents, they hated me to go out swim, because they thought I get drowned sometimes. I used to sneak out and do it. And I used to like to ride bicycles a lot. I'm still able to ride the bike facing the back of the handlebars. We used to go downhills and everything like that.

To tell you the truth, I wasn't an angel when I was small. I was rascal. But not to cause trouble, but to have fun. I don't know if you ever heard about pinning a pin to the window and run a piece of thread out with a wet cloth and just rub that thing on the cloth. And you'd have a sound that it's hard to stand while you're inside of the house. We used to do those tricks.

CT: You put a pin?

SR: Yeah. Pin it to the window someplace. And get a thread.

CT: And how would you pin it?

SR: We put 'em, to the wood. Or you could just get anything that would stick there and you just get a piece of thread to run it on. Get a damp cloth and just rub it on the thread thing. That's a terrible sound.

And another thing, we used to get a spool of thread. You know the thread? We used to groove that and put a nail through and get it on the window pane with a string around. Just wrap it. You feel as if the whole thing is coming down. Those little tricks.

And then, we didn't have streetlights. (Laughs) We didn't have streetlights or anything like that. We used to stuff a stocking and one guy would stay on one side of the road and one on this side. Just wait for people to come by--no lights--and as soon as they got close to that, we used to pull it and get it between their legs and that would scare the daylight out of them.

CT: How you do that?

SR: You get a black stocking. You stuff it with grass or some stuffing. And one guy would be on one side of the road and another on this side with a string tied to it. And people come close to that place, then you just pull that between the legs and they used to jump.

All those things like that, you know. And we used to get an old Chinese place up here used to have a wooden fence. We used to go out and get the bomb shells, square, made out of bamboo. Pile it up around the fence and just light a match to it and the splinters go up in the air. Just little things like that, you know. But fortunately, I never had a police record. Never once.

And there was very few people in the plantation that owned an automobile.

Fortunately, from since 1922, we owned automobiles. By that time, my brothers were all out married and I was the only one home left and I had the cream of...having a car and stuff like that. To tell you the truth, we had a Model T, 1922. Then, later on, we got Studebaker Special 6. We got a Studebaker Light 6. And then we got a Chrysler sedan. Then when I got married, I had to ride a bicycle. I couldn't afford an automobile until about 1928. Then we got our first automobile. But until then, I had to do my little transportation by bicycle.

But of course, we had our chores to do. We had---my grandmother came from Maui to stay with us.

CT: Why did she come?

SR: Well, because my grandfather thought she was getting little too old and sick that he couldn't take care of her. He stayed in Maui, and my grandmother came to stay with us. Then my parents decided to buy a cow. Maybe a pen, keep in the backyard. We had to go look for six bags of grass everyday for the cow. And then we had to milk it before we went to school. That went for a while, but they thought it was cheaper to buy the milk than to have that, then they did away with the cow. And that was a blessing.

Besides the cow, we had a donkey to go out and load the grass on the back and bring the donkey home. So we had a cow and a donkey. My brothers used to go hunting. They had hunting dogs. We had rabbits. We had guinea pigs, white rats. We had a zoo in the backyard.

CT: What the white rats for?

SR: Had it just to raise, that's all. And came a time that we did away with the whole thing, because it was no sense. We were raising rabbits, and we wouldn't eat them. Just for the fun of raising them. So, my father gave them all away to a Japanese once, and that was the end of the rabbits, because there was too much job and we were not making use of that.

CT: What made you decide to go to work in 1922?

SR: Because I thought everybody else was doing it, so I just started a trade, eh. I didn't do any field work or anything like that. Stayed on the electrical department from '22 up to '69. On different branches, of course.

CT: Did you have any training before you started work?

SR: No. Right after school, that's when they started. Electricity was going to be installed, so we went out and wired all of the plantation houses. And those days, even if you had a manhole, you didn't go and do the inside wiring. Did it all outside. Clips and knob work. Open wiring. And to begin with, they went ahead and installed the meter inside of the house. To get the readings, the guys that working with the meter reading had to do a lot of after work time to read, because

they couldn't get in the house because people were not home. Eventually they changed that system.

Another system that they had to correct was you drop one service line from the pole to one house, and the houses were all in line. They used to bridge it right across from one house to the other. By the time the guy got on the end of it, his voltage and line drops was so bad that we had to pay more for kilowatt to heat up a pot of water than the guy up front. That electricity was costing them more. So they had to make a correction on that. Drop service to each house.

CT: When did they make that correction?

SR: Oh, we start bridging that somewheres around '23, and a few years after that, that had to be all corrected.

I went up to Kawaihoa to do all of the housewiring up there. I started working '22, and I was still making ten cents an hour, ten hours a day. Then we got two Japanese boys, and about four Filipinos to come and do the wiring. Of course, I gave them instructions and everything.

CT: This is in 1922?

SR: (192) 3. So, I was responsible for all the wiring and the men. And I was making ten cents an hour and they were making ten cents an hour. They didn't give no consideration about, "Well, he's running the job and I think he should get more than that."

It stood that way up until 1924. That's when Thompson came in. The first manager was Goodale, who was an Englishman. I thought by having a Scotchman it's going to be worse, but it did not work that way. When the manager Thompson came in, the electric shop superintendent, well, he tried to get a raise from Goodale, before, but he (Goodale) said, "No. He's learning a trade and he's still making pay." So when Thompson came in, I got a hundred percent raise from him. Twenty cents an hour. So I thought, gee, that was good. And about a year after that, I got another 25....I was making two dollars, and raise to 25¢; that was two and a quarter. In 1926, when I got married, we were making two dollars and a half a day.

CT: How did that compare with other kind of jobs; say, field work?

SR: Oh, field work was all dollar. But the thing was this, now. Some of the field work were on incentive rates. On contract. The reason why they really had to put the field work on incentive rates was because if you going to pay them just the straight day work, they wouldn't produce like they would on an incentive. Incentive rates, the more you put out, the more pay you make. But it didn't make much difference, though, on the incentive.

CT: What do you mean by that?

SR: With lot of the field work which would be a dollar and they had incentives,

the comparison in pay wasn't too much difference. Then, I was making two and a half a day, but they considered me a shop man, now. Shop boys are working ten hours a day. When I went into the factory-- maintenance electrician in '25--they considered me a shop man. So they gave me two hours overtime everyday. And the job required Saturdays and Sundays. So, that way, the take home pay was a lot more than two and a half a day, because I was getting paid for overtimes and stuff like that.

CT: You mean eight hours regular time and two hours overtime?

SR: We used to work 12 hours. 12 hour shifts in the factory. Ten hours would be straight time, two hours overtime. That's time and a half. That was everyday, now.

CT: Seven days a week?

SR: Yup. And then Saturday and Sundays, of course, that was paid time and a half, too. So, by about '27, I was making something like....a little better than hundred dollars a month. That was considered good pay, but there was a squawk going on that I shouldn't have been making as much as some of the engine tenders in there. So, the superintendent came to me and he said, "Well, we are going to put you on salary, see." So, he quoted the price of \$75, and I turned it down. I told him, "If you going to pay me only \$75 for 12 hours shifts, seven days a week, I go back to the gang for two and a half a day and I don't have to work nights, Sundays, and holidays." So....he went back to the office and came back and said, "Well, we put you on ninety dollars a month."

About five months of the year, I was just working straight ten hours. No overtime involved. So I figured the difference. If I get ninety dollars a month, I'd be a little better off than that straight two and a half. So I accepted the ninety dollars. Then I had my vacations, and sick leave, and all included there.

CT: So, in 1927, they did give vacation and sick leave?

SR: Well, salary workers, yeah. But not labor. Not guys on day pay, hourly rates, no.

CT: How much vacation? How much sick leave?

SR: Two weeks vacation. And sick leave, chee, I don't think there was a limit, because when I was operated in '35, heck, I was off for over two months and I got my full pay. That's what it was. I was ninety dollars.

Then, when they build a new powerhouse-- that was the automatic leader turbine--so the superintendent wanted me to go in there, get training from the Westinghouse engineer, and then he wanted me to stay in there temporarily until he got the operators to go in there. So I did that for a while, then he said, "No, I want you in here permanently." So I told him, "Well, I'm not going to take this job for the same pay." So, he said, "We'll make an adjustment. We'll give you a \$110 and we'll work

it up later." So \$110 what I was making for 84 hours a week.

CT: Plenty hours. Only dollar something an hour, then. (Interviewer makes mistake since it was \$110 a month, 84 hours a week).

SR: Yeah. So, that's 84 hours a week. 110 (dollars)....and we considered that fairly good pay, you know, for those days. But if you figure the hours, well, you take the department heads. Well, about '25, '26, '27....they still making only two hundred dollars a month.

Then it went on that way up to....let's see, now. See, they had a job evaluation. And the mistake that the boys were doing was, see, the company wanted that job evaluation. They had a job evaluation and they had from each department, a representative there, see. And instead of helping one another out, no, what they were doing was, "Oh, my job is more important than yours," and "Mine should have a higher rate," and all stuff like that. Because the company knew sooner or later the union was going to come in.

CT: What year you talking about, job evaluation?

SR: That was sometime before the union get in. I'd say somewhere around '43.

CT: Maybe we can go back to 1927. By that time your father had a stroke already and was on the pension. Was that \$75 a month enough for him to live on?

SR: Oh, those days, sure. It was more than enough.

CT: So you didn't have to help?

SR: No, I didn't have to help, because, actually, what they did, they invested in real estate when he was young. They could foresee the future, which a lot of guys didn't. And even while he was on his retirement, he bought places in Makiki on Davenport Street. And then the place thatmy grandfather had in Maui, 33 and one-third acres. A lot of my father's money went there, too, buying plows and horses. And my grandfather did farming there. But he (father) was financially pretty well fixed up. So he didn't need any help from us or anything.

CT: You know, if we can go back few more years to 1920, before you started work, there was that 1920 Japanese strike. Do you remember that?

SR: I remember lot of Japanese died on that strike. And I had lot of school friends, too. Like Nakatsu, Kamiyama, and all that. I don't know whether they had some place down Haleiwa there. Some church or something that....the place was so crowded. Then they had that influenza came in. The flu. And a lot of them died. That was a pretty bad strike. What I mean, the worst part was they got these strike breakers come in from Honolulu to do the job of the strikers. And they paid something like about three times more than what they were paying the labor at that time. That's what they call the strike breakers.

CT: Did any strike breakers come from....

SR: Honolulu.

CT: None from Waialua?

SR: I don't remember of any Waialua....well, they had some Japanese in favor of the plantation, too, and lot of them got konked on the head, too, you know. They used to call 'em puppies. And, I know from town, a lot of strike breakers came out. Now, what gains they got by going on that strike, I don't know what the gain they got on that.

CT: What were you doing at the time?

SR: Wasn't doing anything. Was just still going school, I didn't go out. Nobody tried to go out in the field to work. What I mean, to strike break. Because it wasn't a safe thing to do.

And then there was a lot of cane fires, too. Whether the strikers were doing that or somebody else doing that so the strikers will get the blame, (I don't know). But there used to be a lot of cane fires.

CT: Did you actually know of any strike breakers?

SR: No. Lot of them from Honolulu. I wouldn't know anybody.

CT: What I mean is, did you see them working? Where did they live? Did they commute from town?

SR: Gee, I can't recall that. But I know they hired a lot of strike breakers. Whether they commuted or the company had places for them or not....a lot of those strikers were evicted from their homes, too. Lot of them were evicted from their homes. That's the reason why they had to go all down to Haleiwa and pile up all in one place.

CT: You know, you were going to school at that time. Were some of the children that you were going school with, were their parents striking?

SR: Yeah. Because that's why I say, these Kamiyama and Nakatsu and quite a few of them, yeah. They were having a bad time.

CT: Did they still come to school?

SR: Yeah.

CT: Did any of their families get sick or something?

SR: Well, the ones that I really know, I don't know whether they got sick, but I know there was quite a few that died. See, way back in the '20s, that's quite some few years back, now. But I know for a fact that, I think, one of the Horibatats lost a son. But I can't remember names.

CT: As a Portuguese, what did you feel about that strike at that time?

SR: Well, I think it was justified because of the pay. The pay was so low and that it was pretty hard to make ends meet. There's one merchant here that was Fujioka. He helped a lot of Japanese. Those that was really in need, he used to let 'em the money with the agreement that when they were better off and the children were able to work, and make money, then they would pay him back. That's how a lot of people got by. Fujioka, the old man, now. Well, he's dead quite some time, now, but he helped a lot of these Japanese financially.

CT: Do you remember your father saying anything about the strike?

SR: He had it pretty hard, because....when the Japanese went out on strike, you know, they had to get all greenhorns in the factory there to get things operating. They had to put in lot of extra hours and a lot of headaches. But as far as I recall, he didn't say that they shouldn't strike or anything. They were striking for a good reason.

My father spoke Japanese pretty good, because the majority of the workers in there were Japanese, right in the factory. I would say all of them were Japanese until the Filipinos start coming in. And I'm telling you, he could speak Japanese pretty good. He's Antone-san. That's what they used to call him. His name was Antone, but they say Antone-san.

CT: And then, a few years after that, when you start going work, there was a 1924 Filipino strike. Do you remember that one?

SR: Well, that didn't last too long, though. That one, I really don't recall that.

CT: Yeah, was kind of a short one.

SR: That was a short strike.

CT: You know, as a working electrician and having these new generators and stuff come in, I guess you can call that more mechanization?

SR: Yes, because we used to get all of our electric power from Hawaiian Electric. And then we had a small hydrodriven plant. 'As water driven plant down in the gulch. Down at Kemoo there. That was just a small unit and power was limited. But way before 1923, when they start installing power lines and everything, we were living right here, close to the mill. And we had electricity way before the utility company came out with their power line. Because it was so close to the factory there and the factory had the power from the Hawaiian Electric and the hydroplant that we had electricity before the other camps came in.

CT: They use oil or gas?

SR: Well, they don't use any fuel oils for steaming unless emergency. They have all that bagasse, pulp from the sugar cane. Well, it starts with the cane cleaning plant (and goes) right through. By the time it gets

through the crushing plant, when it goes through the last set of rollers, it's squeezed enough so it will burn. All of the juice and water and everything is extracted from the bagasse.

And then it goes right to the boiler. They only have one boiler, now, to operate that whole factory and that new generator that they have. The excess bagasse goes into storage bin there. And then, during the weekends, to boil off when the factory shuts down--you have all of the juices and everything to process; they have carriers that will feed the boiler with the excess bagasse. And then they don't use the fuel oil. Should there be a breakdown on the conveyors so they can't supply the boiler with trash right away, then, automatically, they put in oil burners. And that's the only time that they use fuel oil for steaming.

Now the Hawaiian Electric, they got after them so badly. They don't want no smoke coming out of the stacks, now. So, they went into this high price fuel oil with low sulfur. And that's the reason why the electricity is costing us that much more, now. Everytime the oil price comes up, we get socked for electricity. But the plantations here are still using that old crude oil. And sometimes, you can't see the sky up there with that black smoke coming through. And, well, the people living in town and around Waiiau and all there are all human beings like we are, so they say that's pollution. So, this should be pollution, too. But, I don't know how they are getting away with it.

CT: But you say until the plantation brought in the generators in was it 1925?

SR: '25. That's the first Corliss compound engines.

CT: You mean, they had electric lines all the way out from town to here?

SR: Oh, yeah. They had the transmission lines all the way out. In other words, when we installed those engines, we didn't go on our own. We went and hooked up with Hawaiian Electric. What I mean, we were synchronized with them. And if we had a small load, well, the generators would be on, automatically. Now, you would feed in or feed out, whichever. And we had a bank of transformers outside the station there. You could step them down from 6600 to 480 volts, or from 480 volts up to 6600. Vice versa, you could do that. Well, you hooked up with them, you geared with them. If their cycles would drop, we would drop, so, they geared in with that.

CT: So, did that mean that there was more jobs as a result of the generator or less jobs?

SR: No, was just one operator and his helper on each shift. Six men more. 'As all right there. Not any more than that. Then, of course, for repairs and everything, in those days, the machine shop used to take care of that.

CT: In your work, you remember any kind of mechanization that caused people to lose job?

SR: Well, I'm going to tell you one thing about Waialua Sugar Company that I must give a good word for them. Whenever there was mechanization, and it required less men on the job, they never laid 'em off and say, "Well, we have no more job," because they always fitted them in some job in the plantation.

Now, with the privilege of watching the bulletin board. Whenever there was a vacancy, you could go ahead and apply. And if you were qualified for it, you would....maybe step from a lower grade to a higher grade. But there was not one that I know of that was ever laid off. Say, "Well, your job's been eliminated. We don't have a job for you." They always fitted that particular person in some job in the plantation. There were never one laid off.

Maybe if they had a higher grade and they were transferred to another grade, they had grade protection for a certain number of months. Then, when you exceeded the months that you were protected, you would go onto a lower grade. And then that was up to you to watch the bulletin boards and apply for higher grade job. If you were qualified, you would get it and go back to a higher grade. On that part, I say, they were fair.

CT: You talking about before the union?

SR: Yes.

CT: So, all this mechanical planters, crop loading machines, tractors, mechanical cane cutter, all was...

SR: Well, this mechanical cane cutter just came in recently, now. And it's not doing as well as they expected it to do. They have too many break downs. But it would be better, because if this mechanical cane cutter would work good, then you will cut the cane right down close to the ground there. Right now, they have these rakes and grabs and all. There's a lot of roots and everything coming out from year to year. Your tonnage is going to be less. No question about it. Your replants line will never get up to the ratoon, so, until they have a perfect cane cutter, it's not working as it should.

CT: To not lay off people, is that a policy of Waialua Sugar?

SR: I think it was a policy of Waialua Sugar. And another thing, now. Waialua Sugar Company's higher paid than any other sugar plantation.

CT: On Oahu. In the whole state?

SR: I think in the whole state. They were---I forget how many cents. About eight cents an hour or something like that, above any other plantation. You take, like, Ewa and Waipahu and all of those, Waialua was the highest paid sugar plantation.

CT: So, they claim that there have been no lay-offs.

SR: No. I don't remember no lay-offs.

CT: Well, during 1931, there's a great Depression.

SR: I had a pay cut temporarily. From \$110 at that time, I was cut down to ninety dollars.

CT: What year was this?

SR: I think was when the Depression, really Depression came on. And that was only temporarily, though. When conditions came back, I came back to where I was.

CT: Was anybody else cut?

SR: Oh, yes. Lot of the people had a cut in pay.

CT: Do you know if it was a across-the-board? Everybody?

SR: I think it was across-the-board, yeah.

CT: Including management?

SR: That....I couldn't say, because I don't know how they work their.... (Laughs) that was really confidential, I guess. Well, I guess, I think they were fair enough. If everybody got a cut, I'm quite sure the management went along with the cut. I don't see any reasons why they shouldn't.

CT: Do you know anything about that extra molasses they had in....1931?

SR: Well, I was a kid. Not a kid, but I know that we lost a lot of fish out in the ocean. Lot of these akule and fish. That water was just red with molasses. And...they just threw it away. Threw it out in the ocean.

END OF SIDE ONE.

SIDE TWO.

SR: That's all with the molasses. And there's a lot of acid in there. Just ruined the grounds there for years.

CT: Oh, where was this?

SR: There's a drain ditch that goes down Puuiki here. They just run it through the ditch and out to the ocean. Now they claim that they didn't have storage for the molasses. Well, those days, as everybody know, the Big Five controlled the islands here. They could do just practically anything that they wanted to do, so they could get away with stuff like that. But now days, everything is different. I know that we lost lot of fish and the grounds were ruined for quite some time.

CT: Did you used to go fishing over there?

SR: Yes, we used to go. I used to do a lot of throw-net. And that was really good fishing grounds.

CT: You know that molasses? Was that...

SR: That's waste molasses. That's the molasses that they feed the cattle with. And I guess they have more use than only feeding cattle, but.... that waste molasses have all the sugar extracted out of the molasses that they can and then that's waste.

CT: Would it have been possible to give the molasses away even?

SR: Well, the amount of it---well, I guess if guys had tanks that would come there and put it in their tanks and haul it for the cattle and all that, I guess it was possible. But the thing is I don't think they had those things in our days. If it was today, the remedy which they would have was to shut down the factory. Don't produce no more waste molasses. They wouldn't allow that to be discharged out into the ocean.

CT: Besides a cut in pay, anything else affected you during the Depression?

SR: Well....it didn't affect us too badly.

CT: How about the price of food?

SR: Well, it went up. But we never went hungry. Because, to tell you the truth, when we first got married, we started building a nest for the future. I wasn't one of these good timers to have parties and drink and extravagant your money, like a drunken sailor or any stuff like that. We went down to business and try to build a nest for the future. And I think it paid off. Fortunately, I had a wife that was more smart to take care of the household.

The kids didn't get what the kids today have. They have their wallets and five, six, seven bucks in their pocket. And when they ask their parents for money, it's not 25¢ or ten cents. When we got ten cents when we were kids, we thought, gee, such big money. But now days, it's al - together different. The world is the same, but the people are different. Yeah, when they had a little church carnival, if we had 25¢ to spend, we lucky to get it. Now days, it's five, ten, fifteen dollars. Just like nothing.

So I had three children and I thought three was plenty. Well, it's not easy now to raise a big family, you know. Your clothing, your food, and then to give them a proper education, it's hard.

CT: As a young electrician, how did you like your job?

SR: I liked it real good. That was a big field. To tell you the truth, you have education. But there's no teacher like practical experience. You have practical experience, you can master your trade. By book study, it's

alright until you have your practical.....and then it's going to take you quite some time.

CT: So, you were learning a lot....

SR: In all different branches of electricity. Like, it wasn't only house-wiring. I climbed poles, string power lines down to the houses and everything for ten cents an hour. Then we put up transformer--well, this is in a gang with the supervisor--put up transformer station. And run transmission lines.

And those days, we didn't have trucks with winches. We'd get a bunch of pull pikes and carry that close to the hole there. And then we had a wooden horse that we picked that pole up to a certain height and put it on the wooden horse, and then we got a bunch of pull pikes over the---holes were about two inches in diameter with a steel pike in the front. And we pike it from the sides and from there. And then that's the way we used to plant our pole.

CT: Get four, five people doing it?

SR: Yeah, about five. Six with one that handling the wooden horse. Get as high as we could and then keep up with the pikes. And you had to balance that. You had to coordinate that thing, otherwise that thing would fall over to one side and.....that was hard work. Ten cents an hour. Really, that was hard work. Then, after we get our poles planted, tamp it then put in our cross-arm and string our lines and everything. All was school kids those days. We had oldtimer linemen and the rest were all young kids. Now you can plant the pole with the winch in no time and it's so easy to do it.

CT: Anything you remember while working, after the Depression? You know, that 1930s. Anything significant?

SR: No, everything went almost about the same till start talking about union. I didn't have much changes from the '30s till we get to '46.

CT: When did you first hear about the union?

SR: Well, before that, you couldn't even say one word about union. Before '45.

CT: Did you hear about it before...

SR: Well, there was a guy come around. They used to call him IWW--"I Won't Work." He used to come around try to organize, but that guy didn't last long, boy. He didn't show up no more.

CT: When did he come around?

SR: Oh, that was the early '20s. No, he couldn't sell us.

CT: (Laughs) You remember that guy?

SR: He used to ride around on a bicycle.

CT: Do you remember his name?

SR: No, I don't remember his name. What he used to go by, "I Won't Work." IWW. And that didn't work.

CT: (Laughs) What was he trying to say?

SR: Well, get organized, you know. And get better benefits for labor and all that, but gee, he disappeared fast. That, I remember that.

CT: Did you ever have chance to listen to him talk?

SR: Well, as soon as he came around to talk, if management found out about that, he'd get out of there before he had a chance to say very many words.

CT: Was he a local person?

SR: White. No, he was from away. Not that he was local that I know of. He must have come away from someplace. Try to make a fortune for himself but it didn't work.

CT: What you mean? He was trying to....

SR: Well, start something and then, you know how it is. The union officials, today is not a bad job, one that's full time.

CT: So, aside from that guy, IWW, in 1920s....

SR: No. No more.

CT: How about in the late '30s?

SR: Well, you didn't have a chance to even talk union.

CT: Did you think about it?

SR: To tell you the truth, no. When the Longshore got organized, they were talking about organizing sugar, eh. Well, Jack Hall said, "No." He said, "It's impossible." You know, the power that the Big Five had, he said that it was impossible to organize sugar. So, finally, they came around, I guess, when Roosevelt made it law that you could get organized.

CT: 1935?

SR: Yeah. But nothing happened at that time, you know. So, they said it was impossible to organize union in the plantation. So, around 45, 'as when the thing start getting real hot. But the first contract that we got, it wasn't a contract. It was just a piece of paper with black ink. Was hardly any benefits. But just to get organized.

CT: What do you mean, "things got real hot in 1945"?

SR: About organizing sugar plantations.

CT: Somebody first talk to you or, you know, how did you hear about the union?

SR: Well, that's when Mike Nagata and some of the other boys said they were going to organize sugar. And there wasn't a thing that the companies could do. It was law. And they couldn't fire you, just trying to get organized. And....finally, they start signing up the guys.

Midkiff found out about them getting organized, he wanted Waialua to be the last plantation to get organized. He had no choice, now. Now, if Waialua would not want to be organized, they would boycott Waialua sugar. Then would be worse then. He knew that he had no choice. So he had the boys up his place. Had a big beer bust and all that. I didn't go, but he said they could get organized, join the union, but he would want to see Waialua to be the last plantation to get in. I don't know what gains he got, but that's actually what happened, now.

So, we were the last to sign on. My name had been appearing in the annual report as a power plant foreman for many years. I used to go the manager's dinner and meetings. And when we got organized, I asked my boss, the superintendent, Wallace, what my title was. He said he didn't know. He was going to find out. So I told him, "Gee, if you are interested in the men that are working under your supervision, you should know what each individual's title is." So he said he'll find out and let me know--never did.

So, they came over and see me. Lot of guys told me, "Chee, well, you can't join, because your name been...." I just said, "Well, I don't know how my name ever got there. Not that I was told or got a promotion in pay or stuff like that, so." They didn't tell me anything for about three weeks. So I signed up.

The organizer came back to check names with the manager, so he checked my name off. And later, he called me and he ask me why I join the union. I told him. I asked Wallace what my title was and he never did give me an answer, and I'm doing work like everybody else is doing, so I signed up. He said, "No, I want you to stay on the company's side." Then he called Wallace to find out what the situation was. He said, "Well, as far as"--that's Wallace, not Gordon--he says, "As far as I'm concerned, he's a power plant leading man. If he wants to join the union, he has the rights to join." But Midkiff told him, "I want him to stay on the company side." But he was stubborn that I was a leading man, see. So I signed up. And I told Midkiff straight, that I couldn't work under his (Wallace's) supervision as a supervisor, because I couldn't stomach it.

CT: You mean Wallace?

SR: Wallace. So, what they did was at that time, when we got organized, I was making \$160 a month salary. 'As 84 hours a week. So, when I signed up,

they converted the salary into hourly rate, and then they gave me my vacation credit. Whatever vacation pay, they added it to my rate. Sick leave, added that to my rate. And whatever benefits that I was going to lose by not being on salary, that went all into the hourly rate. And that brought my red circle rate way above grade pay.

I got paid for every minute that I worked. Before that, I worked regardless of hours, never got overtime for it. And then, later on when the eight hour shift came on, that was easier yet. Instead of working 84 hours a week, I worked 56 hours a week and with much more pay than....

CT: When did this eight hour shift come out?

SR: I was living up at Ranch Camp, yet. Somewhere in the '40s. Wait now.

CT: See, this information I have over here is that eight hour day came to Hawaii in general in nineteen....

SR: I was up at Ranch Camp when had forty hours. Chee, now, I can't remember that.

CT: Yeah, it says that 1936. So, you say...

SR: Oh yeah! That's right. That eight hour shifts came in before we got organized. Yeah, I was working 84 hours a week before that, and then, that was cut down to 56 hours. But the pay was the same.

CT: \$160?

SR: \$160. Wait. No. I'm wrong on that. When we got organized, was \$160. Then from a \$110, I think, went up to \$125. Then, up to \$140. And then, before we got organized, they gave me a choice of taking \$150 with overtime. And we were just about ready to get organized. So I figured if I'm going to take the \$150, when you convert the salary to hour rates, there's going to be a drop on the percentage. So, I took the \$160, no overtime. So they converted that, I made a few bucks more than that. That's right.

But, actually, when we got this....perquisites converted into cash, well, that's when we got organized, now. And we join the union.

CT: This is after the 1946 strike?

SR: No! That was before the '46 strike. Because I know I advise some guys not to leave the plantation house until the conversion was made. That was before the strike. As soon as we got organized, we had to pay for the house rent.

It wasn't after. It was before. Because Herbert was working up at Poamoho. And he was living there. So, he was paying the company ten dollars a month, see, for the room. And then, when the conversion was made, that was up for me to collect the ten dollars from him, see. I was propped up by like five cents an hour in my rate. That was before the

strike.

Because, you see, when we was on strike, some of the boys told me, "Oh, I'm going to move down with my relatives," or stuff like that. I said, "Look." For instance, one here, Plimmer, I told him, "Don't" because I was going to the negotiations, so I know more or less when that thing was going to wind up. I told him, "Don't leave the plantation house until the perquisites is all converted into cash. That way, you going to have a higher rate. Then, when you go out, you still maintain your rate." See what I mean? So that guy took my advice, Plimmer, and he stayed. That's how I remember it was before the strike ended.

CT: Oh, before the strike ended?

SR: Yeah.

CT: But it was during the strike?

SR: During the strike time, the conversion was going to be made. According to the negotiations, now, see. So, after the strike came back, then that's when they made the conversion. But that wasn't in the process of the negotiations, now. So, like I was paying \$36.50 a month for this rent. So, what they did, instead of me getting a raise and then still pay that \$36.50, whatever I was paying--\$36, (plus) dollar and a half for water, all the water you could use. \$37.50. They converted that perquisites into cash. They gave me that \$37.50 plus whatever raise we got. In return, well, we pay them the rent back. We didn't take it out of our raise, now. The conversion was made and we just pay them back the \$37.50, which was reasonable.

CT: In the '46 strike, you mentioned that you were picket chairman. What was your duties during that time?

SR: My duties was to see that all the different camps had...the guys picketing. And they had to have a picket head, now. And then we had the camp picket head. We made an agreement with the company. The night that negotiations break down, Midkiff wanted to meet us at the office. And he wanted us to cooperate with one another; had lot of utilities to do like garbage. The mules had to have cane cut. And plumbers, electricians, and fire equipment drivers, like the rakes, fire trucks and all that; so they wanted us to have a set up for utility works.

It was my job to go and pick the guys. And we had to make a survey of the guys that are really financially hard up. And the guys that were really qualified to do work on utility work, that's the guys that I picked. And the union policy was to kick back 75 percent of what they made. Well, I really objected to that. A guy's got to get his own food and everything, go out and work eight hours, and the kick back....I told them, no, I wouldn't go along with that. So we went and make a survey of the guys that are really hard up. That's the guys I went ahead and got the utility work for them.

CT: This is in 1946?

SR: '46, yeah. And then, like Jose Corpuz, when he came here, man, I tell you, that fellow didn't have a thing to eat in the house. When I heard about that, we went up and make an investigation. Went to the store and got his groceries. I found him a job on a garbage trucks, hauling this garbage,plantation. And hundred percent of what he made went to him. Union policy was 75 percent kick-back. I told them, "I don't give a damn. It's not going to be that way, because how can a guy with big families and all kick back 75?" So, I went according to the needs, the financial needs of the individual. Some, 25 percent kick-back. Some, nothing. All depends.

CT: What was the most that they kicked back?

SR: 25 percent was the highest they ever kick back.

CT: This was your duty as picket chairman?

SR: Picket head chairman, yeah. I had to see that all camps had picket heads. And they make a rotation of who would come on what time and all that. But I had guys under me doing that, because you couldn't take care of everything.

CT: How many camps you talking about?

SR: Oh, we had quite a few camps at that time. We had Halemano, we had Kawaihoa 3. Opaeuia, Pump 5 camps. Oh, we had about eight, nine camps at the most.

CT: Why did they have to have pickets by the camp?

SR: To tell you the truth, in 1946, we got away with....a lot of things that they wouldn't be able to get away with right now. The IRD (Industrial Relations Department) personnel, they couldn't go in the plantation camps. They stop 'em, right at the picket line. And they could have gotten the police or stuff like that, then, but they was trying to minimize the troubles during the strike.

CT: You mean, you didn't want the Industrial Relations...

SR: No. In the camps....were barred out. Now, these peddlers, which that was illegal, now, the peddlers come around to go sell fish and stuff in the camps, they have to come to union hall. They (union) have a pass. I never did sign my signature to one of those passes, because I knew darn well that was illegal.

CT: Oh, to even issue it?

SR: Even to issue a pass. We didn't own the camps and all of that. So, lot of guys, they issued that. I never did put my signature on one of those, because I know I wasn't authorized to do that. But the plantation just was good enough just to let things go by. And, well, man, I tell you, it

was rough. Even to go to the Fujioka Store, there was a picket right there. If anybody coming, "Where you going?" "Store." "What you're going to do?" And all of that stuff. Could never get along. That, I disagreed with. What could I do? I couldn't do much.

CT: Who set down the policy?

SR: Headquarters.

CT: In Wahiawa?

SR: No, that was from town, eh. And we had to have, like this kick-back. 75 percent and all that. But issuing out passes through the local, that was right here at the headquarters. I disagreed with that. Did you folks interview Sam Kawahara.

CT: I don't think so.

SR: He would be a good guy to interview. He lives up that Kamaloa. He was an overseer, section overseer. Well, you see, what they were doing, they were running water for one field to the reservoir not to let the reservoir drop. And then some of the water just spill over the ditch little bit in the cane, eh. They say he was irrigating cane. No, he couldn't go out of his house. Had the picket right in front his house there. He couldn't get out.

So one day, assistant manager, Anderson, saw me and he told me about that. So, I went back and see the boys, they say, "Oh, he was irrigating cane." I said, "It's impossible for a man to stick his neck out and go in the cane field and irrigate the cane with a strike like this." So Anderson told me, "Now, we're going to get a policeman. Just don't let that man go free."

So, I went up there and I had a talk with Sam. And he told me, "Slim, you know better than that. You think I'd take a chance go out there and irrigate cane like that?" So, I told all the guys on the picket, "Guys, you let that man in and out anytime that he wants to go out, and don't even try to stop him." Well, I had to stop that. Those things were like that, you know. It was really tough!

CT: You guys were looking for hundred percent shutdown?

SR: That's true. And we had it, too.

CT: Except for services?

SR: Utility work, services.

CT: So, people would just stay around his house?

SR: Stay there. No, he wouldn't be able to get out of the house.

CT: Even night time?

SR: Yeah. I stop that. I told them, "Gee whiz, this is going too far. You just go ahead and let that guy alone. Just leave 'em alone. You can't convince me that he was irrigating cane." Until today, this Sam has that grudge against Mike Nagata, yeah. Still have that. No, it was really terrible.

I had to go in every morning at 6 o'clock in the morning to see that all of the utility workers came in. That was 6 (to) 2 (o'clock) and 2 to 6 (o'clock) in the morning. I had to go there in the morning and then at 2 o'clock in the afternoon, then, at 10 o'clock at night to make sure that all of the utility workers came in and all that. They stayed right in the laboratory. The office in the back there, that's where the headquarters was. And, I'm telling you, I had to run around. Oh, gee! That's over 16 hours a day I used to put in. And family life was all change, boy.

CT: You had any children?

SR: We had three kids already.

CT: At home?

SR: Yeah. Yeah, the youngest one. And Herbert was working up at Poamoho Station.

Really, you know when the conversion was made and then I had to cash the money, ten dollars, from Herbert to pay the company, what I could have done--I knew when the negotiations was going to be over--I could have send him out of home for about a week or two. And then after the conversion, everything was made, I could do. But, I figured, ah, where the heck he was going for two or three weeks, so I let 'em go. And then he moved into town shortly after that.

CT: You were in negotiations in town?

SR: Lot of times. Not every one, but I used to go in. As an observer, anyway. I wasn't on the negotiating committee, but they used to pick guys into.....but this much I must say about Goldblatt. That guy was really hot. And he didn't have to have very many notes of the previous meeting. He was sharp, really sharp. Yeah.

CT: Did Goldblatt do most of the negotiating?

SR: He was the one, the main negotiator, yeah. Jack Hall had something to do, but Goldblatt was the.....and then Bridges once in a while used to come in. That guy (Bridges) is radical, really radical.

CT: What do you mean by that?

SR: Rough. What I mean, you know, the aggressive type, eh. But Goldblatt was really cool. I used to like him.

CT: Could you go observe anytime you wanted to?

SR: You mean at the negotiations?

CT: Yes.

SR: Me, yeah. Well, if I had time that I could spare, I used to go in.

CT: This was as an observer?

SR: Observer, yes. I didn't have no voice.

CT: No, but because you were vice chairman?

SR: Yeah. I could go in. And we gave a few boys chance to go in besides the negotiating committee.

CT: What is the purpose of that?

SR: Education, eh. You learn a heck of a lot by going there and listen two sides. Yeah. Then, we had a test case, once here in town, who was covered by....certain regulations they had. Gee, I forget what year was that, now. I think the early '60s. But, a test case who was covered by certain regulations. And they picked one employee from each department to go represent the department.

Oh, gee, but they pick some guys with seniority, eh. They hardly spoke English, eh. And Attorney Gladstein was the attorney for the union. They hired him. And then, Attorney Poole was from the Mainland, representing the industry. And Gladstein had a bad time with some of the guys, you know, to....express themselves. They hardly spoke English. No interpreter there.

So, I represented the power plant then. And I had additional job beside the power plant. Air compressors. Well, they called the department, the name of the person to....so I went up on the stand there and Judge Metzgar, he was the judge of that. And he was pretty close with ILWU, too. So, when I had my turn to go up and testify for the power plant, well, that attorney made some boobos there, boy, I'm telling you. As far as the job was concerned, I could argue with him. But outside of that, well, he make rags out of me.

But as far as the power plant and the crushing plant and all that....so he asked me a question about what kind of generator we had, so I told him that we had two Corliss compound engines, double - accentric, and one automatic bleeder turbine. And I told him all of the extracted steam from the turbine, supplied to the boil house to boil sugar. Also, the extracted steam from the corliss engines. And he asked me how they were operating the crushing plant. I said partly by steam and partly by electricity. Like air compressors, cane knife motors, juice pumps, that's all electricity. Then, the crushing of the cane, that's all with singular centric engines.

And he told me, "Well, you made a statement that the extracted steam goes into the boiling house to boil sugar. But according to what I understand, extracted steam from the turbine goes in to run the Corliss engines in the crushing plant." Well, I couldn't help but laugh, you know. I said, "The extracted steam from the turbine is only ten pounds. Extracted pressure, now. In other words, back pressure. And you mean to tell me that you can run a hundred and fifty pound steam engine, single extraction, with ten pounds of back pressure. If you could do that, I'm telling you, you'd be a rich man today!" Oh man! I told him, "Look, to tell you the truth, you were misinformed or you know very little about engineering."

CT: Is this in court?

SR: Right in court, now. The session going on. And chee! You see that Gladstein had that smile as far as here. Then they start question me about steaming. I say, "Well, the steam is supplied to the power house. We have nothing to do with the generation of steam." And then they ask what the use of fuel oil and I told them what bagasse and all that. The girl didn't know how to spell the word, bagasse you know. So they spelled it out for her and everything.

So when we went out for a recess, well, they had Anderson (the office manager) and lot of big wheels from the plantation. So when we out for recess, they called me in. They weren't clarified with the steaming. So, I said they don't use anything else but the bagasse. And the only time they use fuel oils is, as I told you, it's a case of emergency. So, when they called me in, oh, Gladstein just followed me right in, and told them, "He just made a statement. As far as generating steam, is out of the question. Period." So we walked out then. And when we went out, 'as when he told me, "Gee, if everybody would have testify like you did, it would be easy for me." And really, it was tough on him.

But the thing is we got that settlement out of court. Three hundred fifty thousand dollars. And each one of the guys that were-qualified was supposed to get their share. You know where that money went? Down to Alaska!

CT: For what?

SR: There was a ILWU unit out there. The spruce lumber business, and they lost a case of three hundred fifty thousand. And the division director, he approved that and they sent the money down to Alaska before we got it. Then, they went through all of the plantations to explain the thing, and we were the last. We were the ones that went in as guinea pigs. And we were the last ones to approve that money went down here. We had quite a squabble. But the best thing to do---well, the damage was done, was just to let it go.

CT: You mean they did it without...

SR: Without approval. Then they come to explain. And the division director at that time with the ILWU was Castner Ogawa. I don't know if you ever

heard of him. Yeah. But he was the one that approved that. But they were hauling freight whether we sign it off or not, because we were the guinea pigs that went down for a test case.

CT: Oh yeah. They should at least consult you. Get your approval. Well, anyway, going back to 1946, you guys were out for....

SR: It wasn't six months. Was little over three months, I think.

CT: And how many days a week you had that picket line?

SR: 24 hours a day. Right around the clock.

CT: For the whole three months?

SR: Yes.

CT: Oh, you guys were real tight, then.

SR: We had picket shacks built all over the place.

CT: You know, you talked to other union people from other plantations. How did Waialua, the unity compare with the....

SR: Waipahu was rougher than us. Waipahu, they had the most trouble with the management and labor. Was Waipahu. We weren't too bad. Like, after we got organized, if there was a grievance, we had a grievance procedure to follow. But before we had union, there was no such thing as grievance procedure or you couldn't settle a grievance, because you had no protection or anything. There was no procedure that you could follow. But after we got organized, we had that. But never once we had a grievance here that went up to arbitration. Never once. It always got settled one way or the other.

CT: You know, for three months, being on the picket line for 24 hours, say, one person, how many hours a day or hours a week...

SR: Like, we used to divide the camps and then, maybe, only you put about four hours out of that 24. We had enough guys to fill in.

CT: And, as far as you recall, did people continue to go out the whole three months? You never get people who wanted to slack off?

SR: Well, on the end, we had a little trouble with the rice. Because.... the statement that the union had made was they had about ten thousand bags of rice stored away, eh. They didn't have that. And then when the plantation got their quota of rice, they were good enough to sell us part of that. And then one shipment we had, white rice, came in and then the union send in pre-cook rice, the brown rice. Well, we had issued out all of the white rice already. And then the next batch was the pre-cook. That's when people got really up in the air. Say, "What's the matter? That guys get white rice and we get the brown rice?" And all

of that stuff. And we had to do a lot of fast talking, boy, to keep them together. But, as a whole, they went along.

And then, another thing that we had little trouble with, we went back, I think, one day later than we should have gone. Because some of the guys went out of the plantation, work outside, and when we got settled again, they came back in to the plantation to get the benefits like everybody else that were on picket lines and everything. So we oppose to that. We wanted to blackball those guys, but it was illegal to do that. So we just let them come back in again. There was a few of those. Not too many.

CT: They had the benefits, but...

SR: They got the benefits, yeah. But that was pretty hard to stomach, there, to work with certain guys, eh.

END OF INTERVIEW

Tape No. 1-52-2-76

ORAL HISTORY INTERVIEW

with

Seraphine Robello (SR)

August 18, 1976

Waialua, Hawaii

BY: Chad Taniguchi (CT)

CT: This is a second interview with Mr. Slim Robello at his home in Waialua. Today is August 18, 1976. And today, we're going to talk about World War II, the 1946 strike, 1953 dispute over the tourna haulers, 1958 strike, and then summarize the whole interview. On December 7, 1941, what were you doing?

SR: I was home washing my car. Then we noticed planes flying overhead. And we were wondering, chee, we heard machine gun firing. And we thought, gee, that must be a dry run or something like that with blanks. But then, we looked up and we saw the Rising Sun on the side of the fighter planes. Then we got an announcement---my brother-in-law is a policeman at Wahiawa Police Station. So he called up and said they was attacking Pearl Harbor by Japan. And they were flying all over the place and they were shooting at a storage tank at the stable there. That was a feed for some kind of experiment that they were making. And they thought it was a gasoline tank and so they just fill the thing full of bullets.

CT: In Kawaiioa?

SR: Waialua. That's right by the stable when they still had the mules and horses there. So then I was home. Then I was called to come into the factory to get the power plant ready in case we had to run. But fortunately, Hawaiian Electric was not bombed. And we didn't have to run the place, but we got everything ready to run.

CT: Who would you have supplied electricity to?

SR: Well, as much as we could to certain circuits, because we only had a small plant. We have different circuits that we could supply electricity to.

CT: Was it to supply Waialua or to supply someplace else?

SR: Mainly would be Waialua. Because we didn't have the capacity to supply any other place but Waialua. But fortunately, we didn't have to.

And then we went out on blackout. And at that time, I was living up at what you call Ranch camp just above the high school. Then we

were operating the factory. Blackout. Locomotives were operating with blue lights. And all these policemen and all these to patrol....

(Tape recorder turned off because of a lawn mower. Taping resumes.)

CT: So you were talking about the blackout.

SR: Blackout. It was miserable to operate that factory with blackout conditions. There was no lights visible from the outside. Right over the switchboard, they had a sandbox with a one-inch steel plate right over the sandbox for protection in case of bombing. But I don't see how much good that would do. We had to stay right over the steel plate in the sandbox, watching our controls right from the sandbox there.

CT: So the next day? I think December 7 was Sunday. The next day, did you report to work?

SR: I did. I reported every day after the attack on Pearl Harbor.

CT: What about those who were either first generation Japanese or second generation Japanese?

SR: Well, the first generation Japanese, some of them were interned. Then the second generation Japanese, I didn't see anything wrong. If they said anything, they didn't come out publicly, now. But not that I have heard them criticizing anything.

I know it was pretty hard to work on those blackout years. Your house, you had to have it all sealed. No lights. You didn't care to go out at night, because you had no place to go. So it really was something different from what it was before the blackout came in.

CT: How about the attitude of the Filipino, Portuguese, Puerto Rican and haole workers toward Japanese workers?

SR: Well, I had nothing against them personally, now. I don't know about the other guys, I cannot say anything about the other guy. But, personally, I felt even the first generation Japanese and the second generation, I don't see why they should have anything against them, because they were not responsible for that. I feel they were not responsible for that attacking Pearl Harbor.

CT: You felt that way at that time?

SR: I felt that way at that time. And I still feel that way. I don't see any reason why anybody should feel that, "Oh, this guy is to blame. They're Japanese," and stuff like that. No, I felt that they were not to blame for it. That thing must have been cooked up in Japan. Whether they got any information from anybody back here in Hawaii, that, I don't know. And I wouldn't say they did.

CT: You continued to work, and as far as I know, under martial law, wages on Oahu were frozen. Now how did this apply to Waialua?

SR: As soon as that martial law came into effect, the government took over the power plant. They had security guard. Well, the soldiers, they're guarding the place and everything. And we were paid by the federal government, which was higher pay than what we were making from the plantation.

CT: Oh, you became hired by the federal government.

SR: When they took over, yes. And that's where we were getting paid, from the federal government. But through the plantation, but we got paid by the federal government.

And the guys that were not working for the plantation, like airports and stuff like that, guys that are working for the government, they were paid by the government, and they were charged for perquisites. They had to pay for their house rent. If they were employed outside of the plantation on defense work, like installing airports and whatever they were doing outside of the plantations, working for the federal government, they had to pay for the perquisites.

CT: Were people frozen to their jobs or were they able to....

SR: No, they were frozen to the jobs. They were not free to move around from place to place.

CT: Do you know if some plantation workers at Waialua wanted to or tried to get jobs with the military or with civilian work?

SR: I have no knowledge of that.

CT: And here (looking at chronology), I also see that there were jail sentence or fines for unexcused absenteeism or unauthorized changing of jobs. Anything like that happen here?

SR: I don't think anything like that happened here in Waialua. What they did elsewhere, I don't know. But I don't think anything like that happened here in Waialua. Everybody was too scared to do anything that they shouldn't do at that time.

CT: Scared of what?

SR: To get thrown in the can. You know what I mean. If you do something against the rules they set up, they wouldn't hesitate to do something, because war was going on, was something serious.

CT: In 1941 or early 1942, was the ILWU beginning to organize here?

SR: The ILWU? No, that was way late. According to my knowledge, they started somewhere around end of '44 or '45. They may have been planning and stuff like that. But not **that** I heard anything there earlier than about late '44 or '45.

CT: So, for the rest of the War, you worked for the federal government?

SR: No. The federal government took over the plant. I forgot for how long, but it wasn't too long. And then it went back again. Then we started getting paid from the plantation.

CT: Do you remember what the difference in pay was?

SR: Oh, I think was, at that time, that was something like about sixty to 65¢ an hour. When the government took over, it was about a dollar and a quarter an hour. And that was about that much difference.

CT: About double the pay, then.

SR: Yeah. Then after the War, after this World War II, that's when outside wages and cost of living and everything start rising. I think that was the beginning of this situation that we in right now.

CT: What do you mean?

SR: I mean, after World War II, the construction workers and all that start getting higher pay and cost of living start increasing. Gasoline. Well, in fact, everything. The cost of the living went up. Started rising up from since World War II. That's my way of thinking.

CT: And what about wages at this time?

SR: Actually, what made the big difference in the plantation in pay and fringe benefits, working conditions, that was after the ILWU got organized. Before that, you could be doing the same job. Say, two guys doing the same kind of job. Maybe one was single, one was married with a family. That wasn't equal pay for equal job, now.

CT: Oh, what you mean?

SR: For instance, you and I was working in one department doing the same kind of work. Maybe you were married and I was single. They'd give consideration to the married person. He'd get a little higher pay than the guy that was single. Wasn't equal pay for equal job, now. In fact, they use to fool around. They use to do it just the way they pleased. No question about that. And even before the War, if you had any grievance, there was no grievance procedures to follow. And you couldn't settle no grievance. You had to take it whether you liked it or not.

CT: What example of grievances that you might have had or some other people had before the union?

SR: Well, maybe they felt that they should be promoted to a higher job, and they were kept down. And maybe they thought they should be getting better pay. And things like that. You take for instance, I had a case when I first got married. But I got that straightened out, though. I ask for a laundry tray. They use to make laundry trays out of redwood with two partitions. So when we got married, we didn't have a bathroom. You had a shower outside and a outside toilet.

So when I ask for a laundry tray, what they send me was a fifty gallon wooden drum sawed in half. And my wife was supposed to do the laundry in that. So I went back and I saw my superior which was the electric shop superintendent. Then he got promoted to factory superintendent. So I went to him and I told him, "Look, I'm working 12 hours a day. We just got married. We don't have a bathroom. We have an outside shower and a outside toilet. And I asked for a laundry tray for my wife to wash her clothes. What they sent me was a fifty-gallon wooden barrel. They sawed that in half and my wife is supposed to do her laundry in that." So he ask me to get that drum and put it outside his office, which I did.

The manager came by at that time--our manager was Mr. Thompson, J.B. Thompson--and he asked the manager whether the plantation wasn't able to supply a regular laundry tray, redwood laundry tray with the partitions. And he wanted to know where that came from. So he told him the whole story. So he went over to the carpenter shop. Then he chewed that head of the carpenter department. He chewed him up. And by the afternoon, I had a redwood---they told me they were not building any more of those. And they were sending them out to the camps which I know that. But afterward, when I got home, they had a redwood laundry tray there with a platform so my wife could stand on. So that was one grievance that I went to my number one boss and I got the results there.

CT: Can you give me an idea of what other kind of grievances there were, either for you or to other people you knew working there, that weren't settled satisfactorily?

SR: Well, as far as on the job there, I was treated fair. I guess the boys that worked in my department, the department that I was working, we had no complaints. Outside of the field and stuff like that, I wasn't familiar with. For promotions and stuff like that, they did it just the way they felt like. It didn't have a system which we have now since we have the union. Before you could fill a guy in a position, you would have to post it out on the bulletin board and then guys that felt they were qualified applied for it. Then they would get the most qualified one. And then, years of service was one factor that they would take into consideration. But there was a material difference, too, now. Not only seniority covers now. Because you can have a guy with lot of years of seniority, and the guys with less years, but the material difference was quite a bit of difference, so they would, I guess, pick the most suitable person.

CT: Well, what I'm trying to find out is, actually, why you and other people from Waialua join the union. Because according to what we know, Waialua had better pay than most other...

SR: Many other.

CT: ...plantations. The working conditions seemed to be better. And like other plantations, you had so-called free housing, medical.

You know, they provided sports field and gym, things like that. So, you know, why would people join the union?

SR: For one reason, they had no choice. Whether they would want to stay out of the union, I think it would come to a point that the plantation would convince people to join the union because I don't see how they could operate the plantation when the rest of the sugar industry was unionized and Waialua not. I think it would come to a point that they would have to. Not force, but convince that they should join the union. And I joined the union because I had a choice to stay out.

CT: You had a choice to....

SR: I had a choice to stay with the company. And the factory superintendent at that time wouldn't consider me as a power plant supervisor, see. So then he considered me as a leading man and I could join the union. The manager tried to convince me to stay with the company. But I felt working for that particular person as a supervisor, it seemed impossible for me. I worked for quite a few superintendent, but that was one that I just simply couldn't work under his supervision as a supervisor. So I chose to join the union.

CT: It was for that reason? Was that your main reason?

SR: It was not my main reason, but consider the supervisors and then the pay. I know I wouldn't make as much pay if I stayed as a supervisor. Because I know if I would join the union, well, the conversion of the salary would be converted into hourly rate with the vacation credit, sick leave credit and overtime. I'd make much more than what a supervisor would make. And, well, really, one thing that I wasn't too particular about being a supervisor. What I was interested in was the take-home pay. And then you had protection. When something came out that you wanted to blow steam, all you got to do is just release the valve and blow. Like if you were a supervisor, you had to think twice before you open your mouth. So I felt since he wouldn't consider me the power plant foreman, I would say the best thing for me to do is to sign up and stay with the union which I did.

CT: Okay. Earlier you said that in a way the workers at Waialua didn't have much choice about joining the union or not because, say, if Waialua people didn't become part of the union, then what would happen?

SR: Well, most likely, the ILWU would refuse to handle the sugar. That's one possibility.

CT: When it went down to the docks?

SR: Went down to the docks. I guess an idea try to force them to handle that, they'd take job actions, too. So I felt they had no choice but join the union. Because the manager had no objections for Waialua joining the union, now. But he wanted Waialua to be the last to join the union. For what reason, I don't know.

CT: Okay, now, I trying to understand whether the majority of workers

felt like they wanted to join the union or that it was just the thing to do.

SR: No, I think the majority wanted to join. We had a few free riders that didn't sign up.

CT: In 1945?

SR: Yeah, when we got the first contract. That's '45 or '46. I know we had a contract but that wasn't worth anything. I think it was '46.

CT: In 1945, you got a basic contract between the planters and the union. And then 1946, you negotiated a second industry-wide contract.

SR: That's when we had the '46 strike.

CT: So there were people who, in 1945, didn't sign up?

SR: Yes, and '46 we had some free riders. So...

CT: If you can give an estimate of how many people did not sign up in 1945?

SR: There was only a few. I cannot give you the full figure. But there was few that felt a little more obligated to the company or they didn't want to belong to an organization like the ILWU. Well, the thing was this. What wasn't right was they didn't pay the union dues and they didn't take any part whatever in the union policies and they were by themselves, anyway. And when it came to negotiate new contract and better working conditions and all of that stuff, they got the same benefits as the ones that were paying the union dues and following the policies.

But those guys, they were having a pretty hard time to work with the workers. You know what I mean? So when it came time that they negotiate---I don't know what year that was, now. Whether you join that union or not, you would have to pay the same amount union dues either to the union or to any organization of your wish, now. So but then, that thing, they had to put in the union dues, so they went in, I guess. All of them went in and paid the regular union dues. I know of a couple of them. We approach them to sign up and all that. And some say, "Well, we'll pay our union dues without going through the payroll deduction or anything like that, now." That's just like we paying on the table.

One particular guy told me, oh, he don't want to join the union, because what the ILWU is doing is trying to break up the sugar industry. So I gave him a few points. I say, "Okay, that's your feeling now. Now, whenever there's a fire cane, all of the guys that are close by and lot of the union members go out and try to put out that fire. So if you **think that they are trying** to wreck the sugar plantation, you think we'd go out and try to put out the fire? If that's the attitude that the ILWU had, I would let them burn the whole thing down. But we went out and trying to help the company put out

the fire." And a few other examples I gave. And so, finally, he consented to join the union. Yeah, he had that feeling. Well, I guess, there was more than one that had that feeling but they didn't come out openly. But I never once had the feeling that the ILWU was out here to put the sugar plantation out of business.

CT: Why did some people have that feeling? You know, what could cause them to have that feeling?

SR: Well, I don't have an idea what made them think that way. But there was quite a bit of talk about ILWU was Communist dominated union, now. But I didn't believe that. If they were, that would have to be proven first before they could convince me that they were. Never in my mind once that they belong to the Communist Party or they were trying to destroy the sugar industry and stuff like that. My feeling was when we organized, ILWU wanted to get better wages, better working conditions, better places to live, and, well, to better the workers than what they really were.

CT: At the time when you got organized in 1945, were these charges about being Communist being brought out already?

SR: No, no, no.

CT: Those were brought up later?

SR: Brought up later. And then when Jack Hall and that bunch got pulled in, that's when they try to say, "Oh, that you can see now they were arrested and all that." But they couldn't convince me until they were proven guilty. But for what reason they were turned loose, that's still a puzzle to me. They didn't have, I guess, evidence enough to really say they belong to the Communist Party.

CT: Going back to 1945 then, who organized Waialua?

SR: Well, Major Okada had a lot to do from Waipahu out here with Mike Nagata.

CT: Nagata is from Waialua?

SR: Waialua, yeah. He was a first unit chairman. And, in fact, when they start getting organized, they came to me and told me the union was coming in and they were just signing people up. And I told 'em right off the bat, say, "Look, there's quite a few guys that are considered foremans. And I'm not going to do anything until I see my boss and ask him what my title was." And I did. And he didn't give me an answer so I signed up. And later on, he admitted that he considered me a power plant leading man and not a foreman. So that's when I signed up, and I stayed in.

CT: So Major Okada....

SR: Mike Nagata, and, oh, there was a guy by the name of Peters Raymond. He's not here any more. He's with Foremost. He was one signing up.

So, I think, was quite a few others that didn't approach me that I didn't know, since I was....and even quite a few foremans in the factory, they came to see me. "Eh, you better not sign up, because you know you go to the meetings with them and go to the manager's dinners and all that." They say, "You better not sign up." So I didn't take no interest at that particular time. But after the superintendent told me that I was considered a leading man, I said, "What the heck, I'm going to sign up." So I did.

CT: If he had told you you were a supervisor, you would have probably stayed with the company?

SR: Well, if (it was) on my line of duty, yes--that was electrical--I would maybe take it into consideration. But later on, '48, when they start offering jobs to these union officials, Mike Nagata got a promotion into crushing plant. Warashina was, that they had a plantation store, then. They had a promotion down to the recreational director down at the gymnasium. And when they start getting the leaders, giving them a supervisor's job, and they called me in and they wanted to give me a job in the boiling house as a relief boiling house foreman, I turned that down.

CT: Why did you turn it down?

SR: Because I felt I was better off the way I was. And then, I think, was a few years after that, I was approached again by the boiler house superintendent. He told me, "Sometime ago, they offered you a boiler house supervisor's job and you turned it down. How do you feel now?" I said, "I feel the same today as I did a few years back." And I stayed in right through until I took my retirement.

CT: Was this a common practice on the part of the management to offer management jobs to....

SR: Well, you could see right off the bat they were trying to get all of the leaders out. But you take one out and you get another one in just as radical or worse. Because there's a lot of guys work on the plantation that are intelligent enough to become a unit chairman. And lot of them, they don't want to do it, because there's too much headaches. I, for one, I didn't care to be a unit chairman which I was convinced more than one to run for. But I felt I could have helped out as vice or head steward of the industrial group and stuff like that, so I didn't care to be a unit chairman.

CT: Well, in 1945 when you were elected....

SR: First vice.

CT: First vice chairman. Who nominated you?

SR: Well, from the ranks, they submit the name, now. Well, maybe, could be from the ranks, they submit the different guys, now. You could

decline if you wanted to. There's no law says that you have to, regardless. So, they nominated Mike Nagata and myself, Warashina, and Justo Dela Cruz. Mike Nagata was chairman and I was first vice. And Warashina, he was secretary. And what was Dela Cruz, now? Treasurer or something. I know he wasn't officially in the unit at that time. That was '46. '48, those guys were out already. Then Dela Cruz, I don't know what year he ran for office at local places. And he got to be division director. Now, what year was that, I don't recall right now.

CT: So it was a rank and file nomination? Did the local have anything to do with it?

SR: On the nomination of unit officers? Not that I know of. I know that the unit members submitted the names. Mike Nagata, myself, Warashina, and Justo, the names were submitted and we didn't decline. Didn't have to take a vote or anything, now. There was no opposition, now. Nobody running. They just submit the name and they agreed and that's the way it started.

CT: Where did this occur? Was there a meeting?

SR: Yeah, there was a meeting. And I think that was right out in the park there. But when the plantation was running the gym--they owned the gymnasium before the State took it over--and we used to hold our meetings and everything in there. And then, when the State took that over, we use to hold lot of our meetings in the theater there. The guy by the name Picot, he use to let us have the place, because stir up business, eh. And then, after the theatre burned down, we use to hold it out open in the park there.

CT: Why do you think you were nominated and why did you run, or why did you accept?

SR: I accepted that because I felt that the members that join the union had confidence in us that we be able to lead the unit. So I felt, well, I'm going to take a crack at it, so I did. Then I was off as a member for a few years. And then....

CT: Wait, what do you mean?

SR: I wasn't a union official throughout since '46 up till I retired, now. I took a rest a few years now and then. And well, you didn't expect the old guys to continue going through. We wanted some new leadership. Some, maybe, they had better ideas. We had quite a few. Some of the guys that didn't even take any part in the union in the beginning, and later they became unit chairmen. Like Nobu Nakatsu. He became chairman in the late part. Bert Nagata. And we had Rania.

CT: Tony?

SR: No, Tony Rania was local chairman. He only stayed here awhile. Then

he ran for local, and he was president of the local. And I don't know what happened to him. He went to the Philippines and I never saw him no more.

CT: So in 1945, when you guys got organized, you say Major Okada and Mike Nagata and....

SR: This guy by the name of Peters. And could have been more but I really do not know---they didn't approach me because I was....but the reason why the manager check my name off was because when the organizer came back....

CT: The organizer? Who was that?

SR: I think was top from the local. So they came back to check names with the manager. Checked my name off. Then he called me in and he wanted to know why I signed up. So I gave him the whole reason as I first stated previously.

CT: In 1945, what was the pitch they were making, those people who were signing people up, you know?

SR: Just to get organized. The main thing was to get organized and then what they stress on if you're going to get organized, you're going to get better pay. You're going to get better working conditions, maybe, housing and stuff like that. So all they were interested in getting the contract. Whether it was worth anything or not. And then wait for the next negotiations.

CT: Did they talk about, like, the fact that you couldn't settle your grievances in a systematic way? That promotions weren't systematic? Did they bring that up?

SR: According to what my knowledge, they said by joining the union, you'd have better benefits in general, all over. Everything that you are not having now, you're going to get it and better conditions.

Because that was a terrible change from no union to union. Because they had some real hard head supervisors here. And the name calling, dirty names and everything, they didn't hesitate to call them before the union. And they tried to keep that up after we got organized. And we were always having grievances nearly every day of the week to settle this up. And then when you went to settle the grievances there, there was no more this bowing your hat and stuff. You didn't know who was the boss and who was the worker, because you had a voice. You went there to express your feelings and tell 'em just what you thought of the whole works. And that was not easy for both parties, you know. To change from no union to union, especially the sugar plantation. And lot of the supervisors, they hardly could sign their names. But since they were old-timers and they were good on the job---those days, it wasn't what education you had, is what you know

about your job and how you can handle the men. That was the main thing. This apprentice business, there was no such thing as apprentice classes and you had to complete so many lessons and books before you could become a journeyman. Just went in there for practical experience for four years and then you became a journeyman.

(Taping stops for lunch and then resumes.)

CT: Just before we had lunch, we were talking about the big change from no union to union. And you mentioned name calling on the part of the supervisors. Can you talk about that some more?

SR: Well, I wouldn't say all of the supervisors. There were some of them that had that practice. And it was pretty hard to change them. As they say, it's pretty hard to change from non-union to union. So a lot of guys had to be educated about what union was all about. Fortunately, I'd never had anyone call me any dirty names, because I wouldn't stand for it.

CT: But there were others that....

SR: There were others. For a fact, I know, that they used to use names that they shouldn't have used. And words, you know, where they use to talk to the workers.

CT: You mean, to just call their names or to...

SR: A lot of them had the habit of not calling you by your name. "Hey! Come here!" But we stopped that. After we got organized, they said, "People, they have names so if you want to have anything to do with the individual, just call 'em by name and tell 'em just what you have to tell 'em." That actually happened. We brought that up at the meetings to top level management to make that correction.

CT: Was that one of the demands?

SR: Oh, that was not in the contract, but verbally, we asked them to tell the supervisor. At least, if they want to say anything to anybody, just call 'em by name. Not "Hey! Come over here."

CT: This is only at Waialua or is...

SR: Well, I don't know about the other places, but I know that happened here in Waialua. And it worked out alright.

END OF SIDE ONE
SIDE TWO

CT: ...how they use to run elections before the union?

SR: Well, the early years, say, around early '30s, before the elections, we use to have meetings in the old show house, which was called the Casino. And they were practically forcing the workers to vote Republican instead of Democrat because I remember hearing them say

that if we'd have majority of Democrats, it would be bad for the plantation, bad for everybody. So they wanted to have Republicans instead of Democrat.

CT: How many people would be called to this meeting?

SR: Well, they was just notify there was going to be a meeting there and whoever felt like going went. It wasn't force that you had to go otherwise you have your ears pulled or anything like that. They just say it was a meeting and they wanted people to hear what they had to say. And that, the old Casino, doesn't exist any more.

CT: Was it called a casino for any reason?

SR: No. That was show house, but it was called the Casino. But it was nice. You could go to the meeting there and listen to what they had to say. But when you go into the polls there, you could vote just as you please. That's one good thing about elections. Nobody have to know what you are doing.

CT: And this meeting, was it during work?

SR: No. After work. In the evenings.

CT: I see. Did you go?

SR: Yes, I went. I listen to what they had to say. But I felt that that was my business to vote for who I wanted and how I wanted to vote, so. One good thing, you go in there and do just as you please.

CT: What about if there were Democratic candidates? Did you ever listen to them? In the '30s?

SR: Those days, elections were something really important. They use to have luaus during election and they would have music and everything else. We use to listen to lot of the candidates from both sides. It's almost the same as it is now. Dog eat dog. They use to fight one another, say, "I'll give you this, and I'll give you that. And I'll do this and I'll do that." In the end, you get nothing. It was the same. And those days, we had a sheriff and deputysheriffs and all of that, now.

CT: Oh, you mean that were elected?

SR: Elected, yeah.

CT: Where did you hear the Democratic candidates?

SR: Well, they use to come down campaign down where the courthouse is here. That was the popular place for the candidates to meet. That's Haleiwa. That's where the elections were held, right in the courthouse there. But now, they have it at Waialua High School

and various places. Well, of course, the population is larger now than what it was at that time. And then if you didn't have transportation, there was no worries, because the company would furnish transportation to the polls and back home. Free. No charge.

CT: How? Well, did they just come around and pick you up or did you have to tell them...

SR: No, they would come around. And if there was anybody that wanted to go down, would just get on the car and go down.

CT: Did you ever use that?

SR: I never use that because I had my own car. Well, a lot of people did use it. Maybe, husband's working and then wife's home, they didn't have transportation. Those would take advantage of that.

CT: Did candidates ever come into the camps?

SR: Yeah, they came around. But not as much as they do now. They come from door to door, but mostly they would pick one central location to have the public go and listen what they had to say. Not too much of this door to door like we have today.

CT: So if there was a candidate, a Democratic candidate or Republican, they could come into the camp if they wanted.

SR: They could. Yeah. In the really early days, don't make it known that you would vote Democrat because that was bad medicine.

CT: What would happen?

SR: Well, possibility of you getting in bad with the top level management, and anything could happen.

CT: You know anybody...

SR: I don't know of anybody been fired off of the plantation for that reason, but I guess everybody was smart enough not to come out openly and say, "I'm going to vote for Democrat," and stuff like that.

CT: Let's see, you were 21 in 1926, '27. And did you vote the next election after that?

SR: Well, I voted from when I was of age, yeah. And that's the reason I say I attended those meetings about voting for Republicans instead of Democrat. You could get better results out of Republican than you could out of a Democrat.

CT: Why did they say that? I mean....

SR: I don't know if you know as well as a lot of people do, because

Hawaii here was controlled by the Big Five. There's no question about that. I'm sure you heard about it. And they had a lot of power, and they could do almost anything that they really wanted to do.

CT: What I'm saying is, okay, that they told you you should vote Republican because you going to get better results?

SR: Everything would be better for the plantation, as a whole.

CT: And did they get more specific than that? Like say, "Democrats are going to do this. Republicans are going to do this."

SR: Oh, they say if you vote Democrat, it's going to be so bad for everybody, for the plantations, and the public. So the only thing to do is to vote Republican, and you'd be better off all around.

CT: No, but did they tell you why, what the Democrat would do that would be so bad?

SR: No, they didn't say that. They just stress that the best party to vote for would be Republicans because conditions would change and it would be better for everybody. Plantations and everybody included. You know what I mean. In general, would be better to have a Democrat in than Republican. (SR meant to say "to have a Republican in than a Democrat.")

CT: Were there any well known Democrats that they point out and said...

SR: No, not that I know of. But I know they use to call them in and I wouldn't say force them to vote, but they made it so that you would think it would be better to vote for the Democrat (SR meant "Republican."). But as I say, when you got to the polls, you could do just whatever you felt like.

CT: We talking about the difference between the union and no union. You know, did you ever notice what kind of wages, housing, living conditions that the working people were having? And then, how that was different or same from what the managers had?

SR: You mean, the difference of what labor had compared to what management had? Well, management always had better housing than labor did until came such a time that they start developing land for housing. Then they start building and selling the house to the employees and all. And in the beginning, the house and lots were something like seven thousand dollars. And that was considered reasonable.

CT: This is after unionization?

SR: After unionization, yeah.

CT: How about before unionization?

SR: Well, then, to tell you the truth, we had so many camps on the plantation before we got....well, you can see for yourself in 1926

when I got married, I didn't even have a bathroom. With a shower and outside toilet. And then the first time I had a bathroom was when I moved up to the new houses they build up at Ranch camp, they call that. And that's when we had a complete bathroom with shower. But until then, was all open outside toilets until Board of Health came to a point and say that was out. So they start building cesspools and inside bath facilities and toilets. But before that was all outside showers and bathrooms.

CT: When you had outside showers and bathrooms, what kind of showers and bathrooms did management have?

SR: Well, they had a regular cesspools with toilets inside. That was the difference. And to tell you the truth, when we were kids, a section which was called the Skilled camps, there was a few guys in there that we couldn't get in and play in this particular area because we were chased out of there. And there use to be some big husky Scotch overseers and rough guys.

CT: As a rascal boy, did you, you know...

SR: I use to. I use to. And sometime, those big haole kids use to chase and beat us. When we get them outside of their district over there, we'd give 'em the same in return. Yeah, it was quite a few. In fact, when I was a kid, we lived in this section. That's what I'm talking about, this Skilled camp section. And my father was a sugar boiler, as I stated before that. Then our grandparents were in Maui, so we went there for a summer vacation. When we came back, they had a new house for us across the street, away from this section. And that's where I was brought up. It's close to the factory there.

CT: You were living in the Skilled camp area, then you moved?

SR: Out of the Skilled camp area to Mill 7, they call it. And, in fact, where I'm living now, that's where the so-called big shots use to live.

CT: That move, after you came back from Maui, was that something your father planned?

SR: Well, they wanted to build him a new place over there, but they didn't give any reasons why. Just they build a new house there. And on this section here, they had a Portuguese worked in the office there. Then, they build another house there and got him away from there. They wanted to stay by themselves, this so-called big shots. So, in fact, I'm living just a block and half away of where I was born. Little ways down the street.

CT: What about other differences that you notice, between what the managers had and what you had or other people like you had?

SR: There's very few people here in, say, the '25, ('2)6, '27 owned an

automobile. But all those haolés had automobiles. I was the last in the family. Since 1922, I always had a car. We started with a Model T. 1922 Model T and all the way up to Chrysler Sedan. That's when I got married.

CT: How about education? You went to...

SR: Waialua Elementary School. That's all. Well, there's no high schools around here to go to.

CT: How about the children of the managers, like that?

SR: Well, they had Punahou. They had the means. And kids went. They went to grammar school here. And then after high school, they get away. And you could send them away. They had the means to send them away to college and stuff like that which the poor people didn't have that kind of money to send them. Education was a problem those early days. You have so many high schools, now, it's all over the place.

CT: Oh, you went to elementary school with them, and....

SR: Yeah, some of them went to complete elementary school. Then they went on to high school, maybe, Punahou or something. By that time, Punahou was a high school already. Before, you know very well that mostly so-called haoles went to Punahou. Now, you get everybody, as long as you can play good football or basketball, they let you get in there. Yeah, Punahou was suppose to have been more of a haole school. I wouldn't say haole. They call themselves haole. The world haole means a foreigner, as far as I understand. We use to have lot of husky Scotchmen here in the plantation for overseers, you know.

CT: Okay. What about social events? You know, social life?

SR: They had a clubhouse. And nobody could use that but the big shots. From a top level management, anyway.

CT: When did that change?

SR: For quite a few years now, they had a clubhouse up at the where they use to call the Lower camp. Like the other clubs use to use that place there. But for a few years, now, they were using the Annex Building for weddings and parties and stuff like that. Since they had that fire in the office there, they using that for the industrial relation and the Civil Engineer's office. So they don't use that place any more.

CT: You mention the clubhouse that upper management could use?

SR: Yeah, we couldn't use that. No other club or organization could use that but the plantation top level management.

CT: Did you ever get a chance to use it?

SR: Nope. No.

CT: Not even after unionization?

SR: No.

CT: And yesterday, you mentioned that your mother had a brother who died when he was 28.

SR: Yeah, he never worked for the plantation. He worked in Honolulu as a bricklayer----stonemason. But he never worked for the plantation.

CT: Who did he work for?

SR: Well, at that time, gee, it's anybody that needed---they didn't have construction like they have now. Maybe bridges or there's stone walls that they need, but no such thing as big construction buildings. I don't know exactly who he worked for because, heck, when he was 28 years old and I was just a baby then. I don't remember who he worked for.

CT: Do you know if his family was taken care of or how did they get along?

SR: Well, she remarried again, his wife. And he left four children. So I'm sure that they got along alright.

CT: You know, now days, if somebody is killed or is injured, you have workmen's compensation, disability....

SR: But those days, no, they didn't have such thing.

CT: Now if, say, you had a young widow, maybe thirty years old, and several young kids yet and that the husband had been working on the plantation. Say, in the 1930s or so. How would they have been taken care of?

SR: Mm. I can't recall of any. Gee, I'm not able to answer that question. I guess that what they would do is try to remarry again. Welfare before was altogether different what it is now. When you applied for welfare, if you had an automobile, you had to sell it. If you had appliances, you have to sell it. You have to own zero before you could get help from welfare. But now days, according to what I was told--not that I know it for a fact--but if you have an automobile and you can't get your no-fault insurance, welfare's going to pay for it. So as far as I'm concerned, I think this welfare is a racket.

CT: I just was trying to get an idea of, you know, the conditions that existed on the plantation that people might notice and they would want to join the union. I'm trying to get an idea why they joined the union.

SR: Oh. You take, like my mother. When my father died, all they did was let her have the house that she was living. But no monetary involved. Just the house. And some other people, like the lady in the lane there,

she got the house and I don't know something like \$15 or twenty dollars a month, because the husband was electrician foreman. So she had the house and a few dollars anyway. If they felt that you had the means to support yourself, they didn't evict you out of the house, but they just let you have the house but no money. No retirement. Well, there was no such thing as a retirement those days.

CT: So the union was organized in 1945. In 1946, they strike. They stayed on strike for three months. You were the picket chairman. You organize the pickets in the different camps. And people who needed work, who needed money to support their family, you would have them go to Utility.

SR: That's right.

CT: Was there any other services that the union provided to the members in the 1946 strike?

SR: No. There was no other work provided. Like farmers that needed manpower, we use to send some workers there as picket duty. And in return, they use to give us vegetables and stuff like that. But no cash. No money cash, now.

CT: This is 1946?

SR: '46, yeah.

CT: What kind of farmers? Can you remember any?

SR: You mean the names of....

CT: Yeah.

SR: Oh, and another thing was this, now. Some of the boys had, like the Cazenias up on the hill up there, they had a vacant lot there. It was pretty hard to find job for everyone on picket duty, now. We use to send out a bunch of guys there. Raise vegetables and everything to bring it back to the union hall. But like the farmers, '46 wasn't too much of that, you know what I mean. Sending them out to help them. But '58, we had a lot of that. Kunihiro was one of them. Has a farm at Haleiwa. Even I went down there, do a little harvesting of won bok cabbage, and bak choi, what you call. This green mustard. And we use to get some vegetables in return. But no pay, though.

CT: 1946, did you do that at all?

SR: No, '46, I don't remember having any farmers, we going out and do picket duty. But, like once, we---what year was that, now? Fifty something. Went out to clean all the graveyards. Voluntarily, now. Clean one up there and here. That's voluntary work. Keep the pickets going, eh. But '46, I don't remember doing any. And we

didn't have soup kitchen in '46, now.

CT: So everybody make their own.

SR: Took care of themselves. And that was pretty hard on lot of the Filipinos that had just arrived here.

CT: How many came to Waialua of them?

SR: Wait a minute now. See, we had a convention in Hilo. One objection was ILWU had objections about bringing the Filipinos here to Hawaii. For the simple reason that in a short while, there were going to be a surplus labor. But they did come. I forget what the number was.

CT: Six thousand came to Hawaii as a whole.

SR: Was it six thousand?

CT: Yeah. You don't know how many came to Waialua?

SR: No. Well, some of them went to different islands, but a lot of them worked there for a while and they came back to Waialua. I guess, Waialua is a better plantation to work for for some reason because quite a few came from different islands. Well, even here, from Waipahu, Ewa came to Waialua. But the exact figure, I have no idea.

CT: What other ways did you use to hold the members together in the '46 strike? You had picket duty and I suppose people would talk to each other at that time.

SR: Oh, we had meetings. Try keep 'em together. And explain to them how the negotiations was going on. And we ask them to sacrifice because it was going to come to an end and they were going to be better off than what they were. And it wasn't easy. You know, you stay off for three months. By the end of that time, thing gets pretty rough.

CT: What gets rough?

SR: Well, the guys start kind of getting uneasy and want to go to work and stuff like that. And I know one case, the lady came down to the union hall and she start raising Cain there. The husband had to go to work. So I said, "Okay, if he has to go to work. You folks cannot afford it?" She said, "Yeah." So I got him a job in the millyard punching clocks. And to keep things quiet down, we gave him all that he earned. Then a few weeks later, he came back, he say, "Oh, that job is too tired, because you got to walk around all the time." I said, "Well, I don't have anything else for you to do. So you either take that or you go back home and take care of yourself." Things like that. But we always try to pick the guys that really were most financially hard up.

I can tell you of one case. Guy had a bunch of kids. And I got him

a job. And I knew he was really hard up. And the first payday, I caught him rolling dice. So I told him, "Look. I got you that job for you to support your family. But if you are going to come here and roll dice again, well, I'm going to give you 75 percent of what you make. And I don't want to see you rolling dice no more." And that was the end of it. Whether he went out and rolled dice again, I don't know. Because never happened where he use to come to.

CT: When you started the '46 strike, did you have any idea of how long it would last?

SR: No. But we were determined to fight it out until we got what we thought we were entitled to.

CT: You know, I don't understand the sugar industry that much. But how long can the management afford the strike? That is before the cane will dry?

SR: Well, the thing is, and my opinion now, that '46 strike, regardless of what issues, the answers was no.

CT: On the part of?

SR: Management. So as far as I'm concerned, I think what they were really trying to do was to test the union's strength. Whether they were going to break 'em or whether they're going to...we stress that to members about sticking together because that was a test. The company was having a test what kind of a union we had and how we could hold it up. But to tell you the truth, I wouldn't want to see a strike go on for six, seven, eight months and then get the cane all burned and everything. Everybody's going to suffer then. They wouldn't be able to give what they would normally want to give if.... but that's not the intent of the union. Like even this '58 strike we were thinking about letting 'em go out and irrigate. We didn't care about keeping the cane alive, now. The main thing was not to put the sugar in the bag. You know what I mean? So came to a point that it didn't need to and then we got that settlement in '58. But no, I would be against trying to see all the cane die. Because, chee, how you going to start the new crop again? It's going to take years. And then, I'm quite sure there'd be a lot of lay-offs. And nobody could stop that. Three months is bad enough. Especially during the summer months. Cane get all yellow.

CT: So if it's the summer months, then you figure the management breaking point is about three, four, five months? Is it fair to say that as part of the way you folks looked at it?

SR: Chee, I don't think they would hang on to five months. I don't think they would hold up five months.

CT: They would try to settle before?

SR: Yeah.

CT: Then how about in '46 in particular?

SR: When the contract expired?

CT: In July. It said negotiations began in July and the strike was called in September.

SR: That's when the expiration date of the contract.

CT: Yeah, right.

SR: In September. Well, that wasn't too bad, 'cause that's just the rainy season. But now it was changed to....now days to what? It's not in September any more.

CT: You changed the time so that it would end at a different...

SR: In the summer time. No, I think they've changed that some. I don't know. Well, anyway, when I retired in '69, the expiration date of the contract was January 31st. That was the regular labor contract plus the retirement contract. Just every five years we have a retirement opening. They just came in. Yeah, that was February the 1st. And I worked up to the expiration date of the contract. Then I went off. Took my retirement. And there was not a settlement. And they had a one month strike. But I didn't have to have anything to do with the strike. So whatever gains they got on the increase of the retirement, I was covered, because I worked right up to the expiration date of the contract. So that's the reason why I worked up to January 31st.

CT: Going back to 1946--and I know sometimes it's difficult to think back that much--but did you have an idea or did the ILWU local leadership give you guys an idea of how long it might take?

SR: No, they didn't give us an idea how long the thing was going to take. Because that was the first strike, and they didn't know exactly what the company's position would be. So all we did was go out on strike and fight it out. Of course, to make up your pay for that three months take you quite a long while to make that up again. But if you only going to think about that terms, well, you'd never have improvements of working conditions, wages, and housing and stuff like that. But if you can have a settlement without a strike, that would be wonderful. Because it's a hardship, not only for the companies, for the workers and their wives and kids and everything.

CT: Did you feel that way in 1946?

SR: I really did. I'd rather not have gone out on strike if we could have a settlement, but I had no choice. To tell you the truth, you have to have understandable wife, now. You get up in the morning, you go out. And sometime you don't come home for lunch. You don't come home for supper. And you come home 10, 11 o'clock at night.

And that's no monkey business. That's work now. And you're not getting paid for it.

CT: As picket chairman, you...

SR: Well, not only picket chairman. All officials. That's not an easy thing. And especially '46, we were green. We didn't know a thing about union. And I worked. I worked really hard. And by the time you come home, the kids are all asleep. You get up in the morning and you go out again, they still sleeping. And you hardly see them. And if a wife doesn't understand, then you can have a lot of trouble, you know.

CT: Were there some people in the union who felt that no matter what the cost, even if the cane were to die, and then the main thing was that the union stuck it out? Were there people...

SR: Not that I heard anyone say that, "Oh, heck, let 'em all burn," or anything like that. "We're going to stick it out until we get what we want." I didn't hear any of that remarks. Maybe somebody had that feeling, but maybe they wouldn't come out with it. But I think that would be a foolish attitude to take because (Laughs) well, you take all the cane that's supposed to be harvested. And then that thing just dried up, what would you expect? You wouldn't expect to have a job until they would---maybe keep whatever crew they needed and rebuild it up again. I think that would be silly for anybody to have that kind of a feeling. I know I didn't think of anything like that.

CT: So when probably plantation put out a newsletter like that, and maybe they talk about, you know, the ILWU is trying to break the industry or destroy the industry....

SR: Everytime we had a negotiation session, the plantation used to give us a bulletin on the results of the negotiations. But they never openly in that bulletin accuse the ILWU of breaking the plantation. Because, as I told you, that one particular guy before that didn't want to join the union, he had that idea until I made it clear to him that wasn't the intent.

CT: Where did people like that get that idea? Was it an idea that the manager was talking about? Maybe not written down, but promoting that or is just in that person's mind?

SR: Not that I heard the management saying that ILWU is going to break the plantations, but maybe some of them had that feeling. Maybe they talk to the next guy and then try to tell this to the guy that was the purpose of the ILWU going out on strike now. But I didn't have that feeling.

CT: So you folks were able to hold everybody together...

SR: Until the last, almost the end of the strike when that rice situation happened. Some of the guys started breaking down the picket houses

on account of the rice.

CT: Breaking down the picket houses?

SR: Yeah. They wanted to go back to work because we were getting the rice. Wherever the plantation got their share of rice, they always sold us an allotment of so many bags. And then we use to package that out and issue it out to the strikers, now. That was one of the hardest things to convince them to eat bread or potatoes or stuff like that. Rice, rice, rice. And we use to tell 'em, "Gee, if we only could get rice, we'd get more but there's no rice now." And then what happened that day, we got I don't know how many bags from the plantation. And the union send out a number of bags of rice. But they send out that pre-cooked rice. And we had already issued the white rice to some people. Then the next ones got the pre-cooked rice. And that's when the war started. Somebody (say), "That fellow get white rice. We get this brown rice. This only for baboy kaukau." That's...

CT: Pig.

SR: Pig feed, yeah. We even went down to the union hall, cook a batch, and took it up to them, they wouldn't even look at it. And we had to do a lot of fast talking and hoo! A lot of crow eating to keep them all together.

CT: Was this only at Waialua, this rice that you ate?

SR: Well, I don't know about the other guys whether they had any problems, but I know, Waialua, we had big problem about rice. You couldn't get rice. That didn't bother me. I can get along without rice if it's needed.

CT: Did this kind of problem over rice, how did that affect the overall negotiations? You think there was a effect?

SR: No, I think that was brought up to the ILWU local about not being able to get rice. And we explained the situation what happened. White rice and the brown rice. I don't think there was very much they could do.

CT: When the 1946 strike was over and you had succeeded in renegotiating a contract, what was your feeling?

SR: About what? I thought it was worthwhile going through that strike. But that was just the beginning. There was more yet to come. More benefits yet to come. So.

CT: Oh, you mean as a result of...

SR: Of this union. Yeah, union been organized. Of the plantation being unionized.

CT: Then I see in our chronology that in 1947 requests for house repairs averaged 250 a month, and that Waialua Agriculture Company began selling houses to workers. What about these house repairs? Did people come out...

SR: See, like in the union, we have all different committees. And one housing committee chairman. And then if anybody had any complaints to make, they use to report on the IRD (Industrial Relations Department) the house need repairs, see. And then, the civil engineer and the carpenters come under the civil engineer. Well, they would go around and check and see what was needed to be done, and I think they did a fairly good job on repairing.

END OF SIDE TWO

SIDE ONE; TAPE #1-72-2-76

CT: This is the second tape for interview of Mr. Robello, August 18th. After the strike in 1946, the Waialua Company sold stores, their orchards, the dairy, theatres, and cattle ranch.

SR: They wanted to go strictly on production of sugar. They use to supply electricity to plantation homes. But when we bought this place, automatically, they went out and Hawaiian Electric start running their own lines. And we start purchasing power from Hawaiian Electric. But previous to buying your place, we were getting our power from the company.

CT: In other words, the company was just going to produce sugar and as far as services--stores and other things--that would just be private?

SR: Yeah. Like, they had a store up at Kawaiiloa and they had a branch store here at Puuiki. And the Fujioka. Fujioka was operating four stores. And then this store burned down. And Kawaiiloa store doesn't exist any more. And that Puuiki branch store don't exist. Just that Fujioka main store now. That's plantation property. And they paying a rent for the place which is very small. I don't know how much they are paying. But the overhead cost there is low because, more family enterprise.

CT: Well, you know when the company began selling all these things, how did you react?

SR: Well, it was inconvenient for the people up at Kawaiiloa, because there was another store there. What you call that. Below, there was right a Japanese store. I forgot his name, now. But he gave that up, too. And the plantation store up there gave up. And was inconvenient for the workers, but there nothing they could do about it. We couldn't force them to maintain the store. So they had to get their groceries and stuff by some other means. But it was inconvenient for the workers up at Kawaiiloa. But now, Kawaiiloa's camp is getting smaller and smaller. So right now, they have Kawaiiloa and they have Opacula--that's down in the hole there. Farm 3, they call it. And up by the old mill there. That's about the only three camps now.

CT: When the management did that, did people think that was retaliation for the strike or...

- SR: I don't think that it was. Just that they thought of going strictly on sugar. That's my opinion, now.
- CT: Then the next year, 1948, Waialua Agriculture Company had the Golden Anniversary. Did you attend any of those activities?
- SR: Yes. I think they had a big '48---let's see. Whatever was that? Do you have any report where that was held?
- CT: No.
- SR: No. I know once they had one down at Camp Erdman. And then they had another big one at the gym grounds there. Gymnasium. I don't know which was which, but I know they had two. And I attended both of them.
- CT: What was your attitude towards each other at that time?
- SR: Well, go there and eat and have a good time on company's expense. I had no objections. (Laughs)
- CT: Then in 1949, there was a six months shipping strike. Did that affect Waialua? Did you folks...
- SR: No, they had lot of storage space for the sugar. Those days was still....when did they convert from bags to bulk?
- CT: 1955. From bag to bulk.
- SR: To bulk, yeah. No, they had lot of storage space. We kept operating. That didn't stop plantation from operating. They had lot of storage space.
- CT: How about food for you folks?
- SR: Well, lot of people, as soon as they got the word of shipping strike, some of them stocked three, four, five bags of rice. And I don't know how good that was. Said they use to stick nails in the bag to keep the worms out. Now whether that did any good or not, I don't know.
- CT: Stick nails?
- SR: Yeah. Put nails right through the bag. But I think if you get rice too long, it'll have that worms in there. I think it's more flavorable, eh, to have that. (Laughs) We didn't bother about rice. If we had rice, we ate rice. If we didn't have rice, we ate potatoes or bread. Lot of people, they just simply couldn't live without rice.
- CT: Did the workers out here have any contact or support, the dock workers?
- SR: You mean we support them? There was some donations. And, of course, the best we could help them was financially, eh. Yeah, we helped some of them.

CT: Yeah, then I'm really interested in what we were talking about earlier that ILWU was accused of being Communist dominated like that. In 1950, I see that Harry Bridges was jailed in a trial. And supposedly he had lied about not being a Communist several years before. And there was a territorial wide strike. Do you remember that one, in 1950?

SR: Territorial strike or a walk out?

CT: Could have been a walk out. I'm not sure.

SR: Walk out, not a strike. They supported Bridges on that one day. But even if I wasn't---I was on duty. That day, pumping was running and I couldn't get out. But even if the majority was agreed to go out on that one day support Bridges, you couldn't very well hold back whether you liked it or not.

CT: What do you mean "hold back?"

SR: Go to work and not support him. Because, you know, when people get up in the air, just like a bunch of cattle, you know. There's no control. And you wasn't going to risk get your block knocked off. That's one way you got to look at it. Because you don't see too much of that. Well, you don't see it here in Hawaii like you see in the Mainland, now. When they don't like a guy that's supposedly doing something that he's not supposed to do, that guy can disappear, you know. A lot of people don't realize when you have an organization like that and then you think about the majority want to go out, and then you don't want to support them, go to work, it's some serious thing to do, you know. So whether you like it or not, I think, you had to support that. But he was not convicted, though. Gee, if I only know if they jailed him and everything and then he got out of it. And not being convicted. I would like to know how he got out of it. That means, if he was a Communist and they had proofs, he would be convicted.

CT: As far as you were concerned...

SR: Well, he was not. Because he was not convicted. They didn't prove that he was a Communist. That's the way I looked at it. Maybe, (Laughs) in other words, maybe he was, but they didn't have the goods on him. 'As the way I feel, eh. So he got out of it, so.

CT: Did it make a difference to you?

SR: It didn't make a bit of difference to me.

CT: Why was that?

SR: Because I felt that he was not....what do you mean didn't make a difference to me? Whether he was or whether he was not? No, if I knew that he really was and, as they claim, he was trying to

overthrow the United States government, I wouldn't want to have anything to do with a person like that. Then, I could convince people really, he's no good. So we may as well get into some other union or something. But he wasn't convicted. And I wasn't sure that he was one. So I wouldn't want to be belonging to some organization wanted to overthrow the United States government. Because I'm satisfied with this type of government. They have little loopholes and all of that, but I think, to me, I think it's the best in the world. That's the way I feel.

CT: At that time, you know when they were accusing him, did they ever say what a "Communist" was? What is your understanding of what a Communist was?

SR: Well, what I use to hear, the Communist Party was taking orders from Russia. But the main purpose of overthrowing the United States government. But they used to say that, but they couldn't prove in what way they were going to do it or stuff like that. So I didn't believe that. I didn't believe it.

CT: They use to print those "Dear Joe" letters.

SR: Yeah. But I wouldn't want to belong to any organization that has the intentions of overthrowing the United States government.

CT: What about during the Korean War. And I know your son Herbert was...

SR: Yeah, he was drafted.

CT: Drafted, yeah. And if I'm not mistaken, I'm not sure if Harry Bridges himself....well, did any people like Bridges oppose the Korean War?

SR: Not that I know of. Not that I know of. I personally felt--I had a son going into war, now--which we had nothing to do with Korea. Why should we send our sons there to fight and get killed there while they weren't defending the United States government? So I thought that was wrong. That's the way I felt.

CT: You felt the Korean War was wrong?

SR: Yes. I felt that we had no business to go in there and defend there. If somebody attack the United States, then I'd say I'd sacrifice right down to the limit. But we weren't fighting for the United States. We not protecting our country is what I should say.

CT: Then in 1951, there was this Hawaii Seven.

SR: Yeah, Jack Hall and Reinecke and the bunch that they were arrested. Mhm. Well, we felt pretty bad about that, you know. About them being thought they were Communist and all that.

CT: What do you mean you "felt pretty bad?"

SR: Well, we thought, gee, if we belong to a Communist dominated union, hell, we taking orders from foreign countries, something like that, hell, it's about time that something be done, but they weren't convicted.

CT: Well, they were found guilty in 1953.

SR: Yeah, and then what happened then?

CT: Then five years later, the decision was finally reversed although they appealed. Do you remember them being convicted?

SR: Chee, I know they were jailed. In '53, I wasn't really active in the union. I was off for a while. And I didn't follow up on that.

CT: So as far as you're concerned....I guess you guys began to wonder.

SR: Yes, we did wonder whether they really were or not. But as you said, they were convicted and they appealed. I thought they were not convicted. Were they really convicted?

CT: Yeah. They were found guilty.

SR: Yeah. And then they appealed that.

CT: But they didn't spend too much time in jail.

SR: Yeah. Yeah, yeah, just short while. And then they reverse the decision. I wonder how did they reverse that decision. Well, I guess....

CT: Supreme Court.

SR: Supreme Court, yeah. Then, I guess, after they were cleared, guys didn't think any more about it. But really, that's something that was pretty big blow to, you know, when we found out that they were all jailed, eh. And lot of guys began wondering whether we were on the right union or not.

CT: How long did you keep on wondering? Was there any point when you figured...

SR: Well, after they got cleared up, I felt that, heck, it's a matter of people trying to get them in bad because of that situation. But after that, everything cleared up and didn't have any more feelings like that.

CT: Do you remember the Honolulu Record?

SR: That was a union newspaper. Yeah, we had a few issues out to us.

CT: Now days in the Dispatcher like that, Harry Bridges has a column. Even in the Voice of the ILWU, they reprint his column. And he talks about the Soviet Union and things like that. Do you remember if he did talk about the Soviet Union back then?

- SR: Meetings^s, no. He never mention anything about the Soviet Union. Because we use to have negotiating meetings and stuff like that. He use to come down, eh. But never, if they had anything to say, they never come out openly and say anything like that. Whether I miss some of the meetings and they did or not, but as far as I'm concerned, I didn't hear anything about that.
- CT: You know, one charge was overthrowing the United States government. Was there any talk about--not destroying the sugar industry--but taking over the sugar industry?
- SR: Never heard of them ever mentioning taking over the sugar industry. 'Course, lot of the executive board meetings and all that, I didn't attend because lot of times the shifts and all of that. I couldn't get off. Like in the power house, you just can't walk out and get time off anytime you wanted it. So we had to give advance notice so you could get replacement. And then whether anything like that took place is beyond my knowledge. Now, to come out and admit--not to destroy the sugar industry but to take over--when you saying that to a bunch of people, that thing is going to go out just like wildfire. That thing is just going to spread. And I don't think they would be that freely to make statements like that. Whether they had that intention or not, I don't know.
- CT: So when I mentioned that, that's about the first time you ever heard such a thing?
- SR: Yeah.
- CT: In 1956, six thousand ILWU members had a stop work to protest the Senate Internal Security Subcommittee hearing headed by Senator Eastland. And Waialua had almost hundred percent shut down. You remember that?
- SR: That's '56, yeah.
- CT: What was the issue there as far as you were concerned?
- SR: Well, I remember about that '56. What the main issue was, I can't recall that now.
- CT: Can you go over the 1958 strike again?
- SR: Yeah. Well, yeah, we might as well get this over with. Go ahead.
- CT: Mr. Robello, regarding the 1958 strike, what was your job for the union at that time?
- SR: Relief Committee Chairman. What I mean by Relief Committee Chairman was for the first few weeks, we didn't open up soup kitchen. Then as we saw the thing dragging for a long period of time so we start getting prepared with the soup kitchen. And as far as

the soup kitchen was concerned, I had nothing to do with that. All I did was go out and make a survey of the people that were really in need of relief and find out their financial standings and all of that. Some, we didn't have to go to them. They came to us.

We had a little storeroom like where we use to store all of the groceries and baby food and all stuff like that. And we use to issue out groceries and bread and stuff like that. But the grocery, once a week. And we had a Relief Committee there that were working. And one assistant chairman did all of the ordering of the necessities for the relief people.

And the bread, we were getting one-day-old bread from the bakeries for free. And we had a regular order to deliver that to their homes. And it came to a point that they stop giving us that free bread because they were going to sell that for making stuffing and stuff like that. So we had to go out and explain the whole thing to the workers that, the relief people, we were not getting any more free bread. That we were going to pay for it. So some of them had the impression that we were giving them too much. But actually, we didn't set the number of loaves of bread for each individual. They made a statement of what they needed. So since we told them that we're going to pay for the bread, they had the attitude that they would have to pay for it. So they say, "Oh, you giving me too much bread. Just cut off so many loaves and be enough." So it was a tremendous cut on bread delivery. So when I reported back to the unit headquarters, they said I couldn't do that because I was cutting down too much of the bread. I said, "No. I didn't cut it down. They did it themselves, because they committed that I was giving them so much and they needed so much only. So I told them that they were not going to pay for the bread. We were going to buy it, so they couldn't ask for more because they already committed themselves." But in lot of cases, I felt that some of the guys that were on relief could have just come on over have their lunch and supper from the soup kitchen.

CT: Oh, relief is beyond lunch and supper?

SR: Yeah, that's for beyond the lunch and supper now. They had the privilege of having lunch and supper plus you had corn beef, Spam, even salmon. Those can salmon and all this. That was expensive stuff. And still, we had to list what each individual was supposed to get, and we use to box that up. That, they use to come down to get it. We didn't deliver that. The only thing was delivered was the bread. And we use to go down as far as Sunset Beach.

CT: To deliver?

SR: To deliver the bread, yeah. And fortunately for us, we purchased about four thousand pounds of New Zealand beef. Boneless beef. And we had that stored in a cold storage in town. And then we brought it out here as we needed it.

CT: The Waialua unit....

SR: Unit bought that. The unit itself, now. And we used to give them lunch and supper. And we use to feed the school children. Elementary school and the high school. And that was, actually, food that was really good. They had stews. Chicken stews, beef stew, and noodles. Even a lot of times we had chicken hekka. Well then, to tell you the truth, for that period of time since we open the soup kitchen up to the end, the cost again was something like forty thousand dollars.

CT: How much did you have in your saving?

SR: We used everything we had. Just about the end of the strike when we exhausted all we had in the treasury. And that was not a easy task. And when they use to cook rice was about seven to nine bags of rice a day for lunch and supper. Breakfast, they would have to get their own breakfast. But lunch and supper, they could go there and have it. Well, we had a punch card system that you went there with your card, and when you went for your meals there, they punched a hole in the card there, and keep a record of that. But I never use the soup kitchen. I use to have my meals at home.

CT: You mean you cook your own?

SR: My wife use to get my meals ready. And sometime, I use to be out, I use to eat outside of the---maybe a hamburger stand or something like that. But I never used the soup kitchen.

CT: Although you could have?

SR: I could have if I wanted to, but....yeah, that was a pretty hard job to handle, because it's kind of easy to please maybe five or six people. When you have couple of hundred, then it's pretty hard to please everybody.

CT: You mean as far as what kind of food?

SR: Yeah. But the school principal came down to ask permission to go down and see what the kids had to eat, and when she went there, she was really surprised. And we had one-day-old pastries from the bakeries. We use to give that to the school kids. And milk. They had the carton of milk whether they drank milk or not. But the beginning of the serving of the meals to the school children, they were giving them too much of a large portion. Some of them would eat it all, and some couldn't eat it all. They put it in the swill can, and then some came for seconds, and they wouldn't eat it all. Some of them accepted the milk, didn't drink it, and just poured it in the....until I made the corrections. Told them to give them a fair portion to begin with. And if they came back for seconds, just give 'em much less than what you gave 'em the first time. And try to save as much as we could. There was times that they used all they had and they had to come back for more. Back to the kitchen. But after the correction was made, a lot of the times, food was brought back to the kitchen. They didn't use all of that.

CT: When you say "Relief Chairman," were you also responsible for the food being cooked and all that?

SR: Not in the kitchen. Just for the school....the relief for the people that were having the relief. But as far as the kitchen, they had the chairman in the kitchen there who was ordering the meals for the kitchen. And all I did was, as I say, we had a little storeroom for baby food and stuff that people that couldn't get by without that relief. And there's quite a number of them.

CT: Where did you get this Spam that comes in...

SR: I use to order from town. Deliver that out from Honolulu. And that...

CT: Oh, you bought...

SR: Yeah. That was the fellow that use to order all of the food for the kitchen. Order the whole thing and we use to take our allotment there. And all I did was see that each individual person on relief had his share for the week. And there was only one person here that had fresh beef twice a week. Of course, he was a diabetic and he was a pretty sick man, and used to have his vegetables regularly and he had beef twice a week.

CT: Very good.

SR: If it wasn't for that four thousand pounds of New Zealand beef we had---what was the price? Something like forty cents a pound or something like that. And it would have been really hard. And you could fix that beef in so many different ways.

CT: How about asking for donations?

SR: We went around to different....well, we had a Bum Committee, now. That's what they call a Bum Committee. And then Bum Committee Chairman. But I never went out on the Bum. They use to go to the merchants, the businessmen, and all that. Some of them use to give 'em a fair donation. Some of them didn't want to be known. Even some of the plantation overseers, a few gave. But, of course, with that, had to be kept quiet, eh.

CT: Otherwise they would get in trouble?

SR: Yeah. I guess so, they would. That's supporting the strike, eh. As I said, like in '46, borrow the truck.

CT: And then what about fishing and hunting?

SR: Well, to tell you the truth, in '58, we stop. In '46 we had a fishing committee and hunting committee and all that. But we were having more expense. The gasoline and all of this stuff. And they were

bringing in fish. This place, you go hunting is limited. And there was nothing coming in so I stopped that. And lot of guys didn't like the idea because they said, "Well, that's part of the picket." I said, "No." They had these lobster nets and everything, but if they bring, say, two dozen lobsters in, how you going to feed the workers with that? The only thing to do is sell it and then use the money to buy something. But it was not worth it. 'Cause more was going to go out than coming in, so....

CT: The fishing part?

SR: Yeah. Fishing and hunting. That was stopped then. And we didn't have it no more in '46, and that '53, and '58. We didn't have any more of that hunting. Was quite a few fishermen with boats, now. And as long as they did their picket over there, number of hours picket duty for the day, after that, they could go out and fish and do whatever they felt like. That's...

CT: They just fish for themselves?

SR: For themselves, yeah. So we didn't stop them from doing that. But if you have a fishing committee, go out fish and bring fish for the strikers, couldn't do it, because...

CT: That didn't work over here?

SR: No, it didn't work.

CT: In other places it worked though?

SR: Like Hawaii and places like that, they have lot of places to hunt. And fish is not scarce like out here. So I think it worked for some places, but not here in Waialua. They operated for a while then we stopped it down here. We just gradually wore out and the fishing and the hunting committee, we give 'em some other picket work to do.

CT: Then what about, you mentioned farming, helping farmers?

SR: That's in '58. See, like....

CT: Oh, the fishing and hunting, you talking about....

SR: That's '46.

CT: '46. And then you didn't do it in '58?

SR: No, no more. '58, we did only helping out that Kura....

CT: Kunihiro?

SR: Kunihiro farm. A few times we went down supply some labor, and get vegetables in return.

CT: What about raising your own gardens?

SR: Well, lot of people had their own backyard garden. And even now, this last strike they had, they plant their own. Right now, there's a garden in the union hall ground there. It's, anyway, you call that stuff--it look like a potato with hairy like. It grows on a vine. The vine...

CT: Bitter melon?

SR: No, not bitter melon. It's down in the ground, the fruit. It's starchy. Maybe you see 'em in the markets sometime, but I don't know really what they call that. They have their own planted in there, see. Individual raise, over there. Way back in '56, I had a backyard garden, but I had to let it all burn, because I didn't have time to upkeep that.

CT: So, in '46, the main issue was to establish the union. In '58, that was no longer the question, right?

SR: No, that was get all you can. We were established already.

CT: Try wait. (Does something with the microphone.)

SR: You got it off now?

CT: Now, it's on. Oh, you mentioned something that happened before unionization.

SR: And then after. Well, before we got unionized, the company use to have the office staff help the workers with the income returns. They did that for a while. Then all of a sudden, they discontinued all of that, and then you had to get your own accountant, tax man to help whoever couldn't do their own income returns. That was pretty hard on lot of the people since they were so used to going over to the office and have it worked out there. Then they had to go out again, so. What reasons they did that, I still don't know, but I think they still could have continued doing that. So my attitude towards the company since they stop that was anything that involves the company's doings, I wasn't going to volunteer any time to help them. So since they stopped helping people on income tax and stuff like that, I thought, well, I'm not going to donate any time that involves any of the donation time to the company.

CT: Like what did you use to do before?

SR: Like carnivals And stuff like that. Wiring and stuff like that, so. Or preparing for luaus and stuff like that.

CT: Was that a company carnival or community?

SR: That was company and Haleiwa Community Association combine.

We did all of the dirty work, and those guys hardly did anything and they shared that.

CT: They shared the proceeds?

SR: The profits. Yeah. So very few of the Haleiwa Community Association people use to come and help. Most was from Waialua.

CT: You know when Ewa and Kahuku closed down, did that affect you?

SR: No, it didn't affect me at all. You know what happened to some of the boys. See, we were really short of electricians here. And lot of times in the meetings, I use to stress that they better start getting prepared because the old-timers were going to retire someday and we, really, were going to be short over there. You see, what the plan was, lot of the Kahuku electricians, if you wanted to get out, you'd get a severance pay and get out, now. Then, since they needed electricians here in Waialua what they did was got 'em a job here. And for the number of years that they worked in Kahuku, that was added. The seniority was added for them to come here. So that was not start at Waialua on zero. So that there's some here that's pretty close to retirement age now. One guy by the name of....gee, what's his name. But he's just about ready to retire, but he's going to carry seniority from Kahuku here so he won't start from zero. So when he gets 65 or 62, wherever he's going to go with, and he has the number of years to qualify for the maximum, he'll get his maximum retirement, same as if he would get at Kahuku if they were still operating. So those guys, they didn't lose out, but some of the guys got jobs with the City and County parks and stuff like that. But it didn't affect Waialua any at all.

CT: Well, did workers in Waialua begin to think about whether Waialua would continue or that Waialua might close down, too, after some years...

SR: Well, as far as I'm concerned, Waialua is here to stay. For the amount of money that they are putting in for irrigation pumps and converting from irrigation to drip irrigation, they're here to stay for many, many years. That's my opinion. And improvement of these cane cutters and these haulers and new cleaning plant and all that. They wouldn't be throwing millions and millions of dollars if they don't expect to stay for a long time.

CT: In '68, when Ewa closed down, was there concern, though? I mean, now, you can see that they put...

SR: No, we could see the conditions of Ewa and Waialua. Take like Ewa, at most, well, that was a lease land, and it's just like a desert there. The bottom is nothing but coral, and the cane don't grow in Ewa like it does here in Waialua. So as far as concern about them closing down, no.

Like when they were supposed to have stopped burning cane in '55. But that one, somebody started crying so loud that they extended that to any indefinite period. But I tell you, when they burning that darn cane close by and you get all of that smoke and that dust and ashes and all that, nobody can tell me that's not pollution. That's not air purification. But they say that's not harmful, so whether there'll come a day that they going to stop burning cane, I don't know.

CT: So Waialua, as far as you concern, it's productive?

SR: Productive. They making money. There's no question about that. They always did and always....that's the reason why they felt they could pay a little bit more than any other plantation.

CT: Why did you think Waialua is so successful?

SR: Well, mechanization is one. And I guess, they had good management. Management has a lot to do with....according to what I hear right now, the tons per acre has dropped some. Tons of sugar per acre has dropped. And you can't go out from year to year and start raking and pulling roots out and everything and then replanting and get the same amount of sugar because the replant won't be the same as the ratoon. What I mean in terms of sugar, when you have your ratoon cane, by the time you replant that, it never be the same as the ratoon cane. And then this...

CT: Ratoon would be more?

SR: More, yeah. And then you can see for yourself. You go out in the field after they get through harvesting, all they do is burn the cane. And then the rake goes in there and just rake that cane and pile it up. That's roots and everything come through, which that supposed to be cane coming out of those roots that were pulled out. And then sometime it takes a long time before they go in and replant. By that time that ratoon cane is growing already what they replanting that. And it's not the same. I was never a field man, but I can see that that's not doing any good. And they know themselves. That's the reason why they want to convert from irrigation to drip irrigation. There's no lines there. Just flat, now. And if that cutter is successful, it just cuts the cane, chop it and put it in the hauler and take it right down to the factory. And then you don't have any roots pulled out. But so far, they having a lot of trouble with that cutter. It's not working as they expected the thing to work.

CT: So you say that you think the success of Waialua, that it stayed around is: one, due to mechanization, also to management. Any other factors?

SR: Well, I think that's the main thing is mechanization and good management, and proper irrigation, fertilization, and all that. That got lot to do.

CT: What about the land and the climate like that?

SR: Well, Waialua is a good place. It's not hot like Ewa was. Like Kahuku is all sand. Nothing but sand. It wasn't real good soil, eh. You could see the cane. Kahuku cane was so skimpy compared to Waialua. Waialua, the thing just lies down and it grows so long. That's where the trouble is with the cane cutter right now.

CT: Not straight?

SR: Not straight up, yeah. You take like in Florida, that's where they built those cutters now. Cane is straight up, and the thing just goes through and cut that without any problem. When you have a cane that's lying down, and the thing to pick it up and cut it to the border, that's another question.

CT: You get more sugar, but also harder to harvest?

SR: Harder to harvest, yeah.

CT: Then what about labor? What about the working people as a factor in the success of the plantation?

SR: You mean the output or how they work or....

CT: Yeah. I mean...

END OF SIDE ONE; TAPE #1-72-2-76
SIDE TWO

CT: I was saying that you thought Waialua successful because it had survived where Ewa, Kahuku, and others had closed down. And that some of the important factors have been mechanization, good management, and that Waialua is a better place to grow cane. So I was asking you about labor. How important is labor?

SR: I'm quite sure now, workers in Waialua seem to be good workers as long as they're treated right. They're going to put out what they're supposed to put out. And the conditions to raise cane and the soils and everything much better than Kahuku or Ewa was. It takes a lot of water to raise sugar cane. And one advantage the Waialua Plantation have is that Wilson Dam that they have up at Wahiawa. And then they have pumps scattered out through the plantation. There's quite a few irrigation pump, deep well pump. So as far as water is concerned, they have the source to raise cane.

CT: You know, looking at the whole history of sugar in Waialua-- started in the 1800s, anyway. 1844. And up to now, more than hundred thirty years of trying to grow cane, would you be able to single out what is the most important component in the success?

SR: Well, you know, they've improved new breeds of cane, too, now. Like before, maybe they have just one variety, and they used to keep up with that. One popular variety that used to be before is Lahaina cane. But unfortunately, that thing got diseased. And then, I think the next variety they converted to, that was H109. But still, they kept on improving and it takes quite a few years to

get a new variety of cane. We used to like to chew cane before. But now days, you're not able to because it's all just like bamboo. It's so hard. But it has the sugar. They don't care whether you're chewing cane as long as you have sugar in the bag. (Laughs) Before, there was no such thing as experiment station. They used to experiment this, experiment that. So now it's everything put together. With this mechanization, and getting new breeds of cane, and then one thing I have to say that good success was when the ILWU came in, and made a lot of changes.

CT: What kind of changes?

SR: What I mean....the attitude management toward labor, that was a big change there. That's one big factor there. As far as I know, there was very little respect from management to labor before we got organized. But if you treat it right, the labor going to put out what they supposed to put out. Of course, there's some goldbricks. No matter where you go, you have that. But one thing I must say, that the old-timers use to work harder than this younger bunch now. They were more devoted to their job, but I think, as a whole, they're doing a fair day's pay. They were working, more so the guys that are in incentives. Because the more they put out, the more they make, and that was good.

CT: You know, you mentioned the old-timers. Probably before, you had all these immigrants and the Hawaiians clearing the land like that, it wasn't much of a place to speak of, right?

SR: No.

CT: What if somebody were to say that before the immigrants and these old-timers started to come clear the land, make it productive, the land wasn't productive. And that through the years because workers, they work hard on the land, cleared it, made the stuff grow, work, that in the final analysis the labor by the workers is the most important component of the success of sugar. How would you react to that?

SR: I wouldn't say only labor. Because, labor, there would just do what they were told to do. But the financing and the management and all that, I think I give management just as much credit as I would give the labor. Because they're the ones that going to lose out whether it works or not. Of course, the laborer would lose their job and stuff like that. But money wise, now. So I think management has a lot credit to be given to.

CT: Okay, the Waialua Sugar Company's probably worth millions of dollars right now.

SR: Oh sure.

CT: When it started, money value was different back then.

SR: Oh, of course, that's true.

CT: But because land wasn't cleared and all that, it must have been worth much less. So in creating all this wealth in this community so that you can have houses like that, if somebody were to say, "Looking at it overall, it was the workers who really..."

SR: Well, sure, the workers played a big part in it. Sure. Not only management. But I said both parties should have credit. But I think labor had a really big part. You take like clearing places for plowing and all that. There was no such thing as tractors those days, steamplowers. I don't know if you ever saw one.

CT: Saw a picture.

SR: Yeah. So that one end of the field and one up on this side with a big cable and a plow. This one used to put it down there, plow and then move ahead. And this one would pull it back and so forth. That's the way they used to plow. But when they had tractors and bulldozers and all that, it's much easier than the steamplow. A steamplow, you had to get coal or whatever they use to use for steaming, because it was a steam engine. And then they had to have the water wagon supply the boiler with water all the time. And they had to get that early in the morning and fire that thing, the steam out. Now you get on the tractor and you start the thing out. In a few minutes, you plowing already. Conditions now and what it was before are altogether different.

CT: So you know, in that change...

SR: Labor has a big part in what we are today. And you can see if it was only for management, no labor, it couldn't do a darn thing.

CT: You wouldn't have cleared all the land.

SR: You wouldn't. Labor has lot of credit for the success of what we have today.

CT: Now, Waialua Sugar is part of Castle and Cooke. And Castle and Cooke has also expanded from....

SR: Sugar to everything. Bananas and Bumblebee salmon, and, oh, a lot. You look at the report sometime in the newspaper. And that profits they make on bananas and pineapple and fruits. Dole Pineapple is subsidy of Castle and Cooke. It's not only sugar. They've expanded. Like Amfac did.

CT: So now that sugar is a smaller part of the whole Castle and Cooke operation, it's possible that depending on the world sugar price, depending on other expenses, that Castle and Cooke might make a decision. Doesn't look like it now, but they might make a decision in the future that...

SR: Maybe. Could be in the future. But right at present you can't see that they're going to go out. But conditions might worsen. And nothing is going to stop them from saying, "Well, we're going to go out of sugar business." I wouldn't want to see that happen, because I only have a few moons more to go. But I'm thinking about these younger guys.

CT: That they should have jobs?

SR: Yeah. Without a sugar industry here in Hawaii---they depend a lot pineapple and sugar, you know. What else? Unless they go into potato farming and all this. Like they do back on the Mainland. They could raise it year round, which some places on the Mainland, all you have is one crop a year. But I'd rather see sugar business going indefinitely (i.e. indefinitely) here for good in Waialua. Keep on going until....I don't know they say the end of the world is coming pretty soon, but I don't know. (Laughs) So I think Waialua is in a pretty good shape, the sugar.

CT: Do you think you would have some say in the decision?

SR: Whether to continue sugar or not? They would tell you to go fly a kite. And "If you don't have a kite, we give you one."

(Laughter)

SR: Once, like you look at Kahuku. They tried so hard. Tried to keep on going. In fact, the bad years, all they was keeping Kahuku going was for tax purposes. But then in '74, when the sugar price went sky high, well, they wished they had Kahuku operation there, but. You take like Kohala. Look at what they tried with this task force all of that. It was a flop, eh.

CT: Oh, okay. What I'm saying is Castle and Cooke is a much bigger operation now. So sugar is a small part of this. Now because Waialua is a good location to grow, because you have the mechanization already, because the people who working, the probability is that Waialua is going to keep on producing similar amount of sugar.

SR: They are increasing, now.

CT: Yeah, increasing. Now if Castle and Cooke, though, sees that as a whole, although they're making some money on sugar, but maybe if they sell the land or something and they go into another industry, they can make more money. Now, in that decision, you think you would have a say?

SR: Well, I doubt it. Because it's pretty hard to go and tell somebody like Castle and Cooke or anybody that had his own business, "No, you not supposed to (do) this, you supposed to do that way. You not supposed to go out of cane business and then do something else." That's just like telling them how to run their business. But

I think if Waialua, if Castle and Cooke would decide to discontinue sugar business, they have to be losing quite a bit of money. And I think while they're still making a reasonable amount of money, I think they're going to continue raising cane. Because for the amount of improvement that they are putting in right now, it would take quite a long time from now before they would decide not to go on in the sugar business. That's a tremendous expense they going through right now to improve. And they took what? Close to four thousand acres pineapple cane and converted that to sugar cane. And that cost quite a bit of money to do that. So as far as I can see, I think they'll be in the business for a long time to come.

CT: Then you say that if somebody like you or other people who work or used to work here were to try to tell Castle and Cooke what to do about sugar, that wouldn't be possible?

SR: I don't think you could....

CT: You know, your father worked here, other people's grandfathers and fathers worked here. You know, really made Waialua what it is. Would you say that the descendants of those people and people like you who worked and the people who work today should have more of a say in what happens?

SR: Yeah, but the trouble with now days, I'm telling you, it's not only with the plantation. You can work there fifty years. You take your retirement. And after you have your retirement, you out. You don't have no say. And it's not only in the plantation. It's almost all over the place, now. It seems to me that they don't care what you did. And you out, because you out. You got your retirement and that's it.

CT: You agree with that?

SR: I agree with that. What I'm saying right now I don't agree that it should be that way, but that's the way it is. Well, you take like this increased cost of living now. We have a law with the Social Security now. Everytime the cost of living increases we have an increase. Recently, I had one. Eight percent. I think it was a year or two years ago. The plantation gave all the supervisors a cost of living increase and didn't give one guy in the bargaining unit a cost of living increase. And we were workers. It wasn't all the supervisors that put the sugar in the bag. So if they gave it to the supervisors, why in the heck couldn't they give the guys in the bargaining unit a cost of living increase? That's something that I don't understand and I'd like to know why. So I'm quite sure, now, if you do an inquiry why they did that, they would say, "Well, that's different. You guys were all negotiated increases and stuff like that." What the heck. So we said, "We don't belong to the unionizing any more. We retired. We're former plantation workers. And we worked darn hard. Especially guys start in the '20s. And if they could give the

supervisors that cost of living increase, what the heck couldn't they give the guys in the bargaining unit. That's what I don't understand. And I think that's unfair. See, we were all workers.

CT: You worked forty, fifty years, yeah?

SR: Well, they give me credit 46.1 (years), but more than that. But they took some months off on account of strikes, disputes, and stuff like that. But it didn't affect my retirement. I had the qualified number of years for the maximum. But I took an early retirement, so I took a loss from plantation and Social Security, but it was worth it. It was worth it. I was satisfied.

CT: But earlier you were saying that once you retire, they say, "Well, that's it. You retired." You don't have anything more to say. What you did was history. And you said you agree with that. But is that the way you think it should be?

SR: No, no, no. I say I don't agree with that. It shouldn't be that way. They should still think about the old-timers, and if they going to do something for the supervisors now, they should do something for these guys that are retired. And another thing with the Hawaiian Insurance Company. They had us insured. When you still working, for instance, Waialua, now. Eighty cents of your union dues goes in for a thousand dollars group insurance, alright. So for about little over a year, year and a half ago, they called all of the retired people into the union hall. And they told us that the Hawaiian Insurance Company didn't want to insure us. You see, when you were working, you got a thousand dollars working insurance. After you retired, they cut it down to five hundred. But the unit was paying that forty cents for five hundred group insurance. So they called us in, say that "Hawaiian Insurance Company said they won't insurance you guys for forty cents for five hundred dollars group insurance, now. Now if you want to continue that, the unit is not going to pay that forty cents any more. You would have to pay a \$1.65 a month for five hundred dollars." And then they said, "But we're going to call you folks back again and give you guys the decision, see." Then I asked, "What about the guys that are working?" "Oh yeah, we trying to get some insurance company to take them over."

So alright. Then they call us back in again. And then they say, "Well, we can't do anything. The Hawaiian Insurance Company, if you want to continue your five hundred dollars group insurance, you'd have to pay \$1.65." So I asked the speaker, "What about the guys that are working, now?" "Oh, yes. The Hawaiian Insurance Company going to continue insuring them. Keeping them on insurance." I say, "How much are they going to pay for a thousand dollars?" "Well," he say, "same. Eighty cents." The guys that are working only pay eighty cents for a thousand dollars. The guys retired, it's \$1.65 for five hundred. So I asked, "Well, why is it?" "Well, you guys are old already." "Yeah, but when the heck did we start

that? Not today! In fact we started the union and everything! And now we're going to pay \$1.65 for five hundred? And the guys that are working are going to pay eighty cents for a thousand? This is unfair." He say, "Well, we have no choice. That's the way it is." So I tell him, "You know what to do with that five hundred dollars." I said, "I ain't paying another penny. You folks can do what you want to the five hundred dollars. It's not the idea that I can't afford the \$1.65. It's just the principle involved. I don't want to have any damn thing to do with that Hawaiian Insurance Company." Well, it's a union insurance, anyway. So I tell, "I don't want to have a darn thing to do with that," and I told them what they could do with that five hundred dollars. I dropped off. I don't give a darn. And a few other guys, you see, that's unfair, now. If you ask me. Sure, we're advance in age now. But we started that from long time ago. It's not right now. So everytime that Hawaiian Insurance speaker come on that TV, I feel like punching two guys.

(CT laughs)

SR: See, things like that you make these old-timers feel bad, you know.

CT: Going back to the possibilities. You know, just thinking of hypothetical. That if Castle and Cooke decided that they wanted to close down Waialua Sugar, and people didn't want that to happen.... just like Molokai, eh. People don't want that to happen. And in Molokai, chee, they get forty percent unemployment or something. Something real, like that. What if somebody were to say, "Look, you guys just cannot close down like this! You should consider what will happen to us. If there's no sugar out here, we won't have jobs. Big unemployment. You know, we might not be able to pay out our home. Not enough for send the kids to school, and stuff like that. And all our grandparents, our parents work on this land, made this community to what it is. Waialua Sugar has expanded as a result. Now you guys should give us more say in what happens in the decision." Would you agree with a statement like that or you think....

SR: Well, sure! They should take into consideration like that, see. But now, are they making money, or they losing money, Molokai?

CT: As far as I know, they making.

SR: Well, I think, if a situation like that would come in like that that they want to close down....but people there wouldn't have no place to find jobs or anything.

CT: Well, they getting few jobs from the hotel, but...

SR: Yeah, but that don't amount to hardly anything. Now, they going to close that down, see. How many people are going to go without job, and there's no future there for a job. So I think, a thing like that, they should try and convince them to keep it up. If cannot and they going to shut down, put that much people out of work, I think the government should get in and make an investigation. And if they feel that they making a reasonable profit or something

like that, I think they should try to convince them to keep that operation going. Or...

CT: I don't think they losing money over there. They said they making more money in the Philippines compared to here.

SR: Yeah. It's cheaper labor and everything else. If the government can prove that, heck, try to convince them to keep that up. But for the individual workers try to convince them to that, that's going to be pretty hard, you know. Once they make up their mind they want to get out, they....but if the government gets in and try to do something. And then it's a possibility of them to continue. That's the way I look at it. Maybe I'm wrong, but I think it's one solution that could be worked out.

CT: Well, that's the way you look at it. In this community, in the union, like that, where do you consider yourself as giving an opinion? More on the conservative side, the middle, more on the radical side?

SR: I'm a radical guy. Yeah. I'm radical. There's no question about that. But if I'm wrong, I'm going to admit that I'm wrong. But if I'm right, I don't care who I'm going to buck, but I'm going to buck. That's the reason that I had a lot of humbug meetings with the company. If I had something to say, I tell 'em. I don't care who it was. I just let 'em have it. And it's not that I don't want to make wrong into right, now. If I was wrong, I admit I was wrong. But now, if I was right, I don't care who. Some guys, they're afraid. They want to back off and stuff like that. No, but. You don't have to hit me with a shovel to get me real mad. Because if I'm right and somebody's trying to take advantage, I don't care who he is.

CT: Yeah, 'cause I heard....some people were saying that you had the chance to join the management, but you didn't want to. Stayed with the union.

SR: Yeah. Because I felt that I could better myself and I could help some of the members with their problems. They tried to get me out for a long, long time. Because even right now this Batad told me he heard about that. But I felt, no. I can stay and help. I helped a lot of guys. And it's not only the education. Of course, you have to have some education. I didn't have much. But in comparison to what I seen with lot of guys, you can have a lot of education, but you had no damn common sense.

(CT chuckles)

SR: That's the main thing. If you use common sense and patience with a little bit radical in there, you can go long ways, boy. You can. Yeah. I had lot of run-ups even before I retired, before this new power plant was installed. A young guy got to be a

assistant production superintendent. He was an assistant. And we used to change our shifts from....you work on Saturday, you don't go back again until Sunday night. So he wanted to cut that out and make us do in Sunday night instead of Monday night. And that would cut your off period quite a bit, see. So he wanted to save some overtime. But it used to take me about eight hours or over eight hours to do all the preventive maintenance after the place shut down. But what he wanted to do, as soon as the boiler house got through boiling off, shut everything down, go home, and come back Sunday night. With the fireroom. When we get steam up and everything, put the units back on the line. But how could I keep up my preventive maintenance? So I couldn't do it.

So I told the chief electrician I couldn't do that because I wouldn't have enough time to do all the maintenance work and all that. So there was a messenger boy. He didn't come to me directly. When he couldn't get nowhere, he came back to see me. He say, "Well, that guy say you this, this." I say, "No, no, no. Don't use the word 'you.' I just happen to be the spokesman for the boys in the power plant. They don't like the idea because we all getting old, now, and we need our rest." So I told him, "I know why you want to make this change now. You want to cut off the 16 hours overtime in the week, and two hours on Monday morning." I told him, "What the heck is 18 hours of overtime for a plantation like Waialua?" He said, "You want to listen to what I have to say?" I said, "No. I don't give a damn to listen to a word you have to say, because I listen so darn much to this and this even stinks." I told him.

So he turned me in to the manager and assistant manager. So they asked him why is this sudden change? He said, "Well, cut off some overtime. And I have too much trash. Want to burn it Sunday night." And then they ask him, "What do you normally do when you have too much trash on Saturday?" Said, "We burn it Saturday night." "Well, go ahead and burn it Saturday night, and leave these shifts just as they are, because I've had good compliments about Slim, the way he carries over in the power plant. When you have your new plant"--they were starting to put up the new plant--"when you have your new plant, then you going to make out your schedule, but as it is right now, leave it alone. Don't touch it." Boy, that guy was mad! So he came back and he told me, "Well, if you don't want that---" I said, "Alright. Not 'you.' It's the boys." Said, "If you don't want to do it on Sunday night, continue doing it as you been doing it in the past." And he took off. Well, that's one way I had my way.

But another way, now, if they insisted, in the contract it says the company has the right to set the time of the shifts more or less schedule. But he knew darn well if they would have done that, would have too damn much trouble there, because we couldn't do the preventive maintenance work, eh. And that's the main thing. That's one time I had my way. So I was little bit in the opposite

side of where he was. I didn't give a damn. I was going to take my retirement. Boy, used to have some mean meetings. Terrible.

CT: When you say "radical," you mean willing to fight, eh?

SR: Aggressive! If they had something to say, you just give 'em right back and keep that way. But the thing is when you went in there for the meeting, you had to prepare yourself, you know. And I had a little black book in alphabetic order. And lot of times, I used to see guys on the management side doing something not so good, I used to jot that down. The time, date, everything. That was not to make trouble, but just for reference to prove, see. And they had meeting, then I used to just open that thing out and just read 'em out. They can't say, "I think," or "maybe." I say, "You cannot do that." You have to have experts. Those ain't no bunch of fools in there.

I used to go there with a beef sometime and I used to have to ask them some questions. This, and this, and this, and that other. They used to give me the answer. And then I used to rap 'em. What's happening now with this and this and this, see. They committed themselves already, but they could not do anything.

CT: So looking back over when you started in 1922, retired in 1969....

SR: That was all in one department, only different branches.

CT: What would you say about the life before and the life now? The good and the bad? How would you...

SR: When the early '20s, even when we got married, we worked hard, money was less. Cost of living was way, way lower that what it is now. And everybody seemed happy. Now you have everything that you need.

CT: Material wise?

SR: Yeah. Even money. You have everything you need. You have cars. You have a better home. And you have more recreation. And a lot of people don't seem to be happy. But the best years of my life, I think, it was from '69 up to now. My retired life. Because I worked really hard. I worked 84 hours a week for many years. And 84 hours a week is 12 hour shift. That's seven days a week. Of course, was on different shifts, now. Back, when we use to change our shifts, we use to be on 12 hour shift. Now, if I was on the day shift and I was going to change to night, I use to go out in the morning early, six hours. I'd come back home lunchtime, take a rest, and I'd go back work another 12 hours. That's putting 18 hours out of 24 just to change the shift. One guy would have only six hours. The other guy has to put in 18 hours. And that wasn't easy to do, you know. And in the power plant there, it was pretty hot, too.

CT: So you say, back in the '20s, didn't have that much money, but you seemed to be...

SR: Happier.

CT: Now, you got the money....

SR: Yeah. All the necessities that you need. You have better homes, cars, and the children are all grown. But it's not the same feeling as in the early days. I don't know. Because maybe I was younger. But a lot of people have the same idea about people; they not satisfied today.

CT: Would you say that a lot of the material gains was due a lot to the union, the formation of the union?

SR: That's true. Nobody can tell me that if it wasn't for the union here in the sugar plantation, that we'd be making the same pay, and the same working conditions, the fringe benefits as we are having now if it wasn't for union. Even the supervisors wouldn't be getting what they are getting today. They owe that to the union. But some of them, they don't realize that. But some do. If it wasn't for the union, wouldn't be getting all the benefits that they getting right now. It would be miserable to be working on the sugar plantation. I'm not afraid to say this. This is just the way I feel. That's my feeling.

CT: We have better material things now. And I guess, now, at least, you can, like you said, talk back when you...

SR: Yeah. As long as you right. As a man to man talk. But I don't say that we should take advantage just because we have a union. But when you come to business, you have the right to say just what you want to say.

The last year was kind of---in 1967, we had few meetings. And there's one particular guy there, as I told you. He was in the service (Armed Forces), and he thought that you had to crawl to him and everything. Well, I had a lot of run-up with him. He wanted people to go directly to him instead of you see your representative. Well, that guy, I just simply couldn't stomach. Until today, I cannot.

CT: Well, I'm trying to get an understanding that material things weren't that good back then. Probably the upper management had more control over you back then, but you said you were happy. You weren't happy about the lack of material things or about the control, but...

SR: Life seemed to be happy. But a lot of guys, even today, they tell me, 'Gee, it's not only not happy.' But not satisfied is what I mean. With all they have, and still they are not satisfied. I know the way I'm living with my family and all, and I'm not unhappy. You have your ups and downs, but you got to try to make the best of it. We get along damn good.

CT: But it's not that the union shouldn't have been organized or anything...

SR: Well, no. If the union was not organized, then I said it would be miserable.

CT: Miserable?

SR: Yeah. That's the proper word to say. Miserable. The best thing that ever came to sugar industry was getting organized.

CT: That's the only thing that hard to explain is why some people not satisfied today.

SR: One thing, the unions are good. Providing they are run right, now. They can make a lot of humbug, too. Unnecessarily. I want to be fair, now. Just because you belong to the union and all that, some guys take too much advantage, you know. It shouldn't be that way.

CT: Well, I think all your comments and all your stories really gives you better understanding what it was like, and those things you guys going through.

SR: Oh yeah, it was hard. It wasn't easy. And lucky I had an understandable wife. To tell you the truth, she practically raised the kids. Because you take like from '26 on, man, I was on shift, 12 hour shifts until it came to the eight hour shifts. And then still, I had to work every day of the week. And she practically raised the kids. I don't say I have angels for kids. But they never give me what I mean is serious problems with police records and all that stuff. Never had that kind of trouble. I intend to help them as much as I can, because I am responsible for them being in this world, you know. That's the way I feel. Some people think differently, but I don't.

CT: Before we close, you have anything else you want to mention?

SR: If you want to take it out bunbye or not, but one person here. I don't care. One person from the plantation is not popular with labor and part of management, I think. I asked him a personal question once. "Why is it that the majority of the people won't have a good word for you? Is it because of your job or your character?" He said, "Because of the job." I said, "No. They say it's because of your character." And I still feel the same. See, he's not popular even with his own nationality.

CT: What has he done to....

SR: He's a hundred percent company man, now. Whether it hurts his friends or not, he don't give a damn. As long as he holds his job. Not only my feeling, but what I heard of a lot of his own nationality, one person that you cannot trust. If you want to scratch that out or you leave it on, I don't care.

CT: What we do is type it out so that you look at it. And then you make the decision. Okay, thanks a lot.

END OF INTERVIEW