

BIOGRAPHICAL SUMMARY: Yaichi Noda, 78, former peddler and current supermarket owner, Kahului

*"Thirty to fifty dollar, one day make, I think....One house go buy--sell 'em only quarter [worth of merchandise]. Some, fifteen cents. Maybe, you lucky, one house go sell one dollar. To house to house, you see? Some house, they no buy, that's why....One house you go, you ring bell....Chirin-chirin....Some place, they no call me my name....Chirin-chirin man, they call [me]."*

Yaichi Noda, Japanese, was born January 1, 1902, in Hiroshima, Japan. When he was very young, his father and mother immigrated to Hawaii. Noda was raised by his grandmother in Hiroshima.

In 1914, Noda was called to Hawaii by his parents. They lived in Camp 2, Spreckelsville. His first job was in the cane fields, cutting planting material. Soon he began working with a kompany gang. He did this until 1928.

In 1928, Noda became a live-in yardman for a haole family in Spreckelsville. In 1933, the family moved elsewhere, but left Noda a truck. With it, Noda decided to peddle fish and vegetables to Puunene and Paia camps.

Noda peddled for eight years before he was able to lease property for a fish market in Kahului. He continued to peddle in the camps, while his wife watched the store. Noda continued to work and business prospered. In 1957, he opened Noda Market in the then new Kahului Shopping Center. Today, it is one of the busiest supermarkets on Maui.

Noda still works in the market every day. He lives in Kahului with his daughter and son-in-law.

Tape No. 7-7-1-79

ORAL HISTORY INTERVIEW

with

Yaichi Noda (YN)

October 7, 1979

Kahului, Maui

BY: Warren Nishimoto (WN)

WN: This is an interview with Mr. Yaichi Noda. Today is October 7, 1979, and we're at his home in Kahului, Maui.

Okay, Mr. Noda, where were you born?

YN: Japan, Hiroshima.

WN: And when were you born?

YN: English, January 1, 1902. I born that year. Maybe Japanese, Meiji san-ju go-nen [35th year of Meiji].

WN: Your mother and father, what kind work they did in Japan?

YN: Maybe I'm already four or five years old time, [my] father come Hawaii. That's why I stay with the [my] grandma, you see? So, I don't know. Even father, mother face, I don't know yet, that time [because] I stay Japan.

WN: So you were about four, five years old when your father and mother came Hawaii, yeah?

YN: Yeah, me and my brothers.

WN: Where did they go to Hawaii?

YN: They come from Japan. Maui--Puunene. They call Puunene, Camp 2. Before they call like that. After, they no call Puunene. [They call it] Spreckelsville. But before, they call Puunene, Camp 2. That's the plantation.

WN: When you were staying with your grandmother, what kind chores you had to do around the house?

YN: Grandma, part-time, she can make umbrella. My, what you call roots--new talk, roots--papa, father, grandpa, one more grandpa, [were], maybe, samurai. But about 100 year before [ago], all no

more, eh? Career. No more time, eh? [Samurai was eliminated as a class in Japan in 1898.] Then, [the] tono-sama they gave money. No can give money, all pile out. Just like pile out. They all go work any kind [job], eh? So my grandma, umbrella make kind job she get. As a part-time--small money, yeah? She was making the house, I know, small time. Sometime, I go help little bit.

WN: Help make umbrella?

YN: No . . . . Little more me big time [older], yeah? I go get the push car--small push car. [From] wholesaler, we go get the umbrella [skeleton]--take home and grandma make any kind. Paper, make on top. You know? Already, make umbrella--bone get inside, see? Only they go make paper. And under get the string, go put inside. All kind job get.

WN: She had, like, different color paper?

YN: Yeah, yeah. Different kind. She smart, though, was. Put the paste, yeah? You open [the umbrella], open like this; stand and put the paste. Then, strong kind paper--this moroguchi, they call that. That's Japanese, they call all kind.

WN: Oil?

YN: No, no, no, no, no. This, they call warabi nori. Warabi nori. Warabi nori is the strong kind. Warabi is fern. You know, the kind mountain get, eh? Fern grow--Japanese eat that kind.

WN: Warabi?

YN: Warabi, yeah, yeah. That's the kind. Warabi under, they take.

WN: Oh, the root?

YN: Root. Strong kind paste can make. Only kasa [umbrella] make time, they use this one. Then they put paste, and then paper put. Zitt, one time cut [with knife]. If not, no can [finish] one time, all like that. Cut like this, put. Another one, da kine already make it. [She would complete one rib section at a time.]

WN: So, you cut the paper, and then you paste it?

YN: Yeah, paste. Paste just like bamboo, yeah? Kasa, you put open like this. Stay like this--over here all bone, bamboo. Put the paste and then, paper. . . . Hard to tell, yeah? Yeah, yeah. Hard to explain.

(YN gets umbrella.)

YN: [If] small job, I know I can help. Grandma go put the paper like this. First, all paste all put, yeah? Then, paper on top here,

and cut. Another one, another . . .

WN: Okay. Between each rib, she puts paper and paste, yeah?

YN: Yeah. All put paste and put the paper. Hard, yeah? This one not flat place, you see.

WN: Oh, the umbrella is curved?

YN: Yeah. Curved. That's why paper like this, you make like this. Oh, if you no make like this, no can, eh? When this side small; this side big. So, this kind job get.

WN: And then, the money she got from making an umbrella, that's how you folks . . . . She supported you folks with that?

YN: No, no, no. Over here, daddy folks send money [to Japan from Hawaii] for us eat. Fifteen dollar before--money. Me and my brother and grandma.

WN: Fifteen dollars for . . .

YN: One month. For one month. No 'nough. Fifteen dollars, you see. Yeah, fifteen dollar, no 'nough. So, grandma [took a] side job. This kind, only one dozen [umbrellas] you make, only . . . . I remember, about twelve cents, though.

WN: One dozen, she make twelve cents?

YN: Yeah. (Chuckles) About one dozen umbrella, you make. Small job, yeah? That's why. Me about--I don't know how old time--about me ten year or nine year, oh, my house burn. All burn down, and no more nothing. So, I stay rent house. I don't know how much was--small place, yeah? About like this, kitchen, everything like this. [YN is referring to the room in which the interview is taking place, about twenty feet by twenty feet.] Small house.

WN: So, your grandmother, you, and your brother lived in that small house?

YN: Mmm [yes]. Grandma and three fella, yeah? Kinda big house. But in Japan, [it was] o-matsuri, yeah? The matsuri, just like carnival. Da kine time. My house, one man and lady . . . . Poor man, they like go eat inside [my house]. Stay [my house]. No more house, that's why. My grandma--friend--[said], "Oh, okay, okay. You stay inside."

Bumbai, one night, holiday. Just like your fair, all same. Japan, o-matsuri, they call that. What you call?

WN: Festival?

YN: One year, one time da kine get. O-matsuri, they call. Night, all



house to house, they put chōchin. Chōchin, wakaru? Light. They go hang 'em by the house. Bumbai, that candle fall down, and the chōchin go burn. And Japan, roof all [made of] straw. Farming house, all straw. So quick catch fire, eh? All burn down. Us stay o-matsuri. Just like this carnival, eh? We go. Only stay home, grandma and young brother. No can hose. No more water hose, like that. Only bucket. You throw, too far.

WN: Your house was only house to burn down?

YN: Yeah, only one house [in that area] that's why. No more nothing house. Only one. Outside, all rice patch and vegetable garden or something like that. [If] your next-door [neighbor] you call, you no can hear. Far place, one house, far place, one house. Before. Hiroshima. Only my house get. Next-door one, about telephone post, about two, three, I think. Far. You no can call. Most time, sign [language]. You like talk, no can. Far. Now [today] you go home, all house, all like this, though.

WN: All next to each other?

YN: Yeah, fifty, sixty year before. Like that. Oh, you look [before]; you can count the house, all. That, so-and-so. Next one, Takenaka. Oh, Kishimoto. You can tell.

WN: You folks lost everything?

YN: Oh, that time. Oh, yeah. Inside, only little bit [was saved]. Maybe, some men--somebody--come around. Pau hana time, just about 7, 8 o'clock, I think. Some men come help, clean. Inside stuff and da kine.

WN: In that town you lived, what kind jobs most people did?

YN: Oh, around there, most all farmers. Small farmers. You get small place--rice patch. They work, like that. Only few guys outside work.

WN: Then you came to Hawaii when you were twelve years old?

YN: Yeah, yeah, yeah. Twelve years. Japan, sixth grade, graduation, see? Before. Grammar school, sixth grade finish.

WN: So, your mother and father wrote letter to you?

YN: Mmm [yes]. From Hawaii. They send the money. Fifty dollar. Fifty dollar is for me come from Japan to Hawaii via boat. Money (chuckles), fifty dollars.

WN: Only you?

YN: My brother come out five year after. Four, five years after, though. Me come time, me only one.

WN: So, how you felt when you found out you were going Hawaii?

YN: How I feel? Half I like come, but half I like stay with grandma. Because father, mother, you don't know, eh? I don't know. [Their] face, I don't know, too. [I was] too small [when they] came [to Hawaii], that's why. I don't know, you see?

"But Hawaii--it's good place. If you go work fields, you ride train and go." Grandmother tell me, eh? "Hawaii is good place, though. [When] you go work, you go ride train and go." Hey, small time, Japan, you never ride the train, eh? I was thinking, da kine nice train--Japan train, da kine nice kind. Passenger train, eh? Only fifteen [passengers] can hold that, yeah? Bumbai, I come [to Hawaii] see, oh, da kine cane field cane car! (Laughs) Only flat, and only side get like this, yeah? Ay, all inside dirty. Dirty, and the cane all on top.

Morning time, you go ride da kine, plenty small. About this much, I think. Ten feet long; wide about five, six wide. And the side, no more nothing. Two side, no more nothing. Other side and this side end get just like stake. This much high. Side . . .

WN: Oh, about five feet high?

YN: Yeah, about four or five feet, I think, high. Two side get. This side end, they go put the pin when cane field time. They roll cane time. Pin get, two, three, I think. Only pin. That, only cane. [Loading] the cane time. Hāpai kō. Just morning time, the train, about ten, fifteen, all worker men go ride the side. Jump inside, only sit down, like that. The side---danger, then, they sometime fall down, you know. No more nothing. That's right. (Chuckles) I thought you rode nice train when you go work, eh? No, nothing.

WN: Do you remember anything else about--when you were in Japan--what you thought of Hawaii? Besides the train?

YN: Oh, yeah. (YN sighs.) Anyway, Japan before, [we were] poor man, poor. You no can eat da kine white rice, you know, our place. Half barley, you know. Because expensive, white rice you eat. That's why most people---most poor man eat da kine white rice and wheat inside. Half half, cook. No taste good, yeah? (Chuckles) You no like eat da kine, but no 'nough money, eh? You go Hawaii, no more da kine barley kind rice. All white rice. Hey, gochisō. Good eat, Hawaii, I was thinking.

WN: So that kind things, your parents wrote to you and told you?

YN: Yeah, yeah. That's why we know.

WN: They told you anything about the good pay, or good jobs in Hawaii?

YN: Job, no. Grandma say they say--[in] writing--"Hawaii is not easy for get the money, though." That's what he say. "Heavy job,

though," he say. Because us [we were] children, that's why they no talk [about] that too much [to us], but. . . . "Not easy get the money," see? That's what grandma tell me.

Then Hong Kong Maru, about twelve days, I think, on the boat I come Hawaii [in 1914]. About twelve days, I think.

WN: So, how did you feel about quit school?

YN: Oh, Japan kind? No, me, I no like school was. (Chuckles) I'm slow head for school, though. All time, teacher scold me. So me, I no like go school. I go work more better. (Laughs) That's why I don't care for school. Twelve years [old], sixth grade, graduate. Just 'nough for write your name, that's all. (Laughs) Even [when] I come Hawaii, too, I never go school.

WN: Did you know any English at all?

YN: Now?

WN: No, when you first came to Hawaii?

YN: No, nothing. Nothing, though. Yeah, when I come [Hawaii] time . . . . Immigration? What place that everybody go inside one place, yeah?

WN: Immigration Station?

YN: Yeah. And then, go hotel.

WN: Which hotel?

YN: Before--they call Saikai-ya. Yeah, long time no more, though.

WN: It was in Honolulu?

YN: Honolulu. Saikai-ya is . . . . Maybe old, old people---maybe [in] old books, maybe get. Long time, I no hear this hotel name--before I come time. From Immigration Station to go hotel, no more car, you know. Only horse . . . . What you call? Hack.

WN: Carriage?

YN: Yeah, before. Hack, or something, they called. One horse pull you. Driver and . . . .

WN: How many days you stayed in Saikai-ya?

YN: Saikai-ya, not so long, I think. Because my uncle stay Honolulu--Beretania [Street]. They make small udon-ya, or something. Small store, they get. So, we went over there.

Only Immigration [Station], long time, I stop, I think. More than

one week, I think, I stayed.

WN: In Immigration Station?

YN: Yeah. Because my parents, I think the letter [saying YN had arrived] no go. They don't know, that's why. They no come get. Something wrong.

WN: So you had to sleep in the Immigration Station?

YN: Yeah, yeah. Immigration Station, over there, sleeping. Plenty fella get something [i.e., gifts from family and friends]--they give, yeah? If family Honolulu stop, they give orange, apple, candy--all name inside--they give, eh? Can, yeah? I wait for [my] name. They call, you know. "So-and-so." Every day, every morning, get call.

WN: Oh, like mail call, or something?

YN: Yeah, yeah. Mail, just like. But this is package. It's for your relative or friend stay. They give, but I no more nothing, nobody give, eh? I don't know nothing. Why everybody get, [but] I no more? I waiting. Nobody call out my name, eh? (Laughs) Over one week, no more nothing. Only other guys get all orange, any kind. Some good friend, they give [me], well maybe, one apple like that, candy--one piece, they give, but I no can give back, eh? No more nothing, that's why. (Laughs) I come from Japan time, she give me two dollar, though--that's spend[ing] money, yeah? Grandma give. But I thought, when boat go out, no more nothing--no more store [on the boat]. Mo' betta I spend 'em all. Before boat go [leave Japan], I spend all. (Laughs)

WN: What you spent the money on?

YN: On the boat---before boat go out, plenty small store come sell over there. Soda water, yeah? Cider. I thought---I never keep. I spend all. Bumbai, oh, one, two days, all no more nothing, eh?

(Laughter)

YN: I come Hawaii, too, no more nothing. Shame, though, me.

WN: So, you spent one week in Immigration Station, and then you went Saikai-ya?

YN: Yeah, yeah. The father come get me, that's why.

WN: Oh, your father came . . .

YN: From Maui, eh? Maui, now send up. Today, go fly, like that. But the boat go Paia. Claudine, they call. One night, they take time go, you know. From Maui to Honolulu. They come. Then, when father come, then they let me go. Because father call me, that's why.

That's why, father come, I can go out. If other man come, no can get out. Immigration--that's the law, I think.

WN: Yobiyose, yeah?

YN: Yeah, yeah. Yobiyose, that's right. Yeah, that's right.

WN: Then your father came pick you up, and then you folks went Maui?

YN: Yeah, yeah. Then I came Maui. Small house, but two room, yeah? Two-room house. I get two sister and one brother. Get three fella. Two sister and one brother. And papa, and mama, and me.

WN: Your sisters and brother were already in Hawaii?

YN: Yeah . . .

WN: They came before you?

YN: No, no, no, no, no. Born in Hawaii. Born in Puunene. I come time, already daddy folks, eight year pass already. My father, mother . . . . He leave and come to Hawaii eight year [before] I came, you see? So, over here, another two sister, one brother, born already. They get small one--three get. About two year, I stay watch baby at home. Twelve years [old], no can work, eh?

WN: Where in Puunene you folks live?

YN: Camp 2. Yeah, Camp 2 is quite a big camp, you know. I think, houses, close to fifty. Maybe more, over. I'm not sure, but fifty, sixty, I think.

WN: What kind job was your father doing?

YN: Oh, let's see. They go change any kind, but cane field, anyway. Cane field job. They call kompang--irrigation. Water tend. That's the kind job was.

WN: And then, when you started working in the field?

YN: Number one first time I work, maybe I come Hawaii one year after, I think. Maybe twelve, thirteen years old. No 'nough age, no can get the [plantation employee] number, yeah? My father, mother--I don't know who. He go report bullshit kind--overage.

WN: Oh. How old you had to be?

YN: I'm not sure, though. Too young one, they no take, though. Summertime, schoolchildren, everybody go cane field go cut grass. Da kine time, you go work. You go, and all friends work. That's why go. One month, [you make] seven dollar. Twenty-six day, you work--one month, only seven dollar. So, good boy, eight dollar. Me, I lazy,

that's why. (Laughs) Seven dollar. Me number one lowest.

WN: Your parents gave wrong age, then?

YN: Yeah, yeah, give 'em. If you tell straight, they no give you job, eh? So, bullshit, they go. That time, maybe fifteen [years old]. You go report fifteen [years old]. (Chuckles) I think below fifteen, maybe no can. Something like that.

WN: So, cutting grass was hard job?

YN: Oh, yeah. You try . . . . Young time, yeah? Only---hard, that's why. Luna stay watch, but if the luna no stay, we go hide and play. ATI time can. (Laughs)

"Hey! Noda, you goddamned you, moloa you." (Laughs) Everytime, he scold me. (Laughs) Some luna good, some luna pilau. (Laughs)

"Hey, you! Noda, everytime you all play, play and [talk] story, and big laugh. 'Ha, ha, ha, ha,' you laugh." I no can forget, though, damn pilau luna.

WN: After hō hana, you started kompanq, eh?

YN: Yeah, yeah, yeah. After.

WN: About how many years you did hō hana before you did kompanq?

YN: Kompanq, I count, I think, seven. Last night, I count about five, but before I count seven. Seven . . .

WN: Oh, you did seven kompanq fields? But, no, how long you did hō hana before you start kompanq?

YN: Oh, only summertime. Only short time. After fourteen year old, I go with father. Father cutting pulapula, they call. Cane seed. One foot or one feet, half. Like this, cut. For seed, yeah? For plant[ing] kind. Before [they] cut the cane, the end part [of the cane] is cut. Then, so much, one bag inside. With one bag, so much they do.

WN: So, you got paid by how many bags?

YN: Yeah, yeah. I think twelve cents a bag, I think it was.

WN: And how many pulapula went inside the bag?

YN: I count, but I forget. (Pause) Yeah, one day, I can cut only three bag, though. Men, about ten, twelve--some, fifteen can. But I go over there, only one day, every day I can cut only three bags. That's thirty-six cents I can make. (Laughs)

My father, all time, change job, that's why. Pulapula, I don't



know, maybe I only work one year. About one year.

WN: When you went work pulapula, you worked together with your father?

YN: Yeah, yeah, yeah. (Pause) Because my father and I came . . . .  
My mother worked, too, I think.

WN: Your mother worked, too?

YN: Forget, though. My mother, she go different job, I think. I remember only my father.

WN: So, when you were about fourteen years old [1916], you started kompang?

YN: Yeah, yeah. Fourteen years. Kompang, you one day stay. Small cane time, not so, but when [they become] big cane, [we] all just like mongoose inside. Whole day you water, water that cane field. You wet all over here. Whole day, wet. Pants--from here [knees], down--all wet. All water inside. Tired, yeah? No like. Young fella, no like this kind job, but no can help, eh? I got to work for pay.

WN: You said you did about seven fields--kompang fields, eh? So, about twelve years you did--kompang?

YN: Yeah . . . . (Pause) About that, yeah? I don't know. Maybe I no work that much, I think. Maybe five [kompang fields], I think. I thought before, seven, but last night, I count back to, oh, only five.

(Loud noise in background.)

YN: This kind kompang, rain time, no need water [i.e., there was no kompang work when it rained]. Da kine time, "Today, you fella go cut cane field. Cane field, cut cane."

Da kine, hard job, you know. Hāpai kō, slow time. They take hāpai kō. They cut cane. Oh, cut cane--you try go cut. (Chuckles) And young too, eh? No more fool around--one no can work, eh? Oh, one hour you work, all hand, all blister. On the cane car. They [have] papa--steps. [When the car is empty], they throw [the cane] inside. Bumbai, [it gets to be] little high, more higher than this house, you know.

WN: Oh, about ten feet high?

YN: Yeah, ten. Ten, no. I think, fifteen feet, more. High.

WN: They stack the cane up?

YN: Yeah, stack up. Hāpai, eh? You no can throw on top already. Only



this kind time [i.e., when the cane car is not full], all right. Maybe you can put inside, but that papa is, I think, that one more than ten feet, twelve feet long, though.

WN: You mean the board?

YN: Yeah, board. About one by twelve [feet], I think. About ten feet long. That one, you make steps. You carry cane, you pull. [If] you smart--used to--all right. Some hāpai kō men, you see, they can run.

WN: Oh, they run up the board?

YN: Yeah, board, and throw [the cane]. Run, come down, and get another one [pile]. Wife--most men and wife work, yeah?--wife make pile. Pile up cane.

WN: Where? At the bottom of the board?

YN: Yeah, floor, yeah? Then the man go, grab 'em, hāpai, go.

WN: And then, walk up the board?

YN: Oh, yeah, yeah. Just like us. Kompang man, eh? Kompang man and greenhorn, yeah? Da kine hāpai kō? That's why, ho, plenty time fall down. Over here (laughs), go fall down throw our cane. Plenty time, fall down. That's why, everybody else all finish and run away, eh? Only you stay.

(Laughter)

Bumbai, haul cane--they call haul cane--finish. Car all pile up, join. They like take out [i.e., take the cane to the mill], yeah? Only I stay, so they no can, yeah?

WN: Because, why? Your . . .

YN: My car no finish, yeah?

(Laughter)

YN: So, haul cane man, they come help. "Come on, come on, boy! Only you stay, that's why us no can---car no can go." (Laughs) Then, they come--four, five guys come--they go help. (Laughs)

That's why, rain time, sick, though. Da kine any kind job, you go, eh? If you run away home, you get good hell. No, have to [work]. If you no go, next day, they send you go.

WN: So, only rain time, you did hāpai kō?

YN: Yeah, that time. Morning time, I think, five o'clock, the train

come pick [us] up go work. Cane field or . . .

WN: Five o'clock in the morning?

YN: Yeah, about. Yeah, morning time, five o'clock, I think. Or quarter to five, or something. The train come, oh, everybody go work. Take bentō--lunch--go.

Before that, the luna, on top the horse, "Hey, hey. Wake up, wake up, wake up!" They go--big noise and go around the camp.

"Hey! Everybody wake up, wake up! Hurry, hurry. Hurry, hurry." He go tell.

Some fella, oversleep, yeah? No can. No can get the car ready. Suppose you miss the car, pau. That day, you no can work already. Far place, yeah? So, you no can work, go over there. So, you have to--that time train come--you make ready; you go ride. And then, go [to the] cut cane place. Cut cane place.

Cutting cane place, all burn place [after the cane leaves are burned off]. Hāpai kō [or] cut cane. And that place, main job. Not kompang. Kompang man, no need ride train. Your own place [i.e., field] get, this.

WN: Oh, near to your house?

YN: Maybe far, or maybe some one-hour walk, some half-an-hour walk. Far, yeah? But this one [i.e., kompang], you have to go walk. But cane field, you have to ride train. This one, work start quarter to six, start work. Sometime, little more dark yet, though. So, [the train takes] half an hour or forty-five minutes, you work [when it's] dark time. You go. And then, quarter to six, you start work.

WN: When you were kompang man, you walked to work every day?

YN: Yeah, yeah. Walk to work. This one, no more luna. No need. For kompang, no need. Just like your place. Own job. If make good cane, you get plenty money, eh? [If] no can, tough. [If] no can grow good, your money goes down. That's why this one, kompang, maybe ten men, one group. Some, twelve men. Some, maybe, family kind--six, seven fella one group. Any kind get. Some big one, maybe twenty men get. Group. One ditch man get. Ditch man is a water watch.

WN: Since you didn't have luna with you, did you used to tell each other, "Hey, let's work hard today"? Something like that?

YN: No, no, no, no. Only they call water luna, or something. Camp boss, they call. Camp boss, camp boss. I don't know what they call, camp boss. That's a water luna just like. Most [are] Portuguese.

Most Portuguese. Japanese no more. I no see Japanese water boss. This man, they come, one day, one time, they come. Put [i.e., record] your name or bangō, they put the time. They give you one day, one dollar. So, time, they come got the time. And the water, so much, so much, see? Any kind, check up. Camp boss, they call. This one, most Portuguese.

WN: You saved plenty money when you was kompang?

YN: Oh, yeah. Before, boy time, all payday time, parents all . . .

END OF SIDE ONE

SIDE TWO

YN: Parents give all, everything. Clothes, and everything. Kaukau for eat, everything. Only you like, nighttime--boys, friend--go play like that, only. That's why, I think, one month, two dollar or three dollar, they give.

WN: They give, yeah. When you was kompang, you got . . .

YN: Kompang dollar . . .

WN: . . . paid at the end of eighteen months?

YN: End of sugar, yeah.

WN: About how much you got?

YN: All depend how grow, yeah?

WN: Average, what?

YN: Average is hard to tell, you know. Sometimes, only \$100, \$200. Before First World War time, sugar [prices] way up. That's why they give plenty--\$1,000, one man can, some fella. Yeah. Some fella, close to \$2,000, I think.

WN: And your whole gang got same amount?

YN: No, how much day you work. Different. You divide all how much you . . . Maybe, 100 day, you work. And another guy, 200 day work. All divide. Divide the . . .

WN: So, your pay depended on the amount of cane you folks harvest and how long you work, too?

YN: Yeah, more plenty days you work, more plenty get. Commission, just like. One day, so much commission.

WN: During the eighteen months, they give you money, too, eh?

YN: Yeah, after.

WN: I mean, you still got one dollar a day?

YN: Yeah, that one, everybody get. Everybody. One dollar, one day. Everybody get. Only, after sugar grow, and how many ton your field. How many ton--one ton, so much they give you. So, if you get plenty [cane], more plenty [money] get.

WN: So you got paid two ways then?

YN: Yeah, just like two way, over here. You get one dollar first, you get already. And after, kompang money--kompang dollar, they call. Kompang dollar, your field good, oh, more plenty.

WN: So, when you got your kompang dollar, they didn't deduct the money that you were getting through the . . .

YN: No, no, no deduct. This beside, that's why. The one dollar one, they no take out. Only before First World War time, oh, everybody get big money. That's why my parents . . . . That money, I think, little more \$20,000 get. So [with] that he go home [i.e., Japan] that time and make house. That time, I . . .

WN: After war, he made good money, and he went back?

YN: Yeah. All children work one money, all grab 'em, eh? I think, two year I kompang money, all take 'em go.

WN: So after war, when your father went back [to Japan], you stayed over here [in Maui], yeah? How come you stayed here?

YN: Yeah, yeah. Oh, us got to work. Any kind work. Cane field work.

WN: You never like go back Japan?

YN: Oh, not like now. Before, no can go all time Japan. Maybe you think, whole life, only one time you can go home, I think, before.

WN: But you liked Hawaii?

YN: Oh, before, especially grandma stay alive time, I like go see grandma, yet. Because small time. But after she die, not like before. But I like go and see Japan. But no more big money for go Japan [and] come back. That's why.

WN: When you was young man working in the cane fields [1914-1928], what kind stores had in the plantation?

YN: Store? Oh, plantation store get. Spreckelsville, four or five

camps, one store get. Charge--you can buy anything. You can buy, charge. No need cash. Charge--all charge.

WN: Even when you were a young man, you could still charge?

YN: Yeah, yeah, yeah. Anybody, you get bangō, eh? You get bangō, that's why. Bangō, charge, they buy. And one camp, one camp [i.e., each camp] get, maybe, Chinese restaurant or Japanese store. One, one get. Young time, nighttime, no nothing [to do]. So, two, three boys stay out and go buy something. Soda or bread, udon. (Chuckles) Chinese udon get--saimin, they call that.

WN: Those kind--Chinese stores--you could charge, too?

YN: Some men charge, but this kind, most, they no charge here. Get money--ten cents, five cents.

WN: You paid cash?

YN: Yeah. Maybe some fella, maybe charge, but most no charge, though. Because small money, eh? Ten, fifteen [cents]. They no buy one dollar worth, one time. Saimin, one bowl, ten cents. One loaf bread, I think, ten cents was.

WN: Did you folks used to sit around the store and talk story at all?

YN: Yeah, yeah, yeah. Da kine saimin place. We go sit down and talk. And boys all--four, five guys go story. Well, we go . . . First time, no more electric, though. No more light, though. Only small lamp--lantern. They call lamp . . .

WN: Kerosene?

YN: Kerosene kind lamp. After I come, after so much years, then electric come. Just I came time, no more. No more light. Pipe water get, though.

WN: The stores used to open until late?

YN: Oh yeah, camp store is kinda late.

WN: About what time?

YN: Oh, about 9 o'clock, 10 o'clock. Your house, no more [own] bath--anybody house. Just one big house for bathe. Everybody go inside there. Of course, wahine and men separate. Big bath.

After, dirty, eh? Oh, you go cane field--cut cane field--you go, all black, though. (Chuckles) And cane leaf, they burn. That's why [when] you touch, all black. Cane all black. You go hāpai kō, you come home time, you look. Just like black man, though. You no can see nose, where mouth. No can see da kine. That's why, when

you come home, all quick. Only pants, eh? Go jump inside the bath. Everybody go. Some place, some camp--small camp--men and lady all together, you know. But my place was---Camp 2 is kinda big place, so that separate was.

WN: And your mother used to go shopping in the [plantation] store?

YN: Oh, they come take order. That's plantation store, they call. Before, Spreckelsville Camp 1 Store, only Camp 1 get. Kinda big. Before, I think big store was, but now, I look. Maybe my store, about one-third.

WN: One-third of the size of your store [i.e., the present Noda Market in Kahului]?

YN: Maybe one-fourth, that thing. Before, I try go look. Before, I look--big store, you know. Now, you go look, small mark. Cement floor leftover.

WN: This, Spreckelsville?

YN: Yeah, yeah. Now, no more. Even cement, no more already. All cane field. But before, I go look sometime. Hey, before, I look--big store, but now, small.

WN: You remember sakana-ya-san [fish market]?

YN: Oh, yeah. Camp 3 get, though. Most camp, one sakana-ya-san get. Before. Camp 1 get, Camp 3 get. Camp 5 side--Puunene side--all. All stores get fish market there. Makule fella, they no like cane field work, I think. They make small market. So, before, about thirty to forty get, I think--Maui. Small---only fish kind market. [When] I start business time, [there were] plenty market.

Aku boat come back. Plenty men [from] market stay waiting. They go wait. You don't know what time . . . . Nowadays--wives get--what time come home, they tell. But before, they don't know. When go out, what time come back, they don't know. That's why if they all caught, all beach. Everybody, market men.

WN: Oh, and they wait for the boat?

YN: Yeah, yeah, yeah. Not me. I no go that kind place because not only fish market, you see? Busy for another kind.

WN: You started your peddling later on?

YN: Yeah, that, later on. This one, my story about I work plantation.

WN: You remember peddlers when you were living in the plantation?

YN: Only I saw sometime [people from] fish market come inside [the plantation].

That's all. No more other kind. Before, no more that kind [i.e., peddlers from grocery stores].

WN: Oh, no more---you don't remember that?

YN: Yeah. I no see any kind. Sometime, Kula mountain people bring the vegetables. Sometime, I see, but most time, no more. Before, that kind style, they don't know--peddler, like that. Grocery kind store no more. And plantation, they no like [having] store inside. They get [their] own store. Other guy [from the plantation store] bring the grocery, any kind, can goods. So that, no can. No allow, though. Plantation, they no like [peddlers] inside. After, they no going stop, but [only] after I start time [1933]. Before, no can.

WN: Okay, so you started your peddling in 1933. How did you get into peddling?

YN: Before that I go--about short time--yardboy. Haole place.

WN: You quit the cane fields to work as a yardboy?

YN: Mmm [yes]. (Pause) Let's see. Before that, [while] I stay work plantation time, I marry first wife. Only paper marry.

WN: What you mean by "only paper marry"?

YN: My father went Japan. He went make money and go Japan. Just my marry age. So, they go Japan, and my father's brother's daughter, they like come Hawaii, see? She not maybe like, but grandma [says], "Oh, Yaichi's wife, this daughter. My grandchildren . . . ." They like together, yeah? Two side, all same--her grandchildren, yeah? That's why they like marry [i.e., YN's grandmother wanted YN to marry his cousin].

My father, when go time--same time--good chance. Any good girl, they like bring wife to me. They like bring [to Hawaii]. Then they [i.e., YN's grandmother] send letter. Name--Masako. "Masako, wife, I take 'em go." They [YN's father] go tell okay. Just like me okay.

I said, "Oh, no, no, no. I no like that one." I know, small time, I stay--together, grow [up with her], yeah? Near place, that's why [i.e., they lived close to each other in Japan].

WN: That's your cousin, eh?

YN: Cousin. Small time, us, Obā-ban [grandmother] place, everytime [they] come. So, grandma [we] place, they come. So, together all time play, all time fight. I make 'em cry all time. And then, this girl, not so nice, too.

(Laughter)



WN: What you mean, "not so nice"?

YN: Not looks nice. Small time, I make 'em all time cry, cry. I no like play with the . . . . Girl and boy, small time, not so much play. Hawaii, oh, they play, but Japan, before, no play, though. Girl and boy, together. They no play.

Anyway, I no like this girl. For my wife, no can. I no like. I tell 'em.

"You no like? They like come Hawaii, though. Mo' betta you marry."

"No, no, no. I no like her."

"Okay. Well, you no like. You lend the paper. Only paper, make sign. Marry. [So she can] come to [Hawaii]. Then, [when she] comes over here, you make divorce. She [can] go marry with somebody else, never mind. So, you lend your name. Just marry."

Well, this no can help, eh? But they think only fool[ing], yeah? They like make together, that's why. Only paper, and they bring. Bumbai, [she] come, then, "Too much expense. [If] you no marry, I get too much lose money. Mo' betta you go marry." They go tell like that.

WN: So, you signed the paper?

(Car horns in background.)

YN: Yeah, yeah. This one, no can help sign, but [when she] come over here, no matter. I go run away, loaf around about . . .

(Taping stops, then resumes.)

WN: So, you signed the paper because that's the only way she could come to Hawaii?

YN: Yeah, yeah, yeah. Not to marry, but that time.

WN: Okay. So then, you became a yardboy after that.

YN: Yeah. But one year, I go run away, Honolulu. [When] this wife came. I no like marry together.

WN: So you ran away to Honolulu. What you did over there?

YN: Any kind job, that time. Wash dishes for restaurant. Pearl City up, mountain side, pineapple field work. And then, the pineapple field [went] broke, and I go [by] train [to] Waialua. About, I think, half year I work Waialua--plantation work.

(Taping stops, then resumes.)

WN: And then, what other jobs did you have in Honolulu?

YN: Oh, any kind job. But one year time, the girl go home to Japan. [Because] I no stay. She was working cane field little while. Bumbai, [in] Japan, her father, he mad. I no marry, that's why. He mad. "Oh, send back." They send wireless, like that.

WN: They sent what?

YN: Wireless, wireless.

WN: Oh, telegram?

YN: No. Wireless. Now, denpō. They call wireless. Before, not now kind. You like quick kind, wireless, they go call. No more telephone, that's why. "Go send [the girl] back." That's why they go back. I never know. Then I come back [to Maui].

WN: After one year?

YN: About that. (Pause) Then I work same thing, cane field. I was little sick that's why. Weak stomach, I get sore. Sick. I was staying hospital. That's the time, Japan, Tokyo, big earthquake, though.

WN: Nineteen twenty-three [1923]?

YN: Yeah, that's the time I stay hospital. I stay on the bed. That time, I am single, yet.

WN: So, when you started working as a yardman?

YN: After that.

WN: Nineteen twenty-eight [1928], yeah?

YN: About that, yeah. Coming here . . . . Maybe five, six year I think, I work [1928-1933].

WN: You worked as a yardman for five, six years?

YN: Yeah, yeah, yeah. After that . . . .

WN: How you got that job?

YN: My friend was working over there. So, my friend, he tell me, "Come work." But small pay, though. Only forty dollars, one month. Before [it was] like that. You eat, yourself, too. They give only house, that's all.

WN: So, you moved out of the [plantation] camp?

YN: Yeah. I get out from camp.

WN: Then you moved to a house in Spreckelsville?

YN: Yeah, yeah. Go out Kula [first], that's why. Mountain side. Boss house.

WN: You went---oh, was in Kula?

YN: Yeah. Kula, that's why. The haole house. Kula, that's why. Boss house. George Carter. I live over there about one year, I think.

WN: One year? And then what you did after that?

YN: After, they make beach house. Boss make beach house, so he send me beach.

WN: This was in Spreckelsville [in an area where plantation supervisors resided, separate from the plantation camps]?

YN: Yeah, yeah. That's the wild place, yeah? Noda Reef--still get. That one, reef place. One big reef place. Sand--mountain sand. That place, they buy. Boss buy so much acre.

WN: How come they named 'em Noda Reef?

YN: Oh, everybody call like that. Now, no more, no more. I stay there long time, about eight year, I think. So, no more house [i.e., George Carter's], and only my house get [remained]. So, everybody---fishermen, fishermen. "Where you go fishing?"

"Oh, we go by Noda Reef."

They call because my house get, [in] front, big reef get. Oh, plenty reef get, but my house place one long, big one get. Plenty fish come over there. You go on top a reef, and you go. Sometime, pāpio, hoo, plenty bite.

WN: So, you had your very own house, then, when you were yardman.

YN: Yeah, they give the house. After . . . .

WN: So after that--after yardman--you started to peddle?

YN: No. After yardman time, the boss, they go Mainland. They no like beach house. Sell 'em. So, no need job. No need take care, yardboy. So, no more job. "You can stay," he say, "half year, six months. You can live."

WN: Live in the house?

YN: Yeah. Live house. "You go find another job," he went tell. That's why I start peddler. But I live over there, and I go peddle.

WN: They left for the Mainland. So, you were living in the house.

Now, what made you decide to be a peddler?

YN: What you mean?

WN: You just decided to be peddler? How did you . . . .

YN: Yeah. Just peddler. Oh, my wife help any kind. I was married already, that's why.

WN: Second marriage?

YN: Yeah, second marriage. (Chuckles) Second marriage and that two-- one daughter and one boy was with the mama. So, I try to peddle. Not bad. That's why I like.

WN: Yeah, but what made you decide to be peddler? I mean, how come you didn't do another job--something else?

YN: No can another job because morning time, before dark, you start to work. You go buy vegetables, anything. Make ready for go peddle. So, you fill up the car about little more 9, 10 o'clock. From morning time--early, dark time--you go. Vegetable, you buy everything. Buy, make ready. You start to sell about 10 o'clock, I think. Half past 9, 10 o'clock.

WN: How you got the truck?

YN: The boss give one Star truck--junk one. They give me.

WN: Oh, before they left for Mainland?

YN: Yeah, yeah, yeah. Before, I have, you know. The boss, truck, he give me one truck. Yardboy time [the same truck YN drove as a yardboy]. So, that truck, they give.

WN: Was a big truck?

YN: No, no, no. Da kine peddler small truck. Before, get Star car get. You remember Star? Before, get. Star car. I don't know what company. I don't know. About forty, fifty year before, get Star car--Star mark. You get. That truck, roof get. Da kine truck. That's what it was.

WN: So, when they gave you the truck, you said, "Oh, I'm going to be peddler"?

YN: No, no, no. Just he gave me. I no was thinking about peddler or nothing. But I no more nothing car, yeah? That's why. Just like, "I think I try . . . ." Before, Board of Health, no strict. You get permit for Board of Health if you open the meat market or everything. Board of Health, they give you permit. If not, you no can sell meat or fish . . . .

WN: Oh, like license?

YN: License. But you get the [business] license. And then, Board of Health permit, you got to get, too. Board of Health. Before, no strict that's why. Now [today], no can [peddle in] da kine car. All open kind. Yeah, before, all open. Only roof got, da kine truck.

WN: So, when you got the truck from Mr. Carter, you went to the market first? Pick out . . .

YN: Yeah. No know nothing. I don't know nothing, yeah? First time, that's why. I ask some other guy peddling. I see one guy peddling, before. Before me, I think, only one guy peddling. Terashita. Terashita. That's the guy, Maui, number one first guy for peddling. He was one year, two years before me, making. He make pretty good. That's why, I thinking, good.

WN: You knew him? And you talked to him?

YN: They show me where buy vegetable, like that. Yeah. So, finish about about 8, 9 o'clock [p.m.], that's why no more think about another kind job. Sometime . . .

WN: He told you pay was good, like that?

YN: No. No, that kind, he no tell. But only where you buy or . . . . You go sell, yourself. You can go anyplace. Some stuff, no can [sell] there. Plantation stores. Plantation place no sell, that's why. Any kind, canned goods like that, they no like.

WN: The plantation no like?

YN: Mmm [yes]. But you hide 'em. (Laughs) Take 'em. Before, any kind plantation, all just like boss. Any kind, they no like, you no can go inside [the plantation and sell].

WN: So, he showed you da kine markets to go buy the stuff?

YN: Yeah, yeah.

WN: What kind markets was?

YN: Some vegetable place get. Farmer place, you go buy. The small farmer, they go sell. They go sell. They make bundle, bundle. Any kind bundle, and they go sell. But one place [in] Kahului, all the peddlers--about ten, fifteen peddlers--come over there. Whatever you like, you take. Us, they give wholesale price. Maybe twelve bunch and they give ten bunch price. Like that. So, you make two bunch extra get. Bumbai, you go behind, and you go make some more. Hemo and make--bundle 'em. Some more make. Some more make money.

WN: You used to do that?

YN: (Laughs) Yeah. Everybody make.

WN: But the farmer didn't . . .

YN: They no care. They sell already. If you smart, you make like that. If you get time, you can make.

WN: Did anybody help you in starting? Besides Terashita-san?

YN: No, no. Nobody help. You go buy bread. Breadman, you buy. Bread get. Any kind. Tōfu, you go tōfu house, you go buy. This Teruya tōfu house [began by Makato Teruya, another interviewee], I think, Maui still get. Teruya tōfu. This number one old, though.

WN: You used to buy from Teruya?

YN: Yeah. Him. The daughter is how old already? (Pause) I think, forty or fifty years old. I don't know. I think forty over, though. They make [in the] camp, yeah? They make tōfu-ya. Teruya. Still tōfu-ya get. This boy make 'em now. [Valley Isle Tōfu]

WN: In Wailuku?

YN: Wailuku, yeah. Before, in Puunene. McGerrow Camp, they make tōfu. Morning time, I go, pick up tōfu. Oh, bread place. And vegetable. Meat market, Kahului Ooka place. Meat market.

WN: Ooka meat market?

YN: Mmm [yes]. Some, Ulupalakua. Sausage make place. Any kind.

WN: Meat?

YN: Yeah, before. Ulupalakua. Ulupalakua Meat Market, they call.

WN: And all these places gave you a cheaper price?

YN: Yeah, yeah. Wholesale. They got two kind price. Retail price and the wholesale price.

WN: Okay. So, when you went to get your license, like that, was it easy to get?

YN: Before, not too hard. But some--Board of Health--some pilau man, he catch me. I think, two, three time, catch me. Call Wailuku, though.

WN: Catch you for what?

YN: No more ice, sometime, eh? I got to put the icebox. You got to

put in dry ice.

WN: Like [for] the meat and fish?

YN: Yeah, yeah, yeah, yeah. And then, no more house. By right [i.e., law], you [have to] get one house for storage.

WN: What? You supposed to have house?

YN: Yeah, yeah. [For] Board of Health okay. [If] only garage you make (chuckles), any kind, no can [peddle]. By right. Me, I make only garage. Yeah, garage, I leave 'em--everything. By right, no can [do] that.

WN: So, when you went to get your Board of Health permit, what you told them you were going to do?

YN: Before boss, Lane is the boss. Mr. Lane. Board of Health headman. Mr. Lane was a nice man. He gave me okay, that's why. All right, but down work guy, catch all the time. Grumble.

WN: Oh, the lower workers?

YN: Lower workers. (Laughs) He catch 'em, "Goddamned you. I tell you how many time." (Laughs)

WN: Well, what else besides no refrigerator? What other things did they catch you for?

YN: Ah, da kine no more house--no more storehouse for storage. No more, eh?

WN: In those days, everybody had to have a house that stored everything?

YN: Not supposed to store [goods in] your eating house [i.e., own home]. No can, by right. Separate [law] from stores. Peddle kind [is different]. [I had] only living house and peddling, see?

WN: And that, you not supposed to do?

YN: Not supposed to. [You had to have] one warehouse or something. No living house.

WN: And at that time, you were living at . . .

YN: Beach camp house. I no get store, yet. After, I buy, but 1941, I think, I buy over there [Kahului] store. Fish market, I buy. Before that, no.

WN: At the end of the day, you would just come home and park your truck full of merchandise or goods. And then . . .

YN: Most time, I go home about 8, or 9 o'clock [p.m.] or so. No can do



nothing. Morning time only, you can make ready. Today, you buy, today sell 'em. Not like store. Plenty you buy, keep little bit, keep little bit. Take all. No, no, no can do that. Only today you buy little bit. Today, all sell 'em. Morning time, you get cash already. Tomorrow, you buy that morning one. Yeah. Small business, that's why.

WN: How much money you needed to start?

YN: I get no more [not much] money for start. I don't know how much was. Maybe two, three hundred, I think.

WN: You had two, three hundred dollars?

YN: Maybe. I'm not sure, though.

WN: So, that's all you needed?

YN: Mmm [yes]. But I like the business because little while you work. Easy for---plantation. High pay as foreman--Japanese foreman. Foreman, eh, they get about sixty-five dollar [a month]. That's a big pay, you know, before. Sixty-five, seventy. Because not everybody get da kine money. Only few guy get. But me, I go peddle, I can make three time, easy.

WN: Three times more?

YN: Yeah. Two hundred [dollars]. Two hundred fifty, easy, one month I can make money. So, I like this job. That's why. Sunday, I no rest. Every day, I work. That time, I get five children already. Two [from wife's previous marriage], and mine three get. So, 1941 time, I get more \$10,000 over, I think. I get money. So, I buy [for] \$6,000. They sell over there [Kahului] one market.

WN: You bought fish market, yeah?

YN: Fish market. They sell [for] \$6,000, house and lot. Not lot. Lot is lease, but store and behind living house. For, yeah, \$6,000. They like sell. Oh, I get 'nough money for buy.

WN: Okay. Well, maybe next time we can talk about your store--your fish market. But now, I want to talk more about just the peddling.

END OF INTERVIEW

Tape No. 7-28-2-80

ORAL HISTORY INTERVIEW

with

Yaichi Noda (YN)

January 27, 1980

Kahului, Maui

BY: Warren Nishimoto (WN)

WN: This is an interview with Mr. Yaichi Noda. Today is January 27, 1980, and we're at his home in Kahului, Maui.

Okay, Mr. Noda, last time we were talking about your peddling time, yeah? Can you tell me how much money you needed to start out as peddler?

YN: (Chuckles) You mean, everything start suru, kind? You mean, one day, peddle . . .

WN: No, no. You was yardman first, yeah, and then you became peddler. How much money you had when you started?

YN: That time about, I get money . . . . Yeah, if you get maybe \$1,000, you can start. This kind, not like store, eh? Peddle, you go get [goods] morning time, you buy how much anything you buy. You go sell around. Pau hana, you get money already, you see? If you no charge [i.e., only cash sales]. Most all. So you can start. One day, maybe, you get pocket . . . . Fifty dollar all right. Hundred dollar, all right. You go buy, morning time . . . . You buy hundred dollar one day. Maybe that time, no too much [i.e., not as much], though. One day . . . . A long time ago, that's why I don't remember, but. Before, was small business, you see? Maybe you buy, morning time, twenty dollar, and you come home [with] about twenty-five dollar [or] thirty dollar [gross]. You get small margin, too, yeah?

WN: So, you buy, say, in the morning, twenty dollars worth of goods?

YN: First, anything vegetable or fish, any kind.

WN: Then you go sell?

YN: Yeah.

WN: At the end of the day, you have, maybe, twenty-five, thirty dollars?

YN: That day. Come home time, already you get money. You see? Then, tomorrow, you take that money because buy again. Maybe 10 percent [of the customers] charge get, but most [pay] cash, eh?

WN: So, by end of day, how much you have? In one day, how much you [net]?

YN: One day . . . . Five, six dollar maybe. Your margin for everything. You buy twenty-five dollar [worth], maybe thirty-five dollar you get [back], I think. But you have to take out [for] gasoline, everything. You, one day, about five, six dollar. Maybe, sometimes, ten dollar get, I think. Anyway, one month . . . . You make money [profit] about close to \$100, \$150, \$200, easy.

WN: This was gross--total amount you received?

YN: I mean, this one my profit. Hundred fifty to \$200. That's good money, you know. Before that, about forty-five, fifty [dollars] before--plantation [work]. Japanese high luna, foreman like that, only [receive] fifty, sixty dollar [a month]. I can make \$100 over (chuckles), that was good money, eh? But you got to work hard, though.

WN: How about gross sales in one day--how much money you actually collected in one day?

YN: Gross sale . . . . A long time ago, that's why hard to . . . . Sure, no can. Thirty to fifty dollar, one day make, I think. Gross, yeah? Thirty dollar, forty dollar, maybe fifty dollar. Not more than that, I think.

Only ten cents, fifteen cents, quarter. (Laughs) Small amount, yeah? One house go buy--sell 'em only quarter [worth of merchandise]. Some, fifteen cents. Maybe, you lucky, one house go sell one dollar. To house to house, you see? Some house, they no buy, that's why. You go one house like this. One house you go, you ring (chuckles) bell. I still get bell, I think, over there. Chirin-chirin. (Laughs)

WN: What they used to call you?

YN: Chirin-chirin man. Some place, they no call me my name. Chirin-chirin. Bell is chirin-chirin. Chirin-chirin (laughs) man, they call. Still now, "Chirin-chirin o-san ga orude" ["The chirin-chirin man is over there."] They go tell.

WN: What things you sold in the truck?

YN: Oh, any kind, yeah? Fishcake. Fishcake like that, tempura like that. And some fish, and . . .

WN: Fresh fish?

YN: Fresh fish, fresh meat, vegetable, yeah?

WN: What else?

YN: Anything people like, I take 'em go, but da kine dry goods I no carry. Most dry goods, can goods, not too much. If somebody tell, "Go buy for me something-something" like that, then I can buy for him and take 'em go. I buy from Kahului [Store]. Big store.

WN: Kahului A&B [Alexander & Baldwin]?

YN: Well, A&B mo kouta koto aru [I also bought from A&B], but any store. Most fresh kind stuff. Most vegetable, and meat, and fish. Most. I get ice box, that's why.

WN: Ice box inside your truck?

YN: Yeah. Da kine block ice inside one box. Twenty-five pound ice, put 'em inside. Then, you no take too much [merchandise], yeah? Only little bit. Long time ago, before, people no buy too much because all poor man, yeah, before (laughs). Papa work--one day, one dollar. Or, some [people], maybe, [make] more, but about that.

So, mama buy---family, one day, I think, one dollar up to two dollar gurai [approximately]. That's why, no more too much money.

WN: You used to sell rice, too?

YN: No, no. Da kine rice and can goods like that, most, they [customers] go order [from stores]. Take-order man come every day. Other stores--Onishi [Shōkai], A&B--plantation store. Order man come every day, bring book, and they take order and go home. Tomorrow, they going deliver. Mine, fresh kind. Most vegetable, fish, meat. Store man, they no deliver. They no going sell fish, like that. Only rice, can goods, dry goods like that. That's why da kine stuff, I no go sell.

WN: How did you get the stuff? What wholesalers you bought from?

YN: I buy from--vegetable like that--vegetable man. Small farmer. [They came from] Waihee, Waikapu, Wailuku--all valley place. Small farmer--family kind farmer. Maybe papa and mama make small kind farmer. Morning time, they go make ready. They bring down there, Kahului. Plenty farmer bring--one truck--they go bring. About ten, fifteen farmers bring by to Kahului. One place, all stay. Then, you go buy.

"Oh, give me this one." Bunch kind, before, daikon. (Laughs) Any kind bunch, you get. Bunch. What else you like, you can buy. Morning time, dark, though mada.

WN: Oh, that early, yeah?

YN: Early. Little early, go.

WN: Anybody could buy from them, or only peddler?

YN: Anybody can buy. But them, they buy [sell for] little bit high, though. Us [peddlers] buy, they give percent off, yeah? About 10 percent, about that, I think. You buy--10 percent, maybe little over, I don't know--maybe twelve bunch. Maybe ten cents, one bunch, and you buy twelve bunch. They give me [for] one dollar. [Other] people go buy, [they pay] ten cents straight. They buy five or less than five, fifty cents, like that. But us, they know [we] peddle, so . . .

WN: You had to buy certain amount--minimum you had to buy?

YN: No, no. That one, you can buy any amount. That's why good, you know. I think I can sell this one, about one day, about ten bunch. This one, I think only five bunch. You can buy five. Other one, you think how much you can sell, you buy. But sometime, they like all sell and go home, that man [the farmers].

Like one time, they give cheap, "Oh, buy all this one. I give you so much." Sometime, like that. I buy all like that. That kind time, they give, maybe, half price. Da kine, you buy, lucky. If you sell 'em all, you get 100 percent [profit], yeah? So, da kine time, you lucky. Most all Japanese, though.

WN: Farmers?

YN: Farmer. Small farmer. Only Wailuku, way inside valley place. Water--that's plenty water place. Waiehu, Waihee. Some, Waikapu. All this side, small farmer. Kula side is a big farmer, they all. Kula is this side, mountain side. That all big farmer. Oh, cabbage, potato . . .

WN: You used to buy from them, too?

YN: Well, sometime, I buy, but other side, more fresh, any kind. Small kind farmer. This side one, Kula one, you buy one bag [i.e., you buy by the bag], yeah? Cabbage, like that.

WN: You used to pay cash?

YN: Yeah. I make all time cash. I no charge.

WN: And every morning you used to go?

YN: Yeah. Every morning, go. Farmer, every day, come, though. Maybe this one rest; other one come, you see? Before, farmer, plenty get. I think, maybe, thirty, forty guy. Farmer, yeah?

WN: You used to bargain with them at all? You know, maybe try make the price more low?

YN: Yeah, sometime . . . . No too much bargain, though, this kind. Steady, all same. Just like steady. Them [the farmers], they go sell, too. Over there. Peddler, not only me. Plenty peddler stay wait for buy. No all clean up [i.e., the farmers couldn't sell all their produce]. So, leftover one, little bit, one hour about, they wait over there. Then, they go all--steady, he go place. He go. He go sell inside the camp.

WN: Oh. Was his price different from your price?

YN: No. Sell price, all same. That's why if I get time, I go take 'em, swipe, chotto. Five bunch, I'll buy. I go make hemo little bit, little bit, this one. Take out (laughs) and make one bunch extra.

WN: Oh? They didn't mind you did that?

YN: They no care, but the customer, they don't know. Because other man no stay. Other guy peddle, no stay. So, that's how anybody buy, go sell time, most fella [peddlers] make like that. Because too little [profit] margin. Only you sell 'em twelve bunch, and only two bunch you profit. Sometime, one, two left over, eh? You no more nothing profit. This kind [i.e., fresh produce], next day, no can [sell]. That's why you little bit make more money.

WN: So, when you buying from the farmer, maybe, you're making your own extra bunches?

YN: Yeah (laughs).

WN: With what? The leftover kind?

YN: No, no, no, no. Make 'em loose. Loose. This one bunch kind, eh? (YN grabs a bunch of pencils.) You take out little bit, little bit. [From] each bunch, you take out little bit. This, little bit take out. Make one bunch.

WN: Oh, you take little bit out from each bunch.

YN: That's how. Everybody make like that.

WN: All the peddlers did that?

YN: Yeah (laughs). That's why they go hide, yeah? Someplace.

WN: So, actually, you only paying for five bunches, but you get [make] six bunches?

YN: Yeah (laughs), yeah.

WN: The farmers never mind when you did that?

YN: No, they no care. They all paid already. No business. My own

business. How much I sell 'em [for], they no care. I go sell fifteen cents one bunch. Maybe ten cents kind, I sell 'em fifteen cents. They no care. He pau. I buy already--mine, my own.

WN: That's vegetable. Now, what about like meat? Where you got the meat from?

YN: Oh, that kind, only little bit, though. Before, over there, Ooka Market, they get meat. And Puunene Meat Market. He cut for us for peddle. They give me twenty cents, one package. I sell 'em, twenty-five cents.

WN: One package of meat?

YN: Yeah. Well, one pound, like that. One pound, one. They make all wrap 'em. One, one. So, us, only sell 'em twenty-five cents, one package. Before, one pound, only twenty-five cents, though. Cheap.

WN: So, they gave you cheaper price, too, because you was peddler?

YN: Yeah, peddler, that's why they gave me five cents off, eh? Then, if I buy ten package, he give me [for] two dollar. Then I sell 'em time, one, twenty-five cents.

WN: Regular price, how much?

YN: About that.

WN: Twenty-five cents?

YN: Yeah. About that. You go buy over there [the markets], all same. Twenty-five cents. But they give non-bulk rate, 25 percent off. Not good place [i.e., cut of meat], though, yeah? Not grade A. T-bone, like that, no more. Only meat. And before fella, they don't know what is a T-bone, what sirloin. They don't know. Only they know stew and steak. Even most fella, I think, [to] Japanese, stew is what? They don't know. Only meat, meat. You see? Sometime (laughs), stew you make, hekka, and tough, eh? (Laughs)

WN: So you bought mostly the cheaper meat from the market?

YN: Of course, all--inside the camp people--cheap meat, they buy, eat. Yeah. I think, only haole, they know the meat--good meat. T-bone steak or sirloin steak. Japanese, they don't know. Ano koro. Meat no name, shitte oru fella, most no more, I think [Most people don't know the names of the different cuts of meat]. Most. Maybe meat market work fella, maybe they know, but everybody, they don't know what this meat. T-bone . . .

WN: What about hamburger? You sold hamburger?

YN: Yeah, yeah. Hamburger, yeah. Same. [By the] pound. Hamburger,



sell 'em, one package, I get [for] twenty cents and sell 'em [for] twenty-five cents one package. Yeah.

WN: What about fish? Where you got your fish from?

YN: Yeah, fish. Over there, fish market.

WN: Which fish market?

YN: Fish, around there get . . . . Before, fish market, [when] they get too much [fish], they give, but not too much, though. Sometime get [surplus], sometime no more, you see?

WN: They give you like leftover or the surplus fish?

YN: Anyway, they get too much, they give us--sell--but not too much, though. Most time, salt fish. Salmon, like that. Sardine.

WN: They gave you cheaper price, too?

YN: Da kine, wholesale price, I'll buy.

WN: What other wholesalers you dealt with when you were peddling?

YN: Any kind . . . . But steady kind, only vegetable and fishcake, like that. Before, get one fella over there. Ooka Market place, Kahului. Market. Market inside get fishcake company, they get. After, broke, that's why. This Honolulu guy come out there.

WN: What was the name? Do you remember?

YN: Shiroma, the guy, he working over there. Fishcake, yeah? Honolulu, Red and White fishcake. You don't know?

WN: Yeah. Red and White Kamaboko.

YN: Kamaboko. That place, before, he making. Goto and Shiroma, they make kompany [i.e., partnership], bumbai, they fighting. Something. Make separate [i.e., dissolved their partnership]. Now, I think, I hear Shiroma and Nakama. Shiroma, I think. Him, he pension already. Before, I hear, this fella, after Maui . . . . Maui, broke. No can make money. About two, three year, they make, though. Two, three year--maybe five year, I don't know. I forget. He go home then. Honolulu, they make with the kompany with Goto. Red and White.

WN: Red and White? He still alive? Shiroma?

YN: Honolulu, their company, they make, but bumbai the two guy, something trouble. Fighting. Courthouse. Court, go. Something, big trouble, I think. I don't know what kind.

WN: You said that they gave peddlers a wholesale price, yeah, some

stores. You had to show them anything to tell them you peddler? You know, like one card or paper?

YN: Oh, no. They look my face, they know already. I'm peddler. They know.

WN: What about for first time when you go?

YN: First time? Well, everything explain. First time, nara. But, over here, not like Honolulu. Everybody know my face, and store men only few.

WN: So, you was peddling from 1933 to 1941, yeah? You bought from the same people all those years?

YN: I going, you mean, every day?

WN: No, you know when you go buy from Ooka and those different places, you changed at all?

YN: You know, Ooka, him, market, he get, but inside there, all separate fella inside, you see? [Pay] rent. Over there, get vegetable market. Some, only pork market. He get. Anybody like one table, one table, they borrow. Meat. That's why, you go him. You like pork, you go pork. And some guy get vegetable market demo [even], two atta before [there were two before]. So, you can buy some vegetable or nani-ka [something]. No buy over there. Go market. Vegetable market get--the place you go. But da kine, no can buy one pound, two pound, like that. You got to buy one box. One box, about thirty, thirty-five pound. Your cabbage, no can buy one or two. You buy one bag.

WN: So, as you made more money, you started to buy more at one time?

YN: Yeah. You make every day, every day, you know this--if you buy one bag or two bag. How much this I can sell. Cabbage like that, [if you have to sell] next day, never mind, no trouble. Suppose come little red, you peel, make nice, then go.

WN: Oh, when the cabbage get brown, you just peel some off.

YN: Yeah (laughs). You can. Oh, maybe, two or three days, can. You think, "Three days time, how much I can sell?"

You figure, "Maybe three bag, I can. Maybe only two bag, I buy."

WN: What was your number one best-seller? Best selling?

YN: (Laughs) Well, most sell, vegetable. Number one, you no can tell. Yeah. Vegetable, most. Cabbage, like that. Tōfu, like that. Tōfu, I go tōfu house every morning, that one. Old one no can sell. Tōfu, today you buy, today sell. Next day, no can. Spoil.

No more big ice box. Just you put inside can.

WN: You can, more or less, tell how much tōfu you going sell in one day?

YN: Oh. About nan bo ka, no [I wonder how much]? Maybe I can sell two can, I think. One can is twelve inside. One day, two can, I think. That's all, I think. Not more than that.

WN: What about toward the end of the day? When you like get rid of something, you make 'em cheaper?

YN: Leftover, you mean? Ah, maybe, sometime . . . . This kind, small stuff, that's why no can give cheap. But, yeah, sometime, leftover, you sell 'em little cheaper. That kind time, no can make money.

WN: So, when you went out, everything was cash?

YN: Yeah, most cash. But sometime, ah, no more cash. They like tomorrow I going pay. The next week, maybe, pay. Sometime, charge. But you charge, not so good, though. Maybe 10 percent gurai [about] no pay, though.

WN: Did other peddlers charge?

YN: No. Most time, most fella, they no like charge. Because this morning buy, you today sell; go buy tomorrow morning. [If] all time, charge, charge, you, bumbai, cash no more. Tomorrow morning, no can buy anything. No can make ready.

WN: Can you tell me, one day, where you went for peddle?

YN: Oh, peddle. One week, two time, I go H. Poko [Hamakua Poko] side. And every day, Puunene side, I go. Camp different, yeah? Today, Camp 3, Camp 4, like that. Next day, another camp. I go Paia and . . .

WN: Every day you go Paia side?

YN: No, no, no. Not every day, though. Maybe one week, two time, I think. H. Poko like that, only two time.

WN: But Puunene, you go every day?

YN: Yeah, yeah. Puunene, every day, I go pass, that's why.

WN: What about Spreckelsville side?

YN: Spreckelsville side, yeah, Camp 2. Camp 1, Camp 3. That place, not every day.

WN: About two times?

YN: Yeah. Two or three times. Some camp, I think, I go most every day. They waiting for me, some house.

WN: Some camps you go every day? Like what camps?

YN: I think Camp 2 [Spreckelsville], I go most every day. Camp 2 was my living place, before. And camp is big, too. House, I think, more than 100 house.

WN: So, one day, how many houses you think you drive by?

YN: I don't know, though, this kind.

WN: About how much?

YN: Maybe 100 house. Maybe more, or more less. Wakaran no [I don't know].

WN: How long took you? What time you start, and what time you end every day?

YN: Oh, morning time, before, dark, I go, you know. Go buy and then go sell. Come home, dark, come home.

WN: So, about what? About 9 o'clock you start?

YN: Morning time, you start at, maybe, 5 o'clock start, I think. Then, come home about 9 o'clock [p.m.], though.

Most time, before, nighttime, whistle, you know. Children no can go outside. Plantation mill all [the] time whistle. Eight o'clock [p.m.]. Whistle used to go. Children no can stay outside, eh? Whistle, all children go home. If children, [even] only one fella, no can go around--policeman chase. So, 8 o'clock---oh, I think, Waialua side, same. Honolulu, too, I think. Mill all whistle. The whistle mean children all go home. No stay play on the road or anyplace.

The whistle time, I still working. And then, too early, no can sell, too. Some fella, papa, mama, [both] work, yeah? You go 3 o'clock, 4 o'clock [p.m.], nobody stay. Five o'clock, then, they stay home.

WN: So, from about 5 o'clock, start getting busy?

YN: Yeah, yeah, yeah. Yeah, sometime, 5 o'clock, oh, busy. You stop one place, around five, six ladies all come pile up, and some things, you (laughs) lose, yeah? You don't know. Some swipe suru yo, some.

Sometime, they go take, and they go throw [in] the hibiscus. Camp, yeah? Camp get all hibiscus, before. Yeah, side. Your house side just like fence, but hibiscus. Mine car stay road, beside hibiscus. Some fella, they go and throw.

WN: They throw 'em inside the hibiscus?

YN: Under, (laughs) yeah. Something like that, yeah.

WN: Hibiscus? The flower?

YN: Hibiscus tree. Hibiscus tree, make fence. Dark, that's why no can see, eh?

WN: Ah. That happened plenty times?

YN: Plenty time. Every time get.

WN: You never have light at all?

YN: Oh, light. Small light. You no can see all around, eh?

WN: Oh, you had one light?

YN: Car get small globe, light. Only around there. Inside the car you can see, but outside you no can see. You no can watch all. Sometime, some fella buy, pay. The ladies, they looking for vegetable, and some ladies, they go throw inside. I pau, I go home. After [YN leaves], they come pick up, I think.

Sometime, da kine get. Some ladies, they take 'em home, and they no pay. Some, they still get, just like in now--your store, every time get, yeah? Every time get swipe suru. Like us [in the present Noda Market], store, busy. Oh, every day get [shoplifters].

WN: So, how you knew that you was short something? At the end of the day, you would count how much stock you had?

YN: No. No can do like that. Only some ladies, afterwards, tell suru yo.

"Eh, that lady, the other day, they take [from] you. They throw inside there, you know," they go tell. Sugu wakaru [I understood immediately], eh? But, I no can tell, "Oh, you take all that." No can tell, eh? Just let it go. Forget. But, next time I go time, only watch.

WN: You was always by yourself, eh?

YN: Yeah. Only myself.

WN: Not only Japanese bought from your truck?

YN: Yeah, (chuckles) yeah. Not only Japanese. All kind nationalities stay, yeah, plantation. Most Filipino, few Chinese. Korean, few. And Portuguese. That's why, nowadays, the boys go Mainland. Before, children time. Now, big man. They go Mainland. Sometime, they

come back. They look me.

"Oh, the ō-chan. Hey, you look like all same before," he go tell.

WN: You look the same?

YN: Yeah, yeah, yeah. They remember. Me, I forget already. The children become all big. I go camp [peddling] time, the children come, "Mama, buy for me the candy," like that. They all come, eh? So, twenty or thirty year before. Now, big--over ō-chan, yeah? Men, already. That's why plenty fella like that. Plenty old. Most boys all go Mainland. Girls all . . . . Boys, before, small children one, they come back the parents' place or friend place. They come, the look me, they know, eh? My face all same, they tell. Before, all same.

He say, "Ah, know ō-chan." He say, "Before, me, all time kolohe."

Some children warui. They go swipe the candy. (Chuckles)

WN: You did anything like special kind favors for customers you know? Like, write letter or something like that?

YN: No, no. Da kine, nai.

WN: You give any children anything free?

YN: Yeah, yeah. Smaller one-cent candy, every time, I make ready. Some good customer children come, I give one like that, yeah? One stick candy. One-cent candy. I no can give five-cents kind, all the children.

WN: But you gave all the time? One-cent candy?

YN: Yeah, yeah, I give. That's why only the children run. First thing, run, come in my truck, yeah? (Laughs) They like candy, that's why. Just like bait, yeah? Esa yo, esa, esa. Bait. (Laughs)

WN: That's why they go to you, eh?

YN: Yeah, yeah. Come, children, not only children come, eh? Mama follow.

WN: What else you did to attract people to your truck? What else you did to tell people come to your truck?

YN: I go call, you mean? What?

WN: You know, like you said, you get bait, eh? You did anything else like that?

YN: Oh, no. Just I pō-pō, I make horn. Blow horn. Some place, I go

bell. Chirin-chirin. They all, like this, come.

WN: So, you had one horn and one bell?

YN: Yeah, some place, I go bell.

WN: How come?

YN: Before, fish market, any fish market, only bell, you know. Go inside the camp. Bang karan-karan-karan. You see? Then, old people, "Ah, fishman ga kita [the fisherman has come]." Are wa dare-- who. They know bell. Different, you know. Look like all same, but all . . . . One man, one man, different kind habit get, I think.

WN: The sound different?

YN: Yeah, your bell. Maybe me, I rang it, karan-karan. Some men, karan-karan-karan. See? Oh, that's why the people, they know now who stay come sell now, fish or like that, yeah? That one. (Chuckles) Bell no uchikata, yo [How one hits the bell]. You know, habit ga aru, eh? Every day suru nara [If it's something you're doing every day]. Bell. Da kine, chirin-chirin-chirin.

END OF SIDE ONE

SIDE TWO

WN: But some places used to the sound of the bell?

YN: Yeah, yeah, yeah. Some place, all bell place. Some place, no bell, only one horn. Pō-pō! See, time and bell, they know. Oh, every time take 3 o'clock place. Some place, before lunch--11 o'clock, 12 o'clock. Around there, your horn, the ladies know, eh? Not way far, you see? Only two, three house place, that's why. Time, horn, they know I stay come already. Pō-pō.

WN: So, the time you was peddling, about how many other peddlers had?

YN: Altogether, plenty, though. But no go all one place. Everybody different place go. That's why. Number one plenty time, twenty, maybe twenty-five, I think. Maybe thirty, I don't know. All peddler.

WN: But how you knew where everybody was? What if one day you go same place as somebody else?

YN: No. Well, today, him, what time around, what camp he go, you know already. Every day, every day . . .

WN: You knew everybody's schedule?



YN: Yeah, everybody know everybody's schedule. You know. Used to.

WN: So, you had set schedule.

YN: Yeah. Plenty, though. Before, oh, plenty fella. But most fella, quit, though. Maybe five year, ten year. No more two, three year. Most time, one, two, three year, quit. Before, I think, if you count the whole, more than twenty-five fella. Thirty-five get, I think, peddling fella. Yeah, but only few guys just like me. Last made. Yata. [I was one of the last to quit.]

WN: Nineteen forty-one [1941]? You was one of those . . . .

YN: Yeah. Most fella pau, pau. Me, peddle pau, but I get store already, yeah? So, family---my wife works store, and children help, help, help. That's why [the business] come big like that, yeah? If not, only peddling, ah, nothing. Just like you working someplace, somebody else under. Just like. But lucky I get wife work, and children all big. All help. That's why come big now. Now, I get fifty men--fifty people work, eh? That's very good, yeah?

WN: So, when you started that fish market?

YN: That one? Nineteen forty-one [1941], I think. Nineteen forty-one [1941], that was start war [World War II], yeah? That's the time. Yeah.

WN: So, when you started peddling in 1933, you would go to the market and buy little bit and then sell little bit, yeah? And so, what? Every day, your volume of sales was increasing, eh? So, when did you start thinking about opening your own store?

YN: When I start opening store?

WN: Yeah, when you started planning for the store?

YN: (Pause) Well, every time I was thinking only peddle is not so good. More better you get store and peddle. I thinking about. I see the Kahului . . . . I hear the market sell [i.e., the market was for sale], yeah? They like sell. Makashima. He's before man [i.e., the previous owner] live long. He like sell, and he like go Japan. So, that time I get . . .

(Taping interrupted, then resumes.)

YN: I get little more \$20,000. So, they like sell [for] \$6,000. Oh, I no scare, I buy.

WN: So, you had \$20,000 . . .

YN: Ready, yeah.

WN: . . . from peddling?

YN: Peddling. About, how many year already? I don't know how many. Close to six, seven year, I think.

WN: This \$20,000, what you did with the money? You put it in the bank?

YN: Oh, yeah. All bank, yeah. So, I buy [for] \$6,000. House and . . . . Lot is lease, yeah? Store, living house behind.

WN: Okay, wait. Just before we get to store, how you kept records when you was peddling? You had one book to keep track of how much you were making?

YN: Before, any kind, though. That's why, tax demo. I don't know, this kind you tell, no good ka shiran [maybe it's no good] but, eh? Before, only you, one month, any kind tax--any kind put down. (Chuckles) That's why . . . .

WN: What about bookkeeping? Who did the book . . .

YN: No more bookkeeping before. (Laughs) No more nothing, yet. Only how much you make money. Only, I think, one year, \$3-something. Just any kind, write. And just with the license, that's all. Not like nowadays, strict, eh? Before, just any kind you write and take 'em to courthouse.

WN: All the years you were peddling, until 1941, you didn't keep any kind written records?

YN: No. No, nanimo nai [nothing at all]. No, nothing. Only one time, \$500 fine pay.

"You, big family, and you only this much you sell, you no can stand." (Laughs) "You better pay [i.e., pay taxes] this much."

"All right." Five (laughs) hundred. Five hundred dollar. Just like fine, all same, yeah, no? So, they pau.

Are wa territory no bun, yo. Hawaii no bun. [That's the territory's, you know. Hawaii's.] Two kind aru, eh? Before . . .

WN: Federal . . .

YN: Federal and territory kind. Territory kind no come one time. Only store time, they come one time, but that time already, my boy, business school, that's why. Number two boy, University of Ohio, passed already.

WN: So, when you started your own store, you had bookkeeping?

YN: Yeah, bookkeeping (laughs), yeah. Now.

WN: But before that . . .

YN: Before (laughs) that, any kind. No more bookkeeping, eh? You don't know how much your month's sales.

WN: So, at the end of the day, you had certain amount of cash?

YN: Yeah, that's all you know. That's all.

WN: So, you used that cash to buy stock [i.e., merchandise], and then the rest, what?

YN: Yeah. Get too much left over, you put inside bank, and that's all. Before. This is the old-time business. Everybody like that, you know. Only your own business kind. They no going put regular kind [i.e., bookkeeping procedures]. Any kind, they go put.

WN: You know, you made \$20,000 then peddling for eight years?

YN: Yeah. Maybe not only that. Some other kind money inside, I think. Yeah. About. Not exact.

WN: But what about the other people peddling? Did they make as good as you?

YN: I think no more because they no make it right through, eh? All quit, quit, quit. I think no can make money, that's why. Me, I work hard, yeah? No more rest Sunday.

WN: Sunday, you work?

YN: Sunday. Just like day and night.

WN: Saturday, too?

YN: Saturday, and no more rest.

WN: Oh, you mean, like on Sundays, you would be the only one peddling?

YN: Yeah. More better, yet. [Sundays], no more other guys go. Maybe one place, together go, but other guy, one hour before, go already. After, maybe I go. Maybe I go one hour first, then other guy. One camp, not three, four guy go, but no all together, no same time. Some man, one hour before come, or some man, one hour more late come. Some fella, little more pau hana time come. See? All time different. That's why one camp, plenty fella goes.

WN: So, any other kind reasons you know--how come you did so good?

YN: Working hard, that's why.

WN: How about your prices? Your prices was different from the other guys?

YN: Prices . . . . Not so much different, anybody. Because all, customer, they know already all. What is---daikon is. How about this much? How much? And other kind, cabbage, one about how much. They know. Maybe two, three cents different, but about the same. The other guy, maybe, ten cents, one cabbage. [If] you sell 'em twenty cents, one cabbage, nobody buy. But only one cent, two cent [difference], like that, anybody, they don't know.

WN: What about your prices compared to the other stores in the camps?

YN: Not too much different, though. That's why some ladies, they like. I bring to near the house. The ladies got to go buy store.

WN: You had any free time at all?

YN: Oh, New Years. (Laughs)

WN: Emperor's birthday, too?

YN: New Year and Christmas time like that.

WN: That's the only time you rest?

YN: Yeah. All right through. What kind holiday, though, right through. Still, until now, only one year, one time. New Year and Christmas, dake [only]. Even my store [today]. Only whole day rest. Only two days, one year. From morning time, rest. Other kind holiday, some half day. Some, nani-ka, no [Some celebration of something]. Fourth of July, Armistice . . . .

WN: Thanksgiving?

YN: Thanksgiving. That's a holiday. But some store, all close. Some stores are open, though. Nowadays. Grocery. Supermarket, though, most time, open that. Nowadays.

WN: But in those days, the other peddlers, they would rest all those holidays?

YN: Some, yeah? Some rest, some no rest. Peddle, just like your own boss, eh? You like rest, rest; you like work, work. Yeah.

WN: So, every day, what time you come home at night?

YN: Oh, yeah. Most time, 9 o'clock, though. More late, though, sometime. Nine, sometime close to 10 o'clock. So, go home, sleep time. Only eat and sleep.

WN: How many hours you sleep?

YN: Maybe five hour. Five, six hour. Hard work, though.

WN: Okay, you bought your store in Kahului for \$6,000, yeah? What . . .

YN: Yeah. Nowadays you no can buy that price.

WN: What you needed in the store? That Nakashima-san, what kind of a store did he have before?

YN: Oh, this man, moloa man, only fish. Just only fish. This man, only little bit fish they go sell. Big store, but no more nothing sell. Anyway, before da kine store, you no can sell any kind, eh? The railroad tell you, "fish," only fish. "Vegetable," only vegetable.

WN: The railroad told you?

YN: Yeah, that.

WN: How come? They own the land?

YN: Yeah.

WN: Kahului Railroad [Company]?

YN: Before, they no allowed any kind sell. [YN couldn't sell anything he wanted.] Like me, I take 'em go [i.e., peddling] outside, that's why, can. [If] I bring home, [in the] store, no can sell. Yeah, store sell only fish. But I sell 'em, but by right, no can.

WN: How come the railroad only wanted you to sell fish?

YN: No. Well, other market get. Other grocery store--grocery, dry goods store, drugstore. All different. That's why Kahului . . . .

WN: They told you only sell fish?

YN: Mmm.

WN: So you never sold . . .

YN: Us, agreement get, I think.

WN: Agreement? So, you didn't sell vegetables and meat inside the store?

YN: Yeah, before, no. No sell, only fish. But you take 'em outside, oh . . .

WN: To peddle?

YN: Peddle. Bread and cake, yeah, like that. All on top the car. New Years, oh, 100, 200 cake sell, you know. That's plenty money for make.

WN: How big was the store?

YN: When? Before?

WN: Yeah, the first one.

YN: Yeah, small, yeah? Just like one house, all same. I get picture, but I don't where I put. [See photo section.]

WN: And your wife watched the store, yeah?

YN: Yeah, yeah.

WN: You had any other employees in the store?

YN: Yeah, one lady help, yeah? One lady, I hire. Long time after [YN opened the store]. Not new time. Long time after, busy, busy, all the time. Uchi no [my own] children all dore demo [every one], sono girls demo [even those girls], all. Girl time help shotta [the hired lady helped, too]. Yeah. Uchi no, Honolulu no Nancy demo, Fay demo. Are wa [They], two girl, Honolulu stay. One, Kaneohe stay. Them, all, school iku toki [while going to school], all help. Whenever, they, all children help.

WN: So, when you had your store, and you still went peddling, was it different? Any difference?

YN: Yeah, yeah. Like, little bit demo more help, eh? More plenty grocery sell. More plenty, if you go peddle as well go in store, eh? One more man, after, one more man, he go peddle for me. I stay hire.

WN: So, you had you and him peddling?

YN: Yeah, yeah.

WN: So, you had to buy another truck?

YN: Yeah, yeah. Two truck go out, before. Long time, the man died about, I don't know, more than ten year [ago], I think. I don't know how many year, but.

WN: From what time to what time did the store open?

YN: Store is . . . . I don't know. Before, any kind time, that's why. Yeah. Before, stores, they open late, though. Nine o'clock, sometime 8 o'clock, 9 o'clock, [from] morning time.

WN: You said the Kahului Railroad owned the land, yeah? So, you leased from them.

YN: Yeah, yeah.

WN: How long was the lease for?

YN: Most time, I think, twenty year. I forget, though. I buy time, I get some more lease. That lease all pau, then, all everybody get

out [from] here, eh? Then I go come new--this place. The Kahului Shopping Center [site of the present Noda Market]. Kahului Shopping Center is my place. Kaahumanu---nani-ka? Kahului Mall is the new one, eh?

WN: Kaahumanu Center?

YN: Kaahumanu. Kahului . . . . What you call that one? Kaahumanu is this side one, yeah? Shirokiya one. That, [owned by] Dillingham Company. This side one, Kahului Mall, that's new shopping center.

WN: Maui Mall.

YN: Oh, Maui Mall? Kahului ga nai [it's not Kahului]? Oh, Maui Mall. Yeah, Maui Mall, that's A&B one [i.e., owned by Alexander and Baldwin]. Shopping Center. And my place is Kahului Shopping Center. That's the old one.

WN: That's A&B, too, huh? [Kahului Shopping Center, built in 1951, and Maui Mall, built in 1970, are both owned by Alexander and Baldwin. Kaahumanu Center, built in 1973, is owned by Dillingham Corporation.]

YN: All A&B. Only that side, no, Dillingham.

WN: So, in the store, you sold only fish, yeah?

YN: Before. Yeah, yeah.

WN: Where you got the fish from?

YN: Oh, this one, all fishermen get, eh, plenty. This side, this side. Lahaina, and all connect---Lahaina Fish Market, this side. Fishermen, all time, connection. [Fishermen sold to fish dealers all over Maui.]

WN: You joined that fish dealers association [cooperative]?

YN: Yeah, first time [in the beginning], we join, but, oh, too much, what you call this? All time trouble, though. This association, all trouble. They jealous, other guy plenty sell, eh? All time kenka [fighting].

WN: Between who? The dealers and the fishermen?

YN: Yeah, sometime, fishermen and dealer. And sometime, only market, market [between dealers]. Jealous, jealous. Me, I get money, but I pay for net, like that, yeah? Fishermen. I buy for net. Then, they caught [fish with the net], then I am boss. Because I pay money. So much, \$100 net, I buy for them--fishermen. Then, he catch. Whatever I like, I take 'em. The rest, give to other market. But other markets, they make bunch [cooperative], and they no like, like that. They like all same divide.

WN: All divide up same?



YN: Same (chuckles), they like. That's why trouble.

"What? You fella no pay nothing--five cents, eh? Then, only, you fella like, so, just I sell 'em you how much [I'll sell you a certain amount]."

"No, no. Same all, divide." Fish market. (Laughs)

WN: How come you folks all didn't get together and buy net?

YN: No, they no like pay net money. They no like pay money. They no like, just only buy, buy what they like. That's why trouble.

WN: So, they got mad at you because you was taking more . . .

YN: Leftover (chuckles), they bought.

WN: . . . because you bought the net.

YN: Yeah. Da kine trouble, before, get.

WN: So, you quit the union [cooperative]?

YN: No, no can help, yeah? What they like, they buy. No like, I take 'em. Da kine trouble, get. (Pause) And then, all the fish market, makule guy, pa'akiki head, all old men, before. About close to thirty market get.

Oh, makule more old than me. Ten year more, twenty year old than me kind. Makule fella. That's why pa'akiki guys. Only [sold] fish. They get--inside the camp--get store. House, behind. Small, about this kind, one room, they make, fish. Only fish sell. Da kine man, all shinda [passed away]. All make already. Too old, already. That's why, boys no like da kine market run. No more nothing already. I think, ima, nokoru--ima live shittoru no one, two [Only one or two former fish market owners are still alive today]. Only one, I think. Only fish market.

WN: You opened the store, 1941. That's just around World War II time. You had trouble getting fish?

YN: No. That time . . . . Not too much trouble, because us, alien demo, not big shot guy. Big shot all [were interned]. Are wa [those people] all Mainland brought, take em' go, eh? But me, I no more. [YN was not interned during World War II.]

WN: But you had hard time getting fish, though?

YN: Yeah, not like before, but every time get, though.

WN: You mean, they still went out on the boat to fish?

YN: Yeah, yeah. Around here [Kahului], only. Short place go. Most

near place, net kind fish. Far place, they no go, that's why.

WN: Did you start to deal with any different wholesalers when you opened your store? You know, after you opened your store, you work with same wholesalers? Ooka and . . . .

YN: Oh, no trouble, so I make store. Other stores, no trouble.

WN: But you still bought from them?

YN: Oh, no, no, no. Da kine, no can buy from small stores.

WN: Then how you got your goods?

YN: Oh, well, nowadays, all supermarket get. They buy some stuff from Mainland; some stuff Honolulu wholesaler get . . . .

WN: You did that?

YN: Yeah. Just like others, Honolulu supermarkets--Star Market, like that. All market same like me. I buy same like the other guys.

WN: Nineteen forty-one [1941], you started buying from . . . .

YN: That, now different. That time, da kine stores, most are broke or no more. Maybe another kind come inside. Before stores, nan ka, no [what were they]? American Factors mo, [Theo H.] Davies mo, all broke. Da kine no more already. All new one. Before, one big store, most all broke, I think.

WN: Davies?

YN: Davies, he no more. Still get?

WN: Still get Davies, yeah. Oh, but they don't---I don't know if they sell . . . .

YN: They no carry, I understand. [Davies is no longer in the grocery merchandising business.] Kind of groceries, like that, I think. Before, Maui Dry Goods, all like that. Plenty.

WN: When you was peddling and you had your store same time, you made more money peddling than your store in the beginning?

YN: Oh, beginning, yeah, yeah, yeah. Only small money.

WN: What percentage of your profits came from peddling, and what percentage of your profits came from the store?

YN: Which side more plenty, you mean?

WN: Yeah, in the beginning. Nineteen forty-one [1941] time.

YN: Yeah, I think peddle more plenty, before. I don't know how much, but. First time, because no more expense, too, store. Store no more expense. Only mama watch. My wife watch store, that's all, eh? No more labor, too. So, before, electric mo cheap.

Ima goro [nowadays], electrician [i.e., electricity] dake [alone], one month, [costs] \$5,000, though. My store. Only electrician. Yeah. Before, maybe, I don't know. One month, ten dollar or fifteen dollar, I think. That's all. No more nothing [expenses]. Only water, little bit.

WN: So plenty more of your sales came from peddling?

YN: (Pause) Yeah, yeah. After, all come up. Yeah. After, I don't know how much, but I forget. But I no stay look. I no stay keep [records], that's why. Already pau, little more fifteen, eighteen, close to twenty year [ago] quit. So, I no more record, any kind.

WN: So, when you stopped peddling?

YN: (Laughs) Are mo amari wakaran [I don't know too much about that]. How long already? More than fifteen, twenty year, I think. [Plantation] camp, all close. All move this side [Kahului]. That's why camp, all no more.

WN: But, during war, you was peddling? Wartime, you was peddling?

YN: Yeah, yeah, yeah, yeah. Wartime.

WN: So, right after wartime, you stopped?

YN: Yeah, yeah. Right away after.

WN: After you stopped peddling, you . . .

YN: Store busy, that's why, I got to help the store. Yeah. And camp, you go, camp, all house, no more already. One house go out, one house go out. All don't stay.

Other man [the man YN hired to peddle], after me, the man, he was-- I don't know how many year--he was working. But, him, sick. Make natta yo [He died]. Died. See?

WN: What was his name?

YN: That's Kushiya. His two brother, he work my place. Another brother work, store.

WN: You said, when you first started, Kahului Railroad Company wouldn't let you sell vegetables like that in the store? In the beginning?

YN: Beginning, no, only fish market. I buy for fish market, fish.

WN: But then, later on, they let you sell vegetables, like that?

YN: (Pause) Yeah, then, I sell 'em, I think, no more permit. Just all sell 'em, I think. Vegetable, like that, I stay sell.

WN: So, after you stopped peddling, you started selling all kind things in your store?

YN: Not everything, but only vegetable like that. (Pause) Flower, demo. But this kind, most, railroad, they no care, but other stores . . . . If I open the flower, I sell 'em, flower shop, they come grumble.

WN: Who grumbles?

YN: All the flower shop. They go report.

WN: Report to who?

YN: Railroad. Yeah, he like make stop. All like that, Kahului. That's why, before, humbug, though, any kind. Hard to sell. (Pause) So, da kine Wailuku like that, all right, [because] any kind what you like sell, you own boss, eh? [Land in Wailuku was not owned by Kahului Railroad Company.] But you go make Wailuku, poor business. Because people not too much around there.

WN: Kahului better?

YN: That Kahului best, yeah? Center, that's why. That's why, big store, all [in] Kahului. Wailuku, only Ooka Market. You went Ooka, too?

WN: No, not yet. No.

YN: No, yeah? That guy, old man, die, that's why. This old man is more old than me, if he stay alive. But, about ten year before, die already. Maybe his wife get stay, but. This the number one guy. I peddle time, him get big market already.

WN: [Kan] Ooka?

YN: The boy now boss, but him, schoolboy time, his father.

WN: When you had your store, Kahului, what kind customers came in your store? The railroad people--railroad workers?

YN: Oh, yeah. No, all over. Plantation, Filipino, like that. Filipino, Japanese, all kind. All kind come. Maui, you go anyplace, I think, they know my market already. Nowadays.

They tell, "You know Noda Market?" Most fella, they know.

New Year, one day, about \$25,000 can sell, though. Before New

Year. And number thirty-one [December 31].

WN: Twenty-five thousand, that's volume gross?

YN: All gross, though, yeah?

WN: You remember in 1941, when you starting your store time, what the gross was?

YN: If you only sell twenty-five dollar, that's good enough, though.

WN: Twenty-five dollar? Gross?

YN: (Laughs) Some days, yeah. Plantation, you work, one day, one dollar only. That's the kind time, yeah? One dollar, maybe dollar quarter [\$1.25] like that, yeah? So, you, twenty-five dollar, maybe, fifty dollar, one day you sell, good enough.

WN: When you started keeping records and bookkeeping and everything?

YN: Oh, us, after boy come [back from] school, after school, they make. So, two time, they---about one, two months before [ago], come. After war, only one time come, though. Federal government. Only two time check up, they come. About [within a] thirty-year time, forty-year time. Only, after war, one time come. And last year, now, about two months before, that's the second time come. Only one day stay. They look, pau.

Because us, make straight. When book start, boys, they don't know how make crook kind, eh? They make straight, straight, straight. I think they look record. They look; they can tell, I think.

"This, I think, funny," or "This, all straight." That's why they [the government] no come, though. About thirty-year time, only---before, only after war, so much year, only one time come. But they no charge nothing. You see?

"All okay," they go tell. Only one day half, they come look, check up. See? Good.

Only one thing [was] wrong. Five hundred dollar. "This one not supposed to. You better put this way. Because this way you put down, you better pay \$500." That one. They show you. That not fine. They show you, that's all. No, nothing trouble.

WN: You made any kind remodeling or improvements in that fish market?

YN: Before?

WN: Yeah.

YN: Yeah. Just old time, I think, I make ice house. Walk in. About this much big. Before, Maui, no more. Maybe get few. Walk inside.

Walk in.

WN: Oh. You walk in kind?

YN: Walk-in ice box make.

WN: You made?

YN: Yeah. Not I make, but I pay make. Carpenter or I hire. That's wartime. That's why, war, good make money. Because that kind time, wartime, not every time boat come inside, eh? One time come, then, next, you don't know what time going come. Wartime, that's why. So, I can buy plenty stuff, frozen stuffs, keep inside ice box, eh? That's why government come, check up. Sometime, maybe government like--maybe, plenty frozen stuff that I keep, maybe, butter or something like that--they come check up how big our . . . . I make two, that time.

WN: You mean, used to be, nobody else on Maui had that kind?

YN: Maybe only big store, they had, maybe, one, two. Maybe, this side Maui, I think more. Other place, maybe two or three place get. And mine, Kahului only. Japanese, only me. That's why, good, you know.

WN: How big was the ice house?

YN: Not too big. Before was, then, I think, two room, about this kind.

WN: So, about, maybe, fifteen feet by about twelve feet?

YN: Yeah, maybe, about like that.

WN: So you had that during the war then?

YN: Yeah, wartime, make. That's why, oh, everybody surprise. That's why government come check up, too. They like know how much ice box get, Maui.

WN: Okay.

END OF INTERVIEW

Tape No. 7-47-3-80 and 7-48-3-80

ORAL HISTORY INTERVIEW

with

Yaichi Noda (YN)

March 2, 1980

Kahului, Maui

BY: Warren Nishimoto (WN)

WN: This is an interview with Mr. Yaichi Noda. Today is March 2, 1980, and we're at his home in Kahului, Maui.

This time I want to talk little more about the peddling time. I missed some parts last time, okay? You said you bought that Star truck, yeah? Your very first truck. How long did you have the Star truck?

YN: That truck, about one year, I think. Other friend used that Model T--that Ford truck. That Ford truck--Model T, iu?

WN: Yeah. So, you had the Star car for about one year. I'm looking at the picture now of your Star car. [See photo section.] How come the Board of Health wouldn't allow this kind car for peddling?

YN: Yeah. You can carry only vegetables, but you no can carry fish, meat, tsukemono, like that. So, I got to change.

WN: How come you couldn't carry fish and meat in this truck?

YN: Board of Health no like open truck go sell around. [If] just only deliver, never mind, you see? You take order and you [deliver to] house, you wrap 'em [in] your store; then you take 'em, never mind. But [if] you go sell house to house, no can [use open-air truck], da kine fresh kind stuff. Maybe only vegetable can, but fish like that--you over there, you open, you go cut and sell--da kine, no can. That's why, get a cover kind [truck].

WN: After one year, you bought another truck?

YN: Yeah.

WN: And what kind truck was that?

YN: Yeah, that's the one. The Model T. That, I buy from friend. Exchange. My truck, I give him, and I give \$200. He give me that truck. He was peddling, too. He said he going quit the peddling.



He'll only farm vegetable. So, he like da kine truck.

WN: Oh, da kine open kind truck?

YN: Yeah, yeah, yeah. Him, only farmer. He own farm.

WN: The Model T that you bought from your friend was covered?

YN: Yeah, yeah. He was peddling [with] that car, that's why.

WN: What did the new truck look like? The Model T?

YN: That's not new car, you know. Him, he use 'em--kinda old one.

WN: Had shelves like that?

YN: Yeah, yeah, yeah. You saw that picture up there? Yeah, like this. This behind, but behind, door open like this. And the side, you can open, too. The door used to open this way, not open this way.

WN: Oh, opens up[wards].

YN: Yeah. From down below to up go, the side door.

WN: And had refrigeration?

YN: No. Just your box get, you take one block ice. Da kine machine, I no see, before. Da kine refrigerator. No more. Long time after, da kine, I see. Inside the house, yeah? Inside house, too, the iceman deliver ice--one block ice. Go house to house if you get your order. You buy one icebox, ice kind box. Regular box. Carpenter house, you go order one box for icebox. Open, put inside icebox one block ice. Put the close cover because quick melt. Maybe one week, two time, [he] deliver--ice. So, you have to--one block [lasts] three days--you keep 'em ice. Bumbai, come small. Last day, small block already, but cold enough, because cover. All cover. You no open all the time.

WN: The box was made of wood?

YN: All wood, yeah. Thick kind wood.

WN: How much one block ice cost?

YN: I forget, but about, maybe, quarter [twenty-five cents], I think. One block is about twenty-five pound. Inside house time, maybe five pound, now. Only twenty-five. All melt. So, one week. Da kine house, icebox, but not everybody get, you know. Yeah, some fella, they no more.

WN: So, the carpenter, you said, made for you?

YN: Yeah, carpenter. You go order at carpenter shop. Small carpenter

shop. Over here, Camp 2 side, most. Paia, get down [Lower] Paia. Matsumoto Carpenter Shop near the [Paia] Mantokuji [Church] get. The father was carpenter, and after, boy [son] take over. Now, no more da kine.

WN: But he made the box special for you?

YN: No. His ready-made, plenty he sell, you like. Sometime, no more, you go order. About how much? Five [feet] by four [feet], like that. No, five by four, nai ka [not five by four]? Three by four, like that. Small kind. Plenty house get, da kine.

WN: You said, some peddlers never had that kind box?

YN: Oh, yeah. Some peddler [sell] only vegetable. Before, plenty guy peddle, you know. Sometime, you go inside the camp, two, three guy, you can see. "Oh, the guy stay." Another line [i.e., road], another guy stay. And another one. Because camp, big, before. Most any camp, not only one line. One, two, three, maybe, some, four line.

WN: Four line . . . .

YN: House, house. Road, eh? This kind, if camp like this, houses--one line, two line, three line, four line. All road get, yeah? I stay first line. Second line, another guy stay. Number three, another guy. Sometime, fresh fish come inside--aku boat come back, fresh fish--everybody get fish. Some guy [sell] only fish. Some guy [sell] only vegetable. Any kind get. Mine, all mix up. (Laughs)

WN: The customers, they try to buy from everybody?

YN: Yeah. Some, [from] only one peddler, they buy. They no buy [from] another guy, yeah? But some fella, they go buy [from] anyone. Who is the cheapest, who get nice vegetable. Oh, big camp get plenty people, though. So, one day, one camp, I think, four or five, more, different peddler go inside. Some fella, only banana--only banana sell. Farmer, way up there--Makawao or over there. What the . . .

WN: Kula?

YN: No, Kula side, banana no more. Asoko wa doko ka no ka [I wonder where that was]? Olinda side ja nai ga [Not Olinda]. Tokoro no name, some wasureta [Some place names, I've forgotten]. Makawao side. Haiku side. They carry only banana. Make more ripe, and one truckful, banana. Go one hand, one hand, they go sell house to house. Some fella make like that. Some fella, only fish. Only fish, plenty fella, though. I don't know how much, though. Maui, get thirty over--get that.

WN: Peddler?

YN: Peddler and fish market. Now only fish market. I see only one or two. Wakamatsu [Wakamatsu Fish Market] is long time, the Wailuku fish. Oh, before, only fish can stand, though. But now, all quit. You go camp. Oh, any camp--big camp--one fish market get. Puunene side. Camp 5, asoko wa Spanish A ka, B ka [There was one in Spanish A Camp or Spanish B Camp]. Dare datta no ka [Who was that]? Cho. Makule man, get. Cho. He get. Only wife and him run small store.

WN: Cho? Chinese?

YN: No, Japanese named Cho.

WN: Oh, that's his shortened name?

YN: Short name. Cho. And Shiramizu. And Sakumoto, too. Oh, this man, all make natta [all passed away] already. Cho, make. McGerrow Camp no fish market. Most fish market get vegetable, too, little bit. Cho-san and Sakumoto-san. Sakumoto-san, wife wa mada ikete oru yo [wife is still living, you know].

WN: I talked to her [Hatsue Sakumoto, another interviewee].

YN: And then, Cho, Mainland itta. Are mo make nattara [He already passed away]. Camp 3 ni mo one atta yo [In Camp 3, there was also one, you know]. Are Matsui iutte [He was called Matsui]. His family, all children, someplace oru yo [staying someplace] plenty. Matsui-san, him mo make natta [already died]. Only Camp 2, nakatta [didn't have].

Camp 2, big camp, but no more [fish market]. Oh, store ga atta [There was a store]. That's Okabe. Oh, this, number one old, though. This Okabe man and lady already ga outa [were there]. He died more fifty year before, I think. Yeah, Camp 2, iu toko ni [a place called Camp 2]. Was a big camp, you know. They make tōfu, and then, small store, see? Only, before no ō-goku no house [it was a house of the big cook]. Long time ago camp ni wa [at the camp], plantation make for him one big house yo. That house de and cook suru [At that house, they cooked.] Plenty single men for work field, eh? They no can cook all time. That's why dare ka cook shite aru no yo [That's why someone had done the cooking, you know]. Pay stay, one month, seven dollar half [\$7.50]. Morning time, you eat. And they make for you bentō. That bentō motte [Carrying that lunch], you go work. Then, come home, you eat. That's like three time eat, yeah? No, morning and afternoon, eat. Lunch, they make for you. Then, first time, seven dollar half [\$7.50]. But me, oya outa ke-- parents stay--so, together, yeah? So, I never joined, but single men all joined that.

WN: Japanese and Filipino?

YN: That time, Filipino not too much. Only few. Maybe 10 percent mo oran [already not there], I think. Filipino workers not too much, though, before.

WN: Before, when you were peddling? Or before that?

YN: Yeah, yeah. Before that. Before--I work field time. I work plantation field time. Only Filipino, few, though. Most Japanese. Chinese, too, not too much. Chinese little bit. Most all Japanese, though. That time, all single men, they no cook yourself. Only some men, but you cook yourself. Shinbō-nin, you call that. Japanese--shinbō-nin. Yeah, shinbō-nin, tight guy. Tight fella. No spend money. Only tight man, they call shinbō-nin. "Are shinbō-nin dake no." "Oh, yeah, that guy--tight guy, yeah?" just like. "Are shinbō-nin," you say.

WN: Shinbō-nin used to buy from you when you went peddling?

YN: Yeah, yeah. But most single men, shinbō-nin, most times, they work. Working time, I go peddling, see? Some men, after work, come home, then some men buy. But most ladies buy because men go work. Ladies stay home; they buy.

WN: So, had so many peddlers, eh? You folks never have any kind fight or argument?

YN: Most time, [if] the guy stay there, after I go over there. This side, first, you know. You see, same place, two car stay stop, not so good, yeah? That's why, the guy stay first, I go this way. Then, after come back do over there.

WN: Oh, you wait for him to go?

YN: Yeah, yeah, yeah. But I go sell other place. Then, bumbai, I go. I don't know. Peddle man, no more fight. Most time, go run away to other side first.

WN: But was better if you got there first, eh?

YN: Oh, yeah, better. First is better. Fish, like that, special. You go quick, more better. But, you, sometime, no can, eh? You get too many place to go. You like go first all over, but no can.

WN: So, did you have set schedule every day?

YN: Yeah, yeah. Most every day, set schedule I get. Not every day go one camp.

WN: So, like Monday, you would go where?

YN: I forget, but Puunene side, main thing. That's why, most every day, pass. Maybe today, buy, but tomorrow, maybe they no like. Next neighbor, maybe they like. That's why, someplace, every day; someplace, one week, three time; someplace, about two time. Far place, H. Poko [Hamakua Poko] side, only two time, I think, I went.

WN: Two times one week?

YN: I think so. I forget, but about two time or three time. That's why, H. Poko is just like country place. Far place. Not too many people go. That's why they wait for me. For any kind you like buy, no more, yeah? Get camp store aru, but fresh kind stuff, nai, yeah? Meat and fish, like that. Tsukemono.

WN: Other peddlers went H. Poko, too?

YN: Oh, no. Only few guy, though. Not everybody. Now, most fella, make na to oran [dead and no longer have], though.

WN: So, like, you had set schedule? Ten o'clock, you go someplace; 11 o'clock, you go another place. Was like that?

YN: No, only days. About same time iku yo [I go, you know], every time. Schedule ga over here is finished, and then another place. Most time, same time gurai naru yo [It's about the same time, you know].

WN: Did you have watch?

YN: Nah, wakanai [I didn't keep track of time]. Not da kine straight, yeah? About, around that, iku dake yo [I just go]. Paia Plantation, 8 o'clock, plantation whistle ga naru yo [blew, you know]. Mill no whistle. H. Poko can hear, though, from Paia. That, for children not allowed, 8 o'clock [curfew] ga aru [there is]. They make sign, eh? Blow. That time, still I work over there--camp. Asoko-- H. Poko--country place, but all smart boy, though [i.e., many well-known individuals came from Hamakua Poko]. [Former U.S. Congresswoman] Patsy Mink demo asoko yo [Even Patsy Mink is from there, you know]--H. Poko girl. Plenty doctor, nan ka no [I wonder why].

WN: You went Paia Camp, too?

YN: Little time, yeah. Not all time. One time I went. I no go over there. Paia Plantation. Too many place--too big, though.

WN: So, you had regular customer, eh?

YN: Yeah, most regular naru yo [Most became regulars]. Every time, same place, iku [I go].

WN: You had set schedule, so they knew what time you was coming every time?

YN: Yeah, they know. They waiting, some.

WN: How long you would spend at one place. I mean, you wouldn't go house to house? Would you stop on the street?

YN: Yeah, in front. House, in front. Then, next neighbor, this neighbor, they come together. One place, you stop, maybe, three, four, sometime five, six ladies all come out from there. And this house,

behind this house, lady.

WN: The fish and the meat, you would cut and clean for them right there?

YN: No. Da kine, all clean kind, take 'em go, you see? Maybe piece, sometime cut, but most time, no. One, one--wrap 'em.

WN: Oh, all wrapped already before you go?

YN: Yeah, yeah, yeah, yeah. And sometime, they like open, look.

WN: So, you know the weight already beforehand, or you had scale?

YN: They all--price on top.

WN: What about breakfast, and lunch, and dinner? Where you ate?

YN: Oh, you take lunch. You go someplace, park or anyplace, you eat. Only lunch, yeah? Under the tree, by the ditch. Ditch, good place, then you eat the lunch.

WN: Dinnertime, what?

YN: Only one time I eat outside, Sunday. Morning time, you eat and go. And then, lunch time, your lunch, eat. Then, finish, come home, go eat again, see? So, lunch, about 12 o'clock or maybe 1 o'clock [p.m.]. You eat just place--every time you eat place, you go. Sometime I go Puunene, baseball park. Sometime, Camp 4, anyplace. [Sometime], come home, eat.

WN: You come home, eat?

YN: Yeah, nighttime, 9 o'clock [p.m.]. Eight o'clock, 9 o'clock. If you hungry, you can eat anything on the truck. Get all kaūkau, eh? You eat one apple, one orange, enough. So, that kind, no worry.

WN: You had any kind arguments with, maybe, fish market owners or store owners?

YN: No. No more big trouble, though, yeah? I don't know. Nani ka atta ga shiran yo [There was something, but I don't know, you know]. Some ladies, sometime, something, they no feel good. Maybe they no come buy, eh? So, sometime, "How come the lady no come buy?" But, maybe, something I make wrong. Make no feel good, something. Sometime, get, da kine. Most time, I no like argue, this ladies, though, because you lose, yeah? Even [if] you right, but no tell all. Bumbai you tell all, she mad. They no come buy. Then, you lose. That's why, "Oh, okay, okay." Sometime, this lady--pilau lady--da kine get, sometime. What you call this kind? Pilau lady iu yo [call her]. We talking pilau lady, this kind. You no like this kind



lady, sometime. You no like make business [with] this kind lady.

WN: What they used to do?

YN: No bother, this kind. They come buy, buy. No like, no buy. But no argue.

WN: Like what kind things they argue about?

YN: Maybe something takai, eh? Too high or something.

WN: Oh, the price?

YN: Price high or something. Most, price. Sometimes, "Something, yesterday, I buy. Da kine not so good," or maybe spoiled, or smell, or something like that. Sometime, da kine aru yo. Da kine, I tell, "Okay, okay. No good." I change. Nai, but sometime, get, da kine.

WN: You said mostly everything was cash, eh?

YN: Yeah. Good.

WN: You gave credit to anybody?

YN: Yeah, sometime, but most cash. Maybe 10 percent get charge. Not much charge.

WN: How you keep track of who charged and how much?

YN: No, just only small book you get, pocket. Just you put down. Maybe one day, ten guys. Only few fella. Other one, all cash, that's why good. Everybody you charge, bumbai, oh, too much work. You come home; you put down [in] another book. And then, end of month, you make all total--how much you making. That's too much work, though.

WN: Other peddlers, they charged more?

YN: No, I see; I look. They no charge, though. That fish peddler, I see, they charge, some. That, only few, that's why.

WN: Payday time, was it busier than other times?

YN: More plenty selling, you mean? Not too much different, because, us, almost every day, small amount, that's why. No buy one week supply all one time. They no buy, eh? Because, everyday, everyday. This peddler today come, but another peddler tomorrow come. See, another one, next day, come. So, no need buy and keep too much, everybody. That's why small amount. No need buy plenty. Little bit, one day supply, enough, everybody. That's why, payday time, nothing special they buy. Nowadays store, payday time, plenty sell,



yeah? Because, payday time, they go, and one week supply, they go buy all one week supply. That's why, plenty. But [when YN was peddling], today, just [buy] today kind. One day supply for today or tomorrow. One day supply, buy, enough, eh? So, one time, they no buy too much. One lady, maybe, one dollar, maybe two dollar; some, maybe only half dollar, twenty-five cents. Small amount. Just like your chickens. Papa chicken go find bed for Mama chicken. Just like that.

(Laughter)

YN: House to house, only. Twenty-five cents, thirty-five cents.

WN: For your expenses, you had gasoline. Gasoline was big expense?

YN: Not too much. One week, one time or two time gurai, three dollar enough, yeah? Only slow, go, that's why not too much.

WN: So, about one week, how much you spend on gas?

YN: Wakaran, though. But, maybe, about one week, two time you fill up, enough. I don't know how much was before. Before, cheap, yeah? Car, if you no speed, not too much. Only little bit. Far place, you speed up--maybe you go Lahaina and come back like that, speed up--plenty gas you eat. But, only slow--ten mile, five mile [an hour]. Camp, house to next house, so no need speed. Just stop, go, stop again. Only two three house go, stop; two three house go, stop. No speed. Not that much.

WN: You used to go to the haole homes, like Baldwin home?

YN: Yeah, haole home, some friend house, I went. Some big one, just like Baldwin, behind all the worker--Baldwin no workers [Baldwin's workers]--ga plenty oru yo [there are plenty, you know]. Oh, behind ni [in behind] get house--four, five house, more, get. Four, five house get. Driver get, yardboy get, and housekeeper get, kitchen worker get. Oh, Baldwin-san just like Japan tono-sama all same, though, before. Now, maybe, no more nothing. Baldwin family sold home, I think. Baldwin, da kine big haole, nice, though. Yeah, Baldwin-san.

WN: They used to buy from you, too?

YN: No, no. Only workers ga buy suru. Baldwin, ano big fella, they no come out. Only you look, hello, only hello. Anybody no can go the Baldwin-san house. No more watchman, but you no can go da kine big shot house. Maybe you like meet him, maybe you go, but I no see anybody inside. This, the picture, is Baldwin house. (YN examines photograph.) This, Baldwin-san no driver--Matsui-san.

WN: You said, when you started the fish market, you had \$20,000?

YN: Yeah, was.

WN: You had that all from peddling, or you had other means of making money?

YN: Oh, nan deshita ka no [I wonder what]? Yeah, peddle, make money. And before, you tight shitara, sukoshi-zutsu can keep [if you're tight, you can keep little by little]. Yeah, most time, I think, peddler. I make peddle and make money, I think.

WN: You joined any kind tanomoshi or anything like that?

YN: (Chuckles) Yeah, yeah, yeah. Tanomoshi like that.

WN: Oh, you joined?

YN: Yeah. Twenty dollar, one month.

WN: Who was in the tanomoshi? Other peddlers?

YN: No. All peddler not one place, you see? This guy, Makawao; this guy, Kula; this Wailuku guy; Kahului guy. All around. That's why. Tanomoshi, anyplace atta yo, before one. Any camp aru.

WN: So, how often you borrowed money from tanomoshi?

YN: Me, I no borrow one time. Every time, last man. You know? Maybe ten guy, tanomoshi. This man take, this man take. Number one last.

WN: The last one?

YN: Last one. If you get plenty money, no need take hurry. Last one no need pay interest, yeah? That's why, most, you get enough money, no need pay. Last one come inside is free.

WN: So, you was always the last one?

YN: Yeah. Last one. I never take. Because I get enough money, every time. I no buy big stuff, like that. So, anything I buy, I no borrow money. I make business like this, but one time I no borrow, bank. I never borrow.

WN: You never borrowed?

YN: Yeah. That's why, I don't know how to borrow, yet. Not one time, I borrow bank money. I put inside, but never borrow. That's why, makule style, I think, that. Old-style, this one. This kind style, you no can make big business--no can. To me, I no need buy big stuff one time, so no need big money.

WN: Even today, when you have the big supermarket, you never borrowed money?

YN: (Chuckles) That's why, bank no want me, I think. Because only put

inside, but no borrow. I no make money for them. (Chuckles)  
 Funny kind style. My style, makule style. If, before, I borrow  
 and I buy lot or something, I make big money, now. Only for business  
 kind, lot, I get Wailuku. Lucky I buy before, that kind.

WN: When did your children get involved in the business? You know,  
 when did they start partnership or something like that?

YN: I no make the partnership. My children come help, help, that's  
 all. Now, all, next year, but before, family, that's why they come  
 work. No more argue how much one month, how much spend money.  
 After the children get family, then I pay so much, one fella. Just  
 like other kind place, you work, you pay salary. Just like that.

WN: So, when you opened the fish market, how you got in touch with the  
 fishermen?

YN: Oh, da kine, when you buy fish market, get already on--fishermen.  
 Just like you buy this fish market, fish market fishermen get  
 already. So, together buy, just like.

WN: So, when you bought the fish market from Nakashima-san, he already  
 had fishermen working for him?

YN: Yeah, yeah. One steady kind, get. They catch and they bring those  
 to market. But, sometime, some run away to another market. Some  
 get, but, most, they come. And wholesaler get, too.

END OF SIDE ONE

SIDE TWO

WN: Oh, so the wholesalers handled the fish?

YN: Yeah, yeah. Aku like that, katsuo like that, wholesaler get. He  
 get the boat. And the aku boat come home, the peddler all go over  
 there by the wharf--the boat come back place. Then, they go buy.  
 Share, share, I think. Before, like that. Now, different. No  
 need go wait for fish boat come back. The wholesaler get. Wholesaler,  
 one place, they get fishermen. Market go, get your share, come  
 home. Nowadays, no more, that's why. Only big market--Star Market,  
 and Ah Fook, me--Noda Market, some Wailuku--Wakamatsu, Takamiya--  
 not like before. Now, all big market, they get--Ooka Market.

WN: In those old days, you paid the money directly to the fishermen?

YN: No, no, no. No need pay fishermen. Aku wholesaler, you pay,  
 maybe, one month, one time, or . . . . But, most, one month, one  
 time, I think. And then, small fishermen, you pay yourself. They  
 carry and bring. Before, carry, but, now, everybody get car--bring

the car. Bring about fifty pound, a hundred pound, like that. Da kine, you pay in cash. Some, tako, go catch tako. Are wa [That] only one fella, one fella. They go diving. They catch tako, about ten pound, twenty pound, like that. They come sell. Some, this kind guys, not one place. They go other market. Sometime, they no like your price--too low. They like some more. [YN says], "No, no. I can't pay more than that."

"I go other market."

"Oh, go, go." (Chuckles) Like that.

Sometime, one year, one, two time, like that, get. This kind, pilau man. Pilau man, greedy guy. Da kine guy, most time, they go any market; they go make trouble, like that. Most time, set one, they no change. But, some fella, every time, they like, price, argue. Nowadays, I no see da kine. Sometime, aru, but.

WN: Sometimes, you had too much fish?

YN: Oh, yeah. Plenty time get. Sometime, too much fish. You no like fish already. Da kine time, fishermen, they bring, we cut down the price. Da kine time, maybe, sometime, argue aru yo. They like same price. Say, cut down.

WN: So, when you had too much fish, what you did?

YN: Oh, headache, this kind time. You got to make some salt, make 'em freezer. You make freeze, fresh, way down, you see? No can sell fresh kind price, so you lose money. That's why, fish business, one way good; one way no good. When you get too much, oh. Now, I no scared because supermarket, now.

WN: Those days, you had to buy certain amount of fish all the time? What if had busy season and fishermen catch plenty fish, you had to buy certain amount?

YN: Yeah, if fishermen no can [sell], how much you can, you help. The fishermen, they go sell Honolulu, anyplace. Big catch, big catch. Only akule, big catch. Sometime, akule, catch plenty one time. When plenty, one market no can handle. Too much. So much ton, they catch, you see? So, no more place for it. "How much you can, I help, but over that, no can." So, fishermen, they go send Honolulu market.

WN: You used to do things like make bagoong?

YN: Yeah, bagoong, I make. Bagoong, [with] da kine akule like that, no can--too much bone, eh? Only meat, you know, bagoong. Get bone, they no like. Only aku like that, only meat part and some guts--clean and make brand. Nowadays, nobody make. Only, I think, few guys. Maui, maybe, only my store, I think, make. Other place,

they no make. Too little. Too expensive, aku. Now, aku--sometime only meat--one dollar a pound, I think. Da kine, your meat, you no can bagoong like that. You sell 'em, maybe, five dollar or six, seven dollar, one pound. Maybe can't sell. You make da kine price, anybody no like.

WN: So, how much bagoong you used to make?

YN: Oh, no can tell how much I make. My place get forty-five-, fifty-gallon barrel, about ten, every time get. You try go my place and look, bagoong, all pile up, one place.

WN: So, was good business?

YN: Oh, yeah. Bagoong is good business, too. But you have to keep because too fresh, no good. You leave three months, four months, five months, about half year, it's good. Too fresh, smell like fresh fish smell get, no good. Your old one, maybe one year, more good. That's why you have to plenty barrel make ready. This, what this, what this, get. One time, you no can make more than fifty gallon. One time, no can make. Too much. Meat, no can get that much--fish meat. Bone, all take out, skin take out, only meat part. Meat and salt. That's how much thousand dollar, I don't know, but kinda good business. Maui, like that, I think--even Honolulu--now, I hear no more, though, now. Only [from] Philippine Islands come. Different kind. "Patis" ka nan ka iute ["Patis"? What is it called]? Just like Japanese shōyu, all same, Filipino, they use.

WN: Who made the bagoong? You or your wife?

YN: Before, my wife and me, we making, but [we used] hamburger machine [to] ground [the fish]. Now, my son make. Us, no can already--too old. Heavy job, you know.

WN: How you used to make bagoong before?

YN: Before, put inside hamburger machine, meat part and make salt, and put the salt, mix up. You know how many pound meat get, how many pound salt. Just put 'em inside. Maybe little bit water make--[if] too hard--little bit water make and keep inside the barrel. Before, salmon barrel. Are all keep stay. You cover good and keep. One week, two time, you all mix. If not, salt, one place stay, no good. You make all time mix, come soft just like shōyu, all same, naru yo [the consistency became, you know]. You put inside bottle.

WN: How you used to sell 'em?

YN: Before, I don't know. Maybe quarter [twenty-five cents], one bottle--pint bottle. Quart bottle, maybe, thirty-five cents or forty cents, like that, I think.

WN: Nowadays, how much cost?

YN: Ho, nowadays, ten time more high, I think. One gallon, how much was? Twelve dollar or thirteen dollar, I think, one gallon.

WN: How you learn how to make bagoong?

YN: Oh, this kind, easy. Anybody know. No more secret. (Chuckles) Anybody can make. Just put inside. Too much salt, you make little bit cut down. Maybe ten pound meat, I think, 15 or 20 percent, the salt.

WN: You said bagoong sold real good, eh?

YN: You no can catch up for sell. No 'nough all the time.

WN: So, 1957, you started the Noda Market, the one in Kahului Shopping Center?

YN: I don't know what year, though.

WN: Yeah, on the picture, it says 1957. So, how you got into Kahului Shopping Center?

YN: The old stores, they go broke down over there. You got to go move someplace. So, I go join the KD [Kahului Development]. But, first time, KD . . .

WN: Kahului Development?

YN: Yeah, Kahului Development. Before, Jackson, boss. Mr. Asa Baldwin ka no are [I wonder if that was Mr. Asa Baldwin]? Asa ka? That's the old Paia boss, Asa Baldwin. Are wa all shinda ga no [They all passed away]. Are ga [He] help. "Yeah, you can go inside."

WN: Oh, he helped you?

YN: Mmm [yes].

WN: So, they were going to tear down all the buildings where your fish market was?

YN: That time, not fish market. Fish, only one small place. All other kind meat, fish, vegetable, and grocery, liquor. First time, liquor, other stores grumble, yeah. They no like I make sell any kind.

WN: This, the old store?

YN: This new store, old time, too. But, I make beer for sell. Bumbai, after, sell hard liquor, too.

WN: So, who got to go into Kahului Shopping Center? I mean, how come, like Onishi was next to you, before, old time?



YN: Onishi broke already, that time--move time. That kind, old-style store. All, now, fresh kind. Onishi Store like that, that's old kind style. Most, can goods, like that. Nowadays, all supermarket style stores. That's why no can. Onishi and Kobayashi Store, da kine store, no can already. Can, but no can. Now, you go Honolulu, da kine store almost no more. All supermarket [now]. You get meat, fish, and vegetable. Da kine stuff, [if] no more, nobody go buy. Not like before style. Salesmen [order takers] go house to house, take the order--rice, or can goods, or anything. Then, next day, he go make all go deliver. Nowadays, da kine style store no more. No can. That's old style--fifty year before style. Now, all cash and carry.

WN: How come those stores went broke, then?

YN: Yeah, all quit or broke. That time, just start war. Are kara one time change natta [From that time, things all changed at once]. You know? Before war, KahuTui, Japanese five big store atta yo [there were, you know]. Then, are kara war natte [From that time, there was war, then] all closed down. Then, pau after war, come back, no can already. No more salesmen [order takers] and style all different. Lucky, me, I not big shot, that's why they no take me go--nani camp ka [what camp was that]? Army one . . . .

WN: Oh, internment?

YN: Yeah, internment. Maybe your grandfather go, eh? Like that? All big shot Japanese. Hongwanji Bon-san, Japanese school teacher, and every time da kine camp bosses people, like that, all go. Big store boss, all like that--Japanese store boss, all, they take 'em.

Like me, I no join any kind club or Japanese something-something. I no go join, you see? So, me, just like nothing, yeah? That's why, they no come check up me. Lucky. Until now, I no like any kind club--Hiroshima--kenjinkai or some kind club. If you join, quick, they like make me president or vice-president or treasurer. They like give you job, eh? Me, busy man, I no can; I no like. And me, before, I no school; I no can write good, eh? I no like. You shame. And I no can speak, like that. They make you president like that, you have to speak sometime. Ay . . . .

(Laughter)

YN: I no like da kine. Me, I no like join. But, sometime, they tell me, not president, but officer, he like make me. I tell, "No, no, no, no. You make me officer, me, I no join inside." That's why, wartime, me, I no need go [internment camp]. They no come check up me. They think me small potato, that's why.

(Laughter)

YN: Any kind, you go time--Honolulu or go Japan--they come check up. They take you, though. Me, one time, I no go Japan; I no go Honolulu.



And any kind, I no stay join. Any kind officer, my name no more, you see? That's why, oh, I no need go anyplace. Wartime, only I stay.

Only one time, I go get fish. Beach, over there, all, army take over. No can go, anybody. But my fisherman, no more car, nothing. He say he catch 'em fish, over there. "You come get with the truck," he said.

"No, over there, no can go inside. All fence."

"No, nobody care. Never mind, come. They no catch you."

That time, not too much fish. I need the fish, too.

"Okay. All right, I go. They no scold, I go. I take 'em over there--Camp 1 Beach." Oh, I take. The MP [Military Police] come catch me. (Laughs)

He tell, "You come see the office."

"Okay."

"For what you come over here?" he say.

The beach place get the barbed wire. Only some places, gate no more.

"Oh, the fisherman say he catch fish. Come get. You know, too many fish no can. He say come help, carry."

The MP, he come down car, and he come look, open the truck. He see fish, eh?

But, "You got to come office."

Ah, goddamn. I tell that Hawaiian [fisherman], "See? I tell you I no like come this place."

Bumbai, I get Fay [YN's youngest daughter]. Fay stay beside me. No totta ano ichiban young girl [I took along my youngest daughter].

WN: Oh, she was in the car?

YN: Yeah. Small baby datta [was]. I carry kono [this] girl.

WN: Your youngest daughter?

YN: Yeah, I took 'em. Carry, go.

[The military policeman say], "Ah, never mind. Go home." (Chuckles)

WN: Oh, lucky, yeah?

YN: Lucky datta yo. Are warui MP dattara [If he was a bad MP], make you, oh, come. Tomorrow come. You stay here. Prison camp naka irerareru datta yo [I could have been put into the prison camp, you know]. Lucky only that time.

WN: So, when you started the supermarket, how much money you needed? How much capital?

YN: I don't know how much. I get, every month, coming up, coming up, all, keep the money, that's why. Every time, I get money, so much thousands. About ten year, fifteen year before, rob man haita yo, before, store ni [About ten or fifteen years ago, burglars entered my store].

WN: What?

YN: Dorobō. Steal man, nighttime.

WN: Burglar?

YN: Yeah. Eight guy.

WN: Your store?

YN: Store, yeah. The roof, they go cut open by the right office. Before, we no more alarm.

WN: This the old store?

YN: No, this, new store. They cut open nighttime. They come. They like broke the safe. They long time--hard to broke. I think eight guy kitake [I think]. I think some on the car, watch; some on top, watch. All over watch. And then, if that time, they open that one, I think \$40,000 or \$50,000 safe ga atta [there was] money. They no can open though. Bumbai, after, safe man--fix up man--come. He look. "Noda-san, you lucky." One more big hammer de kara [with], they go broke, eh? He say, "One more big hit, pau, though. This one open." All broke. Little more. Just one hit more, open time, they give up. Lucky, though. Bumbai that man come, us, no can open already. The man, he come. He look. "Oh, you lucky. One hit more, this one open, though."

Before, [if] stay open, are \$40,000-\$50,000, they take, though. Eight men come from Honolulu. Every year, one time, come, though. These guys. Because Ah Fook, one time; Ben Franklin, two time. All time, big money, take 'em go. But, my place, they come make three year, every year come. Number four time, they come my place . . .

(Taping interrupted, then resumes.)

YN: Are all tsukamatta yo--catch [They caught all of them].

WN: Oh, they caught?

YN: Yeah. Because me no money, all, two dollar like that, number. We take the number and plenty money drawer ni atta yo [there was, you know]. Fifty cents, different kind. Kennedy half-dollar. I put vinegar inside and salt, and make rusty. But, different kind color naru [became]. That money, I leave office, anyplace. Plenty place. Are all totta--take [That, they took all], eh? Quick, you can tell, eh? Oh, next day, all stores. What kind half-dollar. This kind half-dollar, if come, catch 'em. Who bring you what, yeah? And two dollar, about ten two-dollar bill. Two dollar, you no more all time. If somebody bring two dollar, that one, all, number, we take. Stay inside drawer. This one, all, they take.

And coin, ano one cents, oh, four or five bag, floor stay, office. That one, all they take. Bumbai, too heavy, yeah? They go over there, behind the hospital, mountain side, under the kiawe tree, they stay leave 'em. No can carry, go. This guy, they sleep Lahaina, big hotel. Big hotel. Maybe one, two guy, name inside, but nighttime, all, they go sleep, I think. This money, one boy, he go play someplace. "Eh, Mama, over there, under the tree, get big, plenty money inside a box." (Laughs) Orange box, junk kind inside, stuff. Children scared. Too many money, that's why. And then, they go call police station. Police station, "Oh, maybe, Noda lose yesterday, maybe that one." They come, look. The two policemen stay watch. Bumbai, they come get.

[Just before] they go home, Honolulu time, pau hana time, they come [to get the money]. Whole bunch, they come. Then, they go hāpai inside the car time, the policemen come. That's why, all, eight men, one time, catch. Oh, this, inside, two policemen stay inside, robber man, though. Before, policemen, these guys. [Two of the robbers were former policemen.] Two guys. All Japanese, Portuguese, Hawaiian--any kind. First time catch, Maui, they all dorobō shite [committed theft]. Lucky, though. Eight guy, all catch shita [did catch]. Then, they no can take too much.

WN: You remember how much rent you had to pay, or how long the lease was for?

YN: That market? Thirty-year lease.

(Taping stops, then resumes.)

WN: When you opened your market, you still went out to peddle?

YN: Yeah, yeah, yeah. First time, not too much people [came to the store]--business. Business slow, so I go out. Two truck go out. One more man. This man. [YN examines photograph of Noda Market employees.] Where the Kushiya? Here, this guy.

WN: Kushiya?

YN: Kushiya. Two brother, he work. Two brother make, though, my place. Two brother, cancer, make. My place, all cancer, though.

Where the picture? Yeah, koko no lady. Kono lady mo cancer de shinda [This lady died of cancer]. Kushiya, this fella, cancer de shinda. And one more brother. After, inside, that's why. Are three fella. Are part-time man dake. School janitor, dake. After pau school, they come work my place. This guy make, too. Old fella, though.

WN: So, they used to go out peddle?

YN: Yeah, two truck go peddle, and little bit, help, the store. First time, store sell how much one month? Anyway, this time I think little more than fifteen time, I think. Little more twenty time, before, beginning we sell and now.

WN: Now, more than twenty times [more sales than when YN started]?

YN: Every year, coming up 10 to 15 percent come up, sales. Last year, they say, I don't know. I never hear. But before last year, we make money--\$300,000. Make money.

WN: Three hundred thousand [\$300,000] profits?

YN: That's pure profit. Are kara [From that], tax pay, but. I get \$5,000 every month--my salary. My son, \$4,000. Another son, \$4,000. My daughter, I pay \$2,000, one month, every month. Beside that profit, pure profit. Before that, \$250,000. Before that, \$200,000. That's why, every year, \$50,000 over, over, over, come up, though. About now, three, four year. Before that, about \$100,000 pure profit atta [was], though. That time, I get my pay, \$3,000, one month--five, six year before.

WN: So, peddling was still good business when you first opened the new store?

YN: Peddler, just the same. Store open, no open, just the same sell. You mean, peddler?

WN: Yeah, was still good business?

YN: Yeah. Good business, but my store too busy. No 'nough hand. Oh, peddling coming slow, because camp all no more. House all no more. All cane field. Come all Kahului. Move new house. Kahului people all get car. All come buy, store. That's why no can sell, eh? Camp, no more camp, no more house. You got to go new house, all inside. New house, everybody get car. They go buy shopping center. So, everybody all quit. Not only me, though. Time different. Just like Honolulu. Plenty peddler, yeah, before, over, I hear. Now, not too much. Only few guys stay over here. Because supermarket get, shopping center get.

Everybody go shopping center. One week, one time. They go buy one week supply, take home. Everybody get icebox--Frigidaire. Before, no more icebox, da kine icebox. I told you, only ice block one kind. Even that, not everybody house get, you know. Only few

house get da kine. Iceman deliver ice. Now, everybody. Before, I know the Paia Mercantile, they sell ice Frigidaire, yeah? I think, I buy time, I no see nobody get, though. Only my house get, that time. Small Frigidaire inside the kitchen. Before, about how many year before? Almost forty, fifty year before, I think, I buy. Because I get business, like that. Small peddler demo make money. Everybody think small business [makes] nothing, they think, yeah?

Plantation pay get about seventy-five dollar. "Hey, this fella get good pay, though. He get seventy-five dollar or eighty dollar, like that." [But in] business, I make \$200 easy, I can save. Everybody think no can make like that, yeah? Of course, I work Sunday, every day, nighttime, early morning--about five, half past five [5 o'clock, 5:30], I go already. Come home about 9 o'clock [p.m.]. Sleep, about five, six hour only. Hard work, though. I work hard, though.

WN: After you started the Kahului store, you stopped peddling right after that?

YN: No, I didn't. Kinda long, I peddle, though. I don't know how long, but, anyway, three, four year or five year, I think, I peddle. I go.

WN: Did you notice that all your old customers that you used to go peddle to, now they came to your store? You know, when you used to go peddle and had the same customers . . .

YN: Yeah, some. Yeah, some, maybe, come, though. Some, H. Poko like that, far place. All move Kahului now. That's why they come buy. "Hello Noda-san. How are you?" They come. Plenty I know the guys. The lady all like my store, they buy, just like. Before, no more store, they buy [from] my peddle car, yeah? And now, some.

Mainland ittoru young girl [Young girl who is on the Mainland now], before baby time, mama to [with mama] come to my car. My car get candy, too. "Mama, buy for me that candy, candy." That kind girl come home, big, and marry and go Mainland. Sometime, five year, ten year after, they come see my store. They come see me. "Ah, Noda-san, anata all same face before. Before, I go buy, all time, you come." Candy, like that. Plenty, I get like that. They no forget, but I forget already. But the children no forget my face, though.

WN: Yeah. Well, they see you every day, eh?

YN: Yeah. My face no too much change, she say. But children all time change, though. Come big, like that. Small time. Bumbai, some children, "Oh, you dare-dare [Oh, you're so-and-so]." Some, wakaru, but most wakaran [Some, I recognize, but most, I don't]. They children time, now big and mama already. (Laughs)

WN: Now, you have a big store--nice supermarket. You retired or semi-

retired now? You go every day?

YN: I go every day, though. I think, mine, no stay retire, though. Regular, though. Until 72 [years old], I never take that social security money. I no take, you know. Seventy-two, then, I take. Before 72, if I take social security, I no can get my money. My salary, no can take, you see? So, now, number one high social security money, they give. I don't know how much. Only \$500-something, I think.

WN: When did you start giving your sons more duties? More responsibilities?

YN: Now, I make already. Now, all share, share. Last year, we make all separate. So, now, not my own store. Everybody share.

WN: What do you think about all the camps being broken down and everybody moving to Kahului? How you feel about that?

YN: Well, time make . . .

END OF SIDE TWO

TAPE NO. 7-48-3-80; SIDE ONE

YN: I think, all same go, not so good, yeah? Come in different, make different way, good. That's how, yeah?

WN: Change, you mean?

YN: Yeah, everything change long time. Before, all time, all same datta no good, eh? Got to all coming up. Before I come time, Maui, maybe, no more one car, I think, or maybe few car. I see, yeah, one camp get one car for taxi. Now, all change. Good. Before, Kahului Harbor, only Claudine [inter-island boat]. No more airport. No more airplane. I come from Japan time. I live Puunene, Camp 2. From Kahului to over there, some fella get only hack, horse kind. I see that kind Ford car. One man get Ford car, drive, go camp to camp. Now, everybody house, one house, one, two, three--get car. Good, yeah? Nani iu ka no [I wonder, what should I say]? Nan demo ue ni susunde ikanaru dame [It's not good if everything does not progress]. Before, same style, all time, all same outara [remain], no good. Just like, I thought plantation no more like that. House, all, another place go. The camp all broke down and make all cane field. We no think about that, before. Now, all cane field. People all move Kahului . . . Nani iu ka [What do you call that]?

WN: Dream City?

YN: Dream City, all move. Everybody have your own house, now. Before, only plantation house. Junk kind match box. Match box, all same kind box, house. And poor kind. You live small two-room like



this. Big family all inside. Kitchen, what you make yourself. And floor, dirt floor. Only pipe ga one aru dake [There is only one pipe]. So, rain time, all dirty water coming out. I come [from] Japan, here, twelve year old time. Yeah, this kind room, about ten by twelve [feet]. Us, cane time house, little bit good house. Before that one, one by twelve [boards]. Paint, only ishi-bai [lime], though. You wakaru [know] ishi-bai? White kind. Lime ka, nan ka [Lime or something].

WN: Lime?

YN: Paint no kawari [substitute]. White kind. This not regular paint. Rough kind.

WN: So, now, you see all kind different . . .

YN: Yeah, now, all different, though. Japan kara kita toki [Since the time I came from Japan]. Oh, yeah.

YN: You're welcome.

WN: Good luck in your business.

YN: Yeah, lucky. Me, I get good luck. Business, all, very good. I don't know. Bumbai, donara ka wakaran [I can't tell what will happen], but good explain, cannot. I'm sorry.

END OF INTERVIEW



**STORES and  
STOREKEEPERS of  
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